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VALUE-MOTIVATIONAL SPHERE OF THE DEVIANT PEOPLE AND PSYCHOTHERAPY OF EDUCATIONAL RELATIONSHIPS

Abstract. The objective of this article is to analyze the problems of deviant behavior in the context of the processes. The method of research is a theoretical analysis of the problem of deviant behavior in the context of the processes and results of deformations of the value system of an individual and the community. Results. Deviations in human behavior in different ages are manifested in a variety of forms, such as aggression and autoaggression, alcoholism and drug addiction, offenses and crimes, and new forms of the addiction. The problem of the (re/trans) formation of a system of values is touched upon in the multitude of works by modern and classic scientists, pedagogues, social workers, and other specialists. Production-technological, socio-psychological and politico-economic changes in worlds have led to the destruction and desacralization of the customary system of values, such as moral norms, their representation in interaction with fatherland, family and friendship, professional and work communication. Modern societies began to exist in the spirit of principles and rules of life, that values are formed spontaneously and exists in individual forms. This makes these norms very vulnerable to deviations and crushes the very understanding of deviations. Conclusions. In working with deviations in the framework of academic psychological counseling and psychotherapy of educational disorders (didactogeny), it is important to understand that value deformations are not only a person and their relationships, but also the social context, including state and national programs and deformations. Therefore, work with violations is related to helping a person to remain human or to help restore human status in the foot despite the circumstances, anomie, and desacralization of macro-social crises and injuries.

Key words: values, deviations, individuality, psychology, society, anomie, desacralization, psychotherapy, academic psychological counseling.

Introduction. Psychotherapy of relationships between people presupposes an understanding of the fact that relationship disturbances act as a result of violations of the personal development and functioning of the participants in a relationship. Also, the relationship itself can be pathologic or psychotherapeutic. Psychotherapeutic relationships help a person to properly understand the boundaries of relationships, reflect cultural prescriptions and cultural prohibitions, their functionality or dysfunctionality, the scope of applicability, and variability. Relations psychotherapy is also focused on the correction of the value-semantic aspects of violations of human behavior in activities and communication with other people. The

purpose of the study is an analysis of problems of deviant behavior in the context of the processes and results of deformations of the system of values of the individual and the community. Deviations in human behavior in different ages are manifested in a variety of forms, such as aggression and autoaggression, alcoholism and drug addiction, offenses and crimes, and new forms of the addiction. The problem of the (re/trans) formation of a system of values is touched upon in the multitude of works by modern and classic scientists, pedagogues, social workers, and other specialists. Production-technological, socio-psychological and politico-economic changes in worlds have led to the destruction and desacralization of the customary system of values, such as moral norms, their representation in interaction with fatherland, family and friendship, professional and work communication. Modern societies began to exist in the spirit of principles and rules of life, that values are formed spontaneously and exist in individual forms. This makes these norms very vulnerable to deviations, and also crushes the very understanding of deviations, “reducing” them to individual versions of the “norm”. The destruction of the universality of the rules that guaranteed the survival and development of peoples and people, the development of culture, leads not only to the destruction of culture (lack of culture) but also to the loss of their potentials of viability and extinction by communities [1-45]. Deviant (innormal) behavior is a social behavior that deviates in its motives, value orientations and results from the accepted in a given society, social stratum, group of norms, values, ideals, that is, normative standards. Equilibrium (stability) of social interaction involves the integration of the actions of many, which is violated by the deviant behavior of one or several people. There are different types of societies, so behavior that is deviant in one society will not be so in another.

Materials and Methods. The method of research is a theoretical analysis of the problem of deviant behavior in the context of the processes and results of deformations of the value system of an individual and the community.

