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THOUGHTS ABOUT THE STAGES OF DEVELOPMENT OF OLIGOPHRENOPELAGOGY AND MENTAL RETARDATION

Muqimiy nomidagi QDPI

Maxsus pedagogika kafedrasi o'qituvchisi

Mirboboyeva Nodiraxon Soliyevna

Muqimiy nomidagi QDPI

Maxsus pedagogika Oligofrenopedagogika
yo'nalishi III bosqich talabasi

To'rayeva Muxlisa Qaxramonjon qizi

Annotation

This article covers the history of oligophrenopedagogy and the stages of development of oligophrenopedagogy, thoughts about mental retardation. In ancient times, attitudes towards mentally retarded children were illuminated.

Keywords: oligophrenopedagogy, foreign, debil, imbecile, idiot, oligophrenia, defectologist, diaphragm, monopoly.

XIX asrning oxirida va XX asrning birinchi choragida xorijiy va mahalliy adabiyotlarda (ayniqsa psixiatriya) "zaif fikrli" atamasi keng qo'llanilgan. Ushbu atama normal rivojlanayotgan tengdoshlariga nisbatan g'ayritabiiy bo'lgan bolaning aql-idrokining miqdoriy holatini aniqlar edi. L. S. Vgotskiy va uning psixologik maktabi g'oyalari ta'siri ostida ushbu tushuncha o'rniga "aqli zaif bola" atamasi keladi. Ushbu atama rus defektologlarining nuqsonli bolaning intellektual rivojlanishining mohiyati va bu haqidagi qarashlariga to'liq mos keladi. Aqliy qoloqlik bolaning intellektining o'ziga xos xususiyati bo'lib, bu nafaqat miqdoriy, balki sifat jihatidan ham, bunday bolada aqlning rivojlanish darajasining pasayishini ko'rsatadi.

Nemis psixiatri Emil Kraepelin birinchi bo'lib ruhiy kasalliklarni nozologik (klinik) yondashuvga asoslangan holda, bolalarning ta'lim imkoniyatlaridan kelib chiqqan holda oligofreniya tasnifini taklif qildi. E. Kraepelinning xizmatlari shundaki, u o'sha paytgacha ma'lum bo'lgan bolalardagi tug'ma va erta aqli zaiflikning barcha klinik alomatlarini "oligofreniya" deb nomlangan bir guruhga birlashtirgan va "idiot", "imbetsil", "debil" atamalarini ishlatgan.

E. Kraepelin tomonidan taklif qilingan oligofreniya tasnifi hozirgi kungacha saqlanib kelinmoqda.

1. Qadimgi davrlarda aqli zaif bolalarga nisbatan munosabat

Qadimgi Yunonistonda (ayniqsa, Spartada) jismoniy nuqsoni bo'lgan bolalarga nisbatan o'lim hukmi qo'llanilgan. Shafqatsizlarcha bolalarni o'ldirish qadimgi Rimda ham sodir bo'lgan deb taxmin qilish mumkin. Bu haqida Rim faylasufi Senekaning (miloddan avvalgi 6 - milodiy 65) quyidagicha fikrlari mavjud: "Biz g'alati odamlarni o'ldiramiz va tug'ma zaif bo'lib tug'ilgan bolalarni cho'ktiramiz. Biz buni g'azab tufayli emas, balki aql qoidalari asosida olib boramiz... "

Anormal bolalarga nisbatan bunday munosabat XIX asrga qadar Hindistonning bir qator joylarida qayd etilgan. Bu yerda bunday bolalar o'zlarini boqish uchun o'rmonlarda qolib yashashga majbur bo'lganlar. Keyinchalik bu yovvoyi hayvonlar bilan oziqlanadigan bolalar haqidagi afsonalarni keltirib chiqargan.

Angliyalik psixiatr V. Irlandiya bu haqda ko'plab hikoyalar beradi. Ular orasida aniq faktlarni aks ettiradiganlari ham mavjud.

2. Ruhiiy kasallarga nisbatan diniy qarashlar

Har doim ham odamlarning zaif fikrli kishilarga bo'lgan munosabatiga diniy e'tiqod katta ta'sir ko'rsatgan. Muqaddas Kitob aqli zaiflikni ota-onaning gunohlari uchun Xudoning jazosi deb biladi. U bu ilohiy jazodan voz kechishni va Xudoning irodasini tuzatishga urinmaslikni buyuradi. Qur'on, xuddi Muqaddas Kitob singari, musulmonlarga zaif odamlarga Xudo berganidan ko'proq narsani berishga urinmaslikni buyuradi, lekin ayni paytda ularning mavjudligini qo'llab-quvvatlashga, ularga g'amxo'rlik qilishga da'vat etadi.

Zaif fikrlovchilarga nisbatan diniy qarashlar, barcha diniy dogmalar singari, qarama-qarshiliklarga to'la.

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Ba'zi dinlar aqli zaif bolalarni "Xudoning bolalari", boshqalari esa "shaytonning bolalari" deb hisoblashgan. Zaif fikrlovchi odamlarni shaytonning bolalari sifatida qarash katolik diniga xos bo'lgan. Zaif fikrlaydiganlarni qamashni yoki ularni daryolarga tashlashni maslahat bergan protestant islohotchilar Martin Lyuter (1483-1546) va Djo Kalvin (1509-1564) zaif fikrli kishilarga nisbatan ayniqsa murosasiz edilar.

Zaif fikrlaydiganlarni "Xudoning xalqi" va "muborak" deb hisoblangan slavyan davlatlarida ularning ma'nosiz gaplarini hurmat bilan tinglashgan. Ko'pincha, pravoslav cherkovining xizmatchilari zaif fikrli kishilarga rahm-shafqat bilan munosabatda bo'lishni buyurib, bu baxtsiz bolalar imonlilarga Xudo nomidan rahm-shafqat ko'rsatishi uchun imkoniyat yaratish uchun odamlar va Xudoning manfaatlari uchun zarurdir, deb hisoblaganlar.