Results. Despite the diversity of cultures and societies formed by people of different cultures, there are social norms in any community. These standards are adopted and revised by the community. According to these norms, the community lives: both in ordinary, routine periods, and in periods of crises, changes. It uses norms for survival. Deviation from these norms or their non-observance is called social deviation or deviation. Social norms are requirements, prescriptions and expectations from a person or a group of people of a certain behavior, as well as a certain attitude (including certain values). The emergence and functioning of social norms, their place in the social (re) organization of the community is determined by the objective need for meaningful and formal streamlining of the life of societies, survival and improvement, correction and development. Social norms embody a more or less abstract model of social interactions, enabling individuals to anticipate and coordinate their actions and relationships, as well as the actions and attitudes of other participants in societies and relationships. They provide an opportunity to build and rebuild their own behavior and their own relationships. The content of social norms is derived primarily from the real behavior of individuals and social groups (in professional activities, in intimate-personal communication/interaction of people, etc.). It is here that social norms are reproduced day by day. Their action is often spontaneous, not always fully understood. The norm acts as a stereotype, and the violation of the norm - the disruption of stereotype. However, in an implicit form, each norm contains an “anti-norm”: a variant or variants of behavior and relations that are possible and which are considered non-normal, including deviant, and which are not considered as such. So, there are two main models: 1) everything that is not allowed is prohibited; 2) all that is not prohibited is allowed. With the external similarity of these models, they are significantly different. In the first case, we are talking about the fact that there is a narrow corridor (a fixed list) of prescriptions that a person and society can and even must follow to be considered “normal”. In the second case, there is some fixed list of prohibitions, and a huge number of permitted, including never before previously implemented options. In the first case, we are talking about a conservative community experiencing “worst times”, usually pre-collapse or collapse, including a totalitarian community. The community ceased to “multiply” since it curtailed any creative processes and rejected any changes in advance. In the second case, we are talking about a developing community that has created a system of rules that guarantee the safety of creativity, but no more.

Social norms, regulating the behavior of people, regulate the most diverse types and aspects of professional, personal, and other relationships. They are (self)organized into a certain hierarchy of legal, moral, and other norms, distributed according to the degree of social significance, rigidity/flexibility, completeness/incompleteness, etc. The norms generally contribute to social integration. However, there

are norms for disintegration and isolation, including deviants. Secondly, the norms serve as a kind of scripts, that is, a kind of "instructions" for individuals and social groups performing certain roles. Thirdly, the norms contribute to the control of deviant behavior and its carriers (creators). Fourth, the norms ensure the stability of the society, including, they can be aimed at maintaining social balance/harmony, they can regulate the creative and norm-creative activity. By the nature of the regulation of social behavior, norms are distinguished - expectations and norms - rules. The first of them only slightly outline the framework of socially approved behavior. Their violation is associated with disapproval from society or a social group but does not entail any active sanctions or repression. The norms relating to the second group are distinguished by a greater degree of rigor. They define the limits of acceptable behavior, as well as activities that are considered unacceptable and therefore prohibited. Their violation leads to punishment, repression, isolation - exclusion from the community. By scope of activity, norms can be divided into group ones, operating on the scale of one or several groups, and general, functioning on the scale of the whole society. Norms also (trans) form habits and routines, they create customs and traditions. In most modern societies, the most significant important and significant norms acquire legal status and are enshrined in laws. In traditional communities, such norms were fixed and fixed in spiritual and moral imperatives, including the folklore of the people.

Deviations in human behavior in different ages are manifested in a variety of forms, such as aggression and autoaggression, alcoholism and drug addiction, offenses and crimes, and new forms of the addiction. The problem of the (re/trans) formation of a system of values is touched upon in the multitude of works by modern and classic scientists, pedagogues, social workers, and other specialists. Production-technological, socio-psychological and politico-economic changes in worlds have led to the destruction and desacralization of the customary system of values, such as moral norms, their representation in interaction with fatherland, family and friendship, professional and work communication. Modern societies began to exist in the spirit of principles and rules of life, that values are formed spontaneously and exists in individual forms. This makes these norms very vulnerable to deviations, and also crushes the very understanding of deviations, "reducing" them to individual versions of the "norm". The destruction of the universality of the rules that guaranteed the survival and development of peoples and people, the development of culture, leads not only to the destruction of culture (lack of culture) but also to the loss of their potentials of viability and extinction by communities. Social norms are assigned by the individual in the process of (re)socialization. Behavior that corresponds to the norms defined in society is designated as conformist. In contrast to conformist, there is deviant, or deviant behavior. There is also the notion of de-socialization: total loss of norms, up to a culture, and deformation of norms, replacing them with pseudo-norms or norms of "subculture", for example, deviant culture (criminal, "splitting", etc.).

In general, the regulatory systems of society are more or less unchanged. The norms themselves change, their attitudes change. Deviations from the norm are just as "normal" as a result, as well as following them. Although at all times and in all communities, people sought to suppress undesirable, deviating forms of human behavior and relationships, they also stimulated these norms, especially during times of long "stagnation" and "fading" processes of life processes, and in times of crises that destroy the usual patterns of being. Sharp deviations from the average norm, both on the positive and on the negative side, are generally viewed as threatening the stability of the society. In most communities, the management of normal and deviant behavior and relationships is asymmetric: deviations in the bad direction are condemned, and in the good, they are encouraged. Depending on whether "productive" or "destructive" is considered a deviation, the forms of deviation are placed on a contour. At one extreme of the deviation scale there is a group of people who display the most disapproving behavior, at the other extreme there will be a group with the most approved deviations. It is usually noted that any behavior that causes disapproval of public opinion is called deviant, and the deviant is viewed as a person who "goes astray" or deviates from the norm, forcedly or by virtue of freedom of choice became "asocial". In the narrow sense, deviant behavior means deviations that do not entail repression and are not associated with violations of legal and moral norms.

There are several basic models of deviance. The first models are proposed by biologists or biologists. So, in the theory of "congenital offender" by Ch. Lombroso, physical features are the cause of the deviation. W. Sheldon records the dependence of the psycho type on the physique and notes that, depending on the structure of the body, people tend to show certain deviations. The evolutionary approach

(C. Darwin, C. Lorenz) is based on the opinion that changing of man is a manifestation of specific hereditary programs. It is initially aggressive, based on instincts. In psychogenetics (F. Galton, G. Mendel, T. Morgan) it is noted that hereditary advances do not mix, but are passed from generation to generation in the form of fixed discrete units. The second model is a sociological one. In the theory of anomie of E. Durkheim, the deviation is considered as a consequence of a violation or lack of clear social norms [6]. R. Merton believes that the deviation increases when there is a gap between the goals approved in a given culture and the social means of achieving them [7; 8; 9]. K. Shaw and G. McKay believe that social disorganization is "to blame": deviations occur when cultural values, norms, and social ties are destroyed, weakened, or become contradictory. The main idea of culturological theories of the explanation of the deviation (T. Selin, N. Miller, E. Sutherland, R. Klauord, L. Oulin) are conflicts between the norms of subculture and the dominant culture. The theory of labels (labeling, branding, stigmatization) (G. Becker, E. Goffman) assumes that deviation is a kind of label that some groups with the majority and / or power "hang" on the behavior of weaker groups, minority groups. In the theory of stigmatization (deviation is a kind of "stigma", a stigma that separates marginals and "converts" from "normal", "citizens", etc. In radical criminology (O. Turk, P. Quinni) the deviation is the result of opposition to the norms of society [1].

The third model is psychological. Psychoanalytic theory (S. Freud and others) notes that conflicts inherent in personality cause deviation in neo-psychoanalysis (C. Horney) see the reasons for deviations in the deficit of human contact relationships, proximity to people, and deformations of goals and values. In behaviorism (D. Watson, E. Tolman, B. Skinner, and others) deviations are the result of inadequate social learning or lack of training. In the humanistic approach (K. Rogers, G. Allport) deviant behavior arises - the result of unwillingness or impossibility to self-realize in the prevailing conditions of education. In an empirical approach (D. Halagan, J. Kaufman), researchers classify behavioral deviations, where each behavioral distinguishable persistent symptom gets its name. B.F. Porshnev's socio-psychological approach distinguishes types of groups that differ in their level of development/socialization, including the readiness to be subjects of culture [9].