Shunday qilib, din mo'minlarda anormal odamlarga nisbatan rahm-shafqat tuyg'usini ma'lum darajada uyg'otgan bo'lsa-da, hech qachon bu odamlarga ularni u yoki bu darajada davolaydigan yoki foydali faoliyat bilan shug'ullanadigan bunday yordamni rivojlantirishga yordam bermagan.

3. Inson aqliy faoliyatiga oid dastlabki ilmiy va mistik tushuntirishlar

Qadimgi davrlardan VI asrgacha. Miloddan avval ham aqliy faoliyatning ilmiy izohi yo'q edi. Ushbu faoliyat miya funksiyasi bilan bog'liq emas edi. Miya hali ongni lokalizatsiya qilish joyi deb hisoblanmagan. Ayni paytda psixikaning har qanday buzilishi sirli qora kuchlarning ta'siri bilan izohlanardi.

Y. Kannabixning so'zlariga ko'ra, ruhiy kasalliklar uchun tabiiy izoh topishga birinchi urinishlar miloddan avvalgi 6-asrda qadimgi Yunon-Rim tibbiyotining shakllanishi davrida qilingan. Taxminlarga ko'ra, Pifagor (miloddan avvalgi VI asr) birinchilardan bo'lib aql (fren) miyada, hislar esa qalbdagi joylashgan degan fikrni bildirgan. Aqlni miyada lokalizatsiya qilish tibbiyotda yangi yo'nalishlarning rivojlanishiga turtki bergan eng katta kashfiyot bo'ldi. Darhaqiqat, Pifagorning kashfiyotidan bir necha asr oldin, odamning aqliy qobiliyatlari diafragma ostida, ko'krak va qorin bo'shliqlari chegarasida to'plangan deb ishonishgan. Aql-idrok, qadimgi yunon tilida "phren" (fren) so'zi bilan belgilanadi, chunki u dastlab diafragmani anglatadi. Shunday qilib, qadimgi yunon tilidagi "aql" va "diafragma" umumiy belgilarga ega.

Tibbiyot sohasidagi keyingi tadqiqotchilarning aksariyati "miya" nazariyasidan ajralmagan, balki uni rivojlantirishda davom etgan.

Antik davrning eng buyuk shifokori Gippokrat (miloddan avvalgi V-IV asrlar) miyaning faoliyati bilan u nafaqat aqlning mohiyatini, balki hissiyotlarning tabiatini ham bog'ladi.

Iskandariyalik Gerofil (miloddan avvalgi IV asr) birinchi navbatda miyani butun asab tizimining asosiy organi deb atagan va shifokor Erazistratus ong va qobiliyatlarning rivojlanish darajasini sirt maydoni bo'yicha aniqlash mumkin deb hisoblagan.

O'rta asrlarning dastlabki va ayniqsa oxirlarida (V-XIV asrlar) cherkov va diniy mafkura ilm-fan va madaniyatning rivojlanishiga to'sqinlik qildi. F. Engels o'zining "Germaniyadagi dehqonlar urushi" maqolasida: "O'rta asrlar butunlay ibtidoiy asosda rivojlandi. Hamma narsani boshidan boshlash uchun qadimgi tsivilizatsiya, qadimiy falsafa, siyosat va huquqshunoslikni yer yuzidan yo'q qildi. Ruhoniylar intellektual ta'lim monopoliyasini meros qilib oldilar va shu tariqa ta'limning o'zi asosan diniy xarakterga ega bo'ldi. Ruhoniylar qo'lida siyosat va huquqshunoslik, boshqa barcha ilmlar singari, ilohiyotning oddiy tarmoqlari bo'lib qoldi va unda amal qilgan tamoyillar ularga nisbatan qo'llanildi", - deb yozadi.

Diniy mafkura hayotni, erkin fikrni bostirdi, ilmiy bilimlarni va cherkov ta'limotiga mos kelmaydigan hamma narsani ta'qib qildi. Ushbu mafkura insonning aqliy hayoti ilmiga qadar tarqaldi. Inson aqliy faoliyatini tabiiy tushuntirish ham unutildi. Ruhiy kasalliklarni demonologik talqin qilish vaqti boshlanadi. Ruhiy kasallik yovuz ruhga ega deb hisoblanadi.

Ruhiy kasallikning mohiyati haqidagi bu sirli qarash rasmiy ruhoniylar tomonidan qo'llab-quvvatlandi. Uyg'onish davrining dastlabki davrida bu qarash cherkov tomonidan yanada mustahkamlandi, bu esa yangi mafkuraviy tendentsiyalarga reaksiya edi. Taraqqiyparvar kuchlar yangi tabaqa - burjuaziyaning kayfiyati va qarashlarini aks ettirgan holda diniy sxolastizmga, jaholatga qarshi kurash olib bordilar va madaniyat va fanning rivojlanishi uchun kurashdilar. Yangi qarashlarning, yangi dunyoqarashning tarqalishi qanchalik shiddatli bo'lsa, cherkovning o'z mavqeini, kuchini va odamlarga ta'sirini saqlab qolish istagi shunchalik kuchayib bordi.

Ma'lumki, jamoatning jamoatchilik fikrida paydo bo'layotgan yangi tendentsiyalar bilan olib borgan bu kurashi inkvizitsiya, progressiv kuchlar vakillarini jismonan yo'q qilishga olib keldi. Shifokorlar ham jazoga duchor bo'ldilar.

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