Expanded understanding of the deviation gave E. Durkheim in the theory of anomie, which reveals the importance of social and cultural factors. The main cause of the deviation is "lack of regulation", "laxity", anomie. Anomia is a state of disorganization of society, when values and others, the norms and standards ("normatives") emanating from them, as well as social connections and roles built on their basis, either are absent or become unstable, ambivalent. E. Durkheim considers the deviation ordinary as much as conformism. For him, a deviation from the norms is not only negative but also a positive start. Deviation in its essence confirms the role of norms, including norms and values. It gives a person a more multi-component and multi-level understanding of the diversity of norms and life in general. The reaction of society and social groups to deviant behavior clarifies the limits of applicability and "vitality" of social norms, strengthens and ensures social, psychological, spiritual unity, and, of course, the fight against deviations, acts as a channel for community management by the state. In the absence of deviations, the state would not be possible in principle: where there are no grounds for violence and control, there is no state. Deviation contributes to social change, it reveals alternatives to the existing order, leads to the improvement of social norms and social life in general. However, if you rely on the research of another scientist, B.F. Porshnev [9], as well as the famous works of A. Milgram, F. Zimbardo, V. Frankl and B. Bettelheim [10-19], their followers and researchers, we can see that up to 90% of people are conformal and easily suggestible, and only a small proportion of people are capable of creativity, including deviations [20]. However, deviations are still common. This suggests that the majority of deviations are also "normative", they represent a conditionally undesirable channel for the realization of human desires and needs. Conditional undesirability means that the community not only "closes its eyes" on the deviation, but also encourages it (at the level of a social contract, social conventions). Another thing is the deviations, which destroy the "magic world" of the game of norms (J. Huizinga) [21]. For such "deviations" that deprive the community of illusions, a person is subjected to severe punishment, expelled, or destroyed as a heretic. The total denormalization of attitudes and behaviors in the postmodern culture, the introduction of the ideas of "tolerance" and "multiculturalism" led to the fact that deviations, and, behind them, lack of culture, became normal. S. Merton believed that deviation arose if there is a gap between the goals of society and at the same time the means to achieve them. According to T. Parsons, anomia is a state in which a significant number of people are in a position characterized by disintegration

with stable social institutions, the rejection of their norms and rules [7; 8]. This is very significant for their own personal stability and the successful functioning of social systems. The basis of psychoanalytic theories of deviant behavior is the study of conflicts occurring in the consciousness of the individual. According to the studies of Freud and his followers, the source of deviations is the area of the unconscious. The unconscious is the psychic energy in which the primitive human being that knows no boundaries is concentrated. This is a concentration of the experience of man and humanity, not influenced by culture. Unfortunately, it is impossible to consider as a person the one who "did not taste the influence of culture", as the phenomenon of "Mowgli" and other people who grew up in isolation from society shows.

Usually, these and other theories are deviant towards destruction and involution. However, in any society there are always people whose behavior is ahead of the existing norms and standards, these are people of progress and evolution. This kind of behavior is most characteristic of society in times of various social realignments. At the same time, in times of stagnation of development, creative, developing culture and man, the behavior and values of such people, as well as in times of open social clashes and active crises, can be easily confused with the behavior and values "deviating" towards degradation, a-culture. At the same time, the value deformations and transformations are the most serious, but they also differ most easily. Besides, behavioral transformations can seem very "productive", even if they lead to a breakdown of relationships. For example, the promotion of multiculturalism as a culture of "co-existence" of different cultures ended not only with ghettoization, but also with self-ghettoization of individual groups, since the idea and value of multiculturalism was a negative idea concerning the cultural development of humanity. This is clearly seen in the example of the concept of "tolerance", leading to a breakdown of any boundaries and rules, including those that have protected people and culture for centuries, stimulated development, and helped to survive in times of crisis. Therefore, they now often pin hopes on the post-postmodern, new, updated but integral, rather than "patchwork" doctrine of being a person by man, holistic ideas about narrative and legal norms, and other norms and norms of life, activities, and relationships of people. The causes and goals that cause and stimulate social deviations can be many; they change with the development of society. However, the leading and unchanging source of deviations that makes this phenomenon objective and always characteristic of human society is social, psychological, and moral inequality as unequal opportunities in satisfying needs and desires. Inequality is primarily due to the shortcomings or impossibility of human development, becoming its subject of culture. Other sources of social deviations include the following sources [2,3,22,24]:

1. in the process of socialization and appropriation by the individual of patterns of behavior and attitudes, social norms and values, situational or systemic failures, failures, deformations arise;
2. dysfunctional families: super-long paternal and maternal discipline; insufficient parental supervision; lack of affection between children and parents; lack of value cohesion in the family and the problems of cultural transmission in the family associated with death, divorce, etc.;
3. in well-off families, norms learned from childhood can be revised or rejected in the course of interaction with a crisis-changing, foreign cultural ("appeal") or acultural (de-socialization) surrounding reality, in particular, with a deviant ("subcultural") social environment.

Anomie (the state of absence of norms) exists in a constantly changing, unstable society, a society where the ideas of "patchwork" are being introduced, etc., peculiar to postmodern, where there is no uniform and unchanging system of norms. In such a situation, it is difficult for an individual to choose a line of normative behavior, which subsequently generates an individual's deviant behavior.

In a reformed or crisis society, old norms are usually destroyed, daily norms change or "shift", but new general norms are not created. The problem of the formation, interpretation and application of the norm becomes very complex. It is often decided in favor of such a "normalization" of deviations, in which even legal, and not only moral laws become ordinary. So, in modern Russia, starting from the end of the XXth century, corruption and other forms of deception and violence became normal and practically uncontrollable. The price of human life has declined to a critical, infinitely small size: the state completely abandoned its concern for citizens. And in recent years, the state has moved to openly unlawful exploitation of the population, a violation of the laws of the Constitution. The moral laws, thanks to his efforts, ceased to be considered as such, already at the turn of the century. Various types of violence and deception have become every day. As a result, we have a society that exists in a state of protracted

collapse: the collapse itself understood as a systematic destructiveness of normal functioning and a blockade of development and productive change, has normalized. Of course, the deviance of society and deviant behavior was, is, and will be, as long as society exists. However, the question was always 1) about the level of deviations (a healthy community avoids destroying cultural norms and values; 2) about the direction of "deviations" (a healthy community selects innovations that promote development, evolution, and not degradation, involution); 3) on the way to normalize deviations (revolutions and injuries or evolution and step-by-step innovations). Social control, as a mechanism for organizing a community on the part of the state and the self-organization of society, is a common necessity and feature of the life of society. However, even for the sake of self-preservation, it is impossible to "eliminate", "overcome" deviance and its manifestations: "deviance" is the second part of the continuum "normal - abnormal", that is, part of the culture. And what the old and steadily developing, self-conscious culture does is offering ways for overcoming, preventing, or "pacifying" ("draining") deviations that are not destructive to norms. Unstable, temporary, doomed to destruction, acultural communities, foster deviations and create "tolerant" favored modes, normalizing deviations of various types, up to criminal offenses (using techniques such as "J. Overton windows", etc.). The modern world provides humanity with very large opportunities for productive and negative changes, that is, it creates the most complex problems of managing them. The solution of these problems is connected with the preservation of moral laws and the careful attitude (restoration) of community traditions, the construction of boundaries and rules of relations between representatives of different cultures and subcultures, principles of the value of life and human dignity, as well as non-violence and responsible freedom.

Discussion. Deviations in human behavior in different ages are manifested in a variety of forms, such as aggression and autoaggression, alcoholism and drug addiction, offenses and crimes, and new forms of the addiction. The problem of the (re/tras) formation of a system of values is touched upon in the multitude of works by modern and classic scientists, pedagogues, social workers and other specialists. Production-technological, socio-psychological and politico-economic changes in worlds have led to the destruction and desacralization of the customary system of values, such as moral norms, their representation in interaction with fatherland, family and friendship, professional and work communication. Modern societies began to exist in the spirit of principles and rules of life, that values are formed spontaneously and exists in individual forms [25-30]. This makes these norms very vulnerable to deviations, and crushes the very understanding of deviations, "reducing" them to individual versions of the "norm". The destruction of the universality of the rules that guaranteed the survival and development of peoples and people, the development of culture, leads not only to the destruction of culture but also to the loss of their potentials of viability and extinction by communities [31-46].

Conclusions. Deviant (innormal) behavior is a social behavior that deviates in its motives, value orientations and results from the accepted in a given society, social stratum, group of norms, values, ideals, that is, normative standards. Equilibrium (stability) of social interaction involves the integration of the actions of many, which is violated by the deviant behavior of one or several people. There are different types of societies, so behavior that is deviant in one society will not be so in another. Effective and productive psychotherapy of interpersonal and intergroup relations presupposes an understanding of the fact that relationship disturbances act as a result of impaired personal development. It is important that the relationship can be "pathological" or psychotherapeutic. Pathological attitudes leading to the breakdown of community, isolation and crises either ignore the deformations or encourage the most radical and destructive ones. They interfere with the reflection of the boundaries of the rules and norms of relations, prohibitions, and prescriptions. Psychotherapeutic relationships help a person to properly understand the boundaries of relationships, reflect cultural prescriptions and cultural prohibitions, their functionality or dysfunctionality, the scope of applicability, variability. Relations psychotherapy is also focused on the correction of the value-semantic aspects of violations of human behavior in activities and communication with other people. In relationship psychotherapy, an important point is the consideration of cultural peculiarities of a problem situation for people in which there are an understanding and transformation of norms and standards of behavior and relationships. The development of cross-cultural competence means for a consultant the development of sensitivity to cultural differences, to the positive and negative consequences of violations of prescriptions and prohibitions, as well as being a subject of culture. Similarly, the client learns to be a subject of culture and a subject of relationships. The subject of relations

is, first of all, a cultural subject. Outside the boundaries and framework of culture, relations between people as people are impossible. In working with deviations in the framework of academic psychological counseling and psychotherapy of educational disorders (didactogeny), it is important to understand that value deformations are not only a person and their relationships, but also the social context, including state and national programs and deformations. Therefore, work with violations is related to helping a person to remain human or to help restore human status in the foot despite the circumstances, anomie and desacralization of macro-social crises and injuries. It is important for a person to understand that he is connected not only with the current situation and his deformations but also with universal human experience, humanity as a whole, that culture is a source of faith in life and in itself, which it can and must replenish with its own labor. It is important to understand that the psychologist is one of the important, but not the only helpers of a person on his way to himself, therefore, general support in the family, educational institution, at work, etc.

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ДЕВИАНТТЫ АДАМДАРДЫҢ ҚҰНДЫЛЫҚТЫҚ-МОТИВАЦИЯЛЫҚ СФЕРАСЫ ЖӘНЕ БІЛІМ БЕРУ ҚАТЫНАСТАРЫНДАҒЫ ПСИХОЛОГИЯЛЫҚ КӨМЕК

Аннотация. Девиантты мінез-құлық – мотив, құндылық бағдарынан және белгілі бір қоғамдағы, әлеуметтік қабат, норма, мұрат тобынан, яғни нормативті стандарттардан қабылдау нәтижесінде туындайтын әлеуметтік мінез-құлық. Әлеуметтік өзара қарым-қатынас теңдігі (тұрақтылығы) бір немесе бірнеше адамның девиантты мінез-құлқы әсерінен бұзылатын көп адамның іс-әрекеттерін біріктіруді қамтиды. Зерттеудің мақсаты – девиантты мінез-құлық мәселелерін жеке тұлға мен қоғамның құндылықтық жүйесін қалыптастыру үдерістері мен нәтижелері тұрғысынан талдау. Зерттеу әдісі – индивидті мінез-құлық мәселелеріне теориялық талдау, жеке тұлға мен қоғамның құндылық жүйесін қалыптастыру үдерістері мен нәтижелері.

Нәтижелер мен қорытындылар: бір немесе басқа кез келген жастағы адамның мінез-құлқындағы ауытқу агрессия мен авто-агрессия, алкогольизм мен нашақорлық, қылмыс пен құқық қорғау, сондай-ақ девианттың жаңа формасында, тәуелділік түрінде көрінеді. Мінез-құлықтың өзгеруі мен құндылықтар жүйесін қайта құру және түрлендіру мәселесін көптеген классик ғалымдар мен мұғалім, психолог, әлеуметтік қызметкер, дәрігер және басқа ғылым салалары қарастырады. Дүниедегі технологиялық, әлеуметтік-психологиялық, саяси, экономикалық, құқықтық және басқа өзгерістер құндылықтардың жойылуына және десакрализацияға әкеледі. Адам өмірінің рухани-адамгершілік негіздері, олардың ата-ана және отбасы, достары және басқа да маңызды адамдармен жеке-жеке қарым-қатынастағы, кәсіптік және іскерлік байланыстағы көріністері әлсіреуде. Зерттеушілер адамның өмірінде жеке формада жүзеге асырылатын рухани қағидалар мен ережелер бар деген тұжырымға келеді, бұл адамның мінез-құлқына аса әсер етеді және ауытқу, бұзылу, деформация құбылысын түсінуді қиындатады. Академиялық психологиялық кеңес беру және білім беру бұзылыстарының психотерапиясы шеңберіндегі ауытқу бойынша жұмыс істеу барысында (дидактогения) құндылық штамы жеке тұлға мен оның қарым-қатынастарының қайнар көзі ғана емес, әлеуметтік контекст, оның ішінде мемлекеттік және ұлттық бағдарлама мен штамдар екенін нақты түсінген жөн. Сондықтан бұзушылық бойынша жұмыс жүргізу адамның өміріне көмектесуге немесе жағдайға, аномияға және макросоциалық дағдарыстар мен жарақаттан арылуға қарамастан адам мәртебесін қалпына келтіруге септеседі. Адамның қазіргі ахуалмен және деформациялармен ғана емес, жалпыадамдық тәжірибемен, тұтастай адамзатпен

байланыстылығын, мәдениеттің өмірге және өзіне деген сенімнің негізі екенін, өз күшімен толықтыра алатын және қажет ететінін түйсінген жөн. Психологтың маңызды, әсіресе, адамның өзін табу жолындағы басты көмекшісі емес екенін түсінген жөн, сондықтан отбасында, оқу орнында, жұмыста және т.б. жалпы қолдау көрсету қажет.

Түйін сөздер: құндылықтар, ауытқу, даралық, психология, қоғам, аномия, десакрализация, психотерапия, академиялық психологиялық кеңес беру.

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ЦЕННОСТНО-МОТИВАЦИОННАЯ СФЕРА ДЕВИАНТНЫХ ЛЮДЕЙ И ПСИХОЛОГИЧЕСКАЯ ПОМОЩЬ В ОБРАЗОВАТЕЛЬНЫХ ОТНОШЕНИЯХ

Аннотация. Девиантное поведение - это социальное поведение, которое отклоняется по своим мотивам, ценностным ориентациям и является результатом принятия в данном обществе социального слоя, группы норм, ценностей, идеалов, то есть нормативных стандартов. Равновесие (стабильность) социального взаимодействия предполагает интеграцию действий многих, что нарушается девиантным поведением одного или нескольких людей. Цель исследования - анализ проблем девиантного поведения в контексте процессов и результатов деформации системы ценностей индивида и сообщества. Метод исследования - теоретический анализ проблем девиантного поведения в контексте процессов и результатов деформации системы ценностей индивида и сообщества. Результаты и выводы: девиации в поведении человека того или иного возраста проявляются в самых разных формах, таких как агрессия и аутоагрессия, алкоголизм и наркомания, преступность и нарушения правопорядка, а также в новых формах отклоняющегося, в том числе аддиктивного поведения. Проблемы ресоциализации и трансформации системы ценностей и источников деформаций поведения рассматриваются многими учеными классики и педагогами, психологами, социальными работниками, медиками и иными специалистами практиками. Технологические, социально-психологические, политико-экономические, правовые и иные изменения в мире приводят к тому, что происходит деструкция ценностей и десакрализация. Разрушаются духовно-нравственные основы жизни человека, их проявления в общении с родителями и семьей, в интимно-личностно-общении с друзьями и иными значимыми людьми, на работе в профессионально-деловых отношениях. Исследователи приходят к заключению о том, что существуют духовные принципы и правила жизни, которые реализуются в жизни человека в индивидуальных формах, что делает поведение человека весьма вариативным и затрудняет понимание самого феномена девиаций, деструкций и деформаций. В работе с девиациями в рамках академического психологического консультирования и психотерапии образовательных нарушений (дидактогений) важно понимание того, что ценностные деформации имеют источником не только личность и ее отношения, но и социальный контекст, включая государственные и национальные программы и деформации. Поэтому работа с нарушениями связана с тем, чтобы помочь человеку остаться человеком или помочь восстановить человеческий статус во многом вопреки обстоятельствам, аномии и десакрализации макросоциальных кризисов и травм. Человеку важно понять, что он связан не только с текущей ситуацией и деформациями, но и общечеловеческим опытом, человечеством в целом, что культура – источник веры в жизнь и в себя, который он может и должен пополнять собственным трудом. Важно понимать, что психолог – один из важных, но не единственных помощников человека на пути к самому себе, поэтому важна общая поддержка в семье, образовательном учреждении, на работе и т.д.

Ключевые слова: ценности, девиации, индивидуальность, психология, социум, аномия, десакрализация, психотерапия, академическое психологическое консультирование.

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