

The problem of deviance in young people and methods of overcoming this problem

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Abstract

The article emphasizes that deviant behavior is a set of social behaviors that are characterized by their own characteristics in the lives of individuals who make up society and are not alien to the social sphere. It is stated that the nature, essence, and most importantly, the cause of behavior are an interesting subject of socio-psychological research. It is noted that the main source of deviance should be sought in a social system with a wide social spectrum. As social systems are renewed, its impact on the psyche and consciousness of individuals also becomes greater. It is very difficult to determine initial deviance in people. This is almost not observed at first glance. However, when complications and addiction appear later, it becomes much more difficult to prevent it. The difficulty of the issue is also conditioned by the fact that the person does not feel guilty and considers this normal, while in fact the situation is quite complex and frightening, if there is no public condemnation, he will continue these behaviors that he considers "normal", as a result, deviant behaviors will lead him to an unethical path.

Keywords: Deviant behavior, socio-psychological factors, civilization, socio-moral qualities, self-esteem.

Introduction

Deviantology, which is studied as one of the important problems of sociology, includes various types of deviantism, namely crime, terrorism, corruption, suicide, etc. Research scientists characterize the problem of deviantism as having a separate social problematic character, emphasizing that it is directly related to the life of society. According to J. Glinsky, the issue of deviantism is such a social concept that it makes it necessary for everything in society to be based on legal standards. Deviant behavior of a person occurs when he deviates in a certain sense from the moral principles and behavioral models that are positively accepted in social life. That is, in the

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collective where people live together, this type of behavior is perceived as an “alien” element and an attempt is made to exclude him from society at any moment.

Deviantism is an indicator of specific individuals and the groups they create. These subjects intend to instill in those around them a behavior model that will be considered completely new for the life of the society to which they belong. They do this either consciously or strive to implement it by spontaneous means. This new behavior model does not appear suddenly in their consciousness and way of thinking, but gradually forms. Sometimes, especially in young people and minors, it manifests itself as a situation resulting from the weakness of education. During *the initial* period of deviation, the manifestation of deviantism is not sufficient, and from this point of view, it would not be correct to call the behavior deviant in the full sense. Over time, if initial preventive measures are not taken, the tendency to deviantism increases and, in the true sense of the word, takes the behavior of the person under its control and directs it. If there is a social danger in the society to which the person, especially the young person, belongs, even if the person has protected himself as much as possible, he still has a tendency to deviantism. At this time, even if the initial deviation does not manifest itself in him, that is, even if his pure social cognition is not poisoned by defective upbringing, this tendency, in the form of an irresistible desire, strikes a strong blow to his social psychology, gradually exerting a negative influence on his behavior and consciousness. The will of the person and the factors that prevent the deviant tendency that arises in him play an important role here. If the social danger still remains as a “sick” in social life, this society can be called a real “sick society”. The “sick environment” is very different from the “sick person”. The “sick person” is a person, the blow he inflicts on those around him can be eliminated, and these complications do not lead to such serious consequences. If the “person with a sick social psychology” hears condemnation from those around him and is discouraged from this path, it can be said that the dangerous conditions he will create should be measured simply within the boundaries of one person. But are the boundaries of a “sick group” as large as the social circle of one person? Of course not! This is no longer deviance, but a “*social scourge*.” In order to get rid of it and eliminate its consequences, work must be done and measures must be taken at the international level. For example, if the facts of crime and terrorism in a state are more than enough, this is also considered a great danger for the citizens of a neighboring state, and in this matter, states work within the framework of joint cooperation, develop partnership programs and try to eliminate the damage caused by the “*sick environment*”. However, it is also a fact that the programs of struggle

developed at the state level never allow the issue to reach this point. Joint cooperation, common struggle, conventions, agreements, alliances are aimed precisely at ensuring that the threat that will arise does not grow, does not reach social limits, and the damage is not measured in large numbers.

The concept of deviant behavior and its causes

Human behavior is so complex that it would be naive to characterize it in itself and to form certain norms that can be accepted by everyone, to evaluate all people only within these norms. For this reason, it would be incorrect to characterize all behaviors as manifestations of deviance and attribute them to the same social concept [Samanderova AF, 2005]. Because certain deviations can be observed in every person. Therefore, if we call all these signs of deviance, then deviantology would encompass all human behavior as a huge category. However, man is very rich in nature and character, and his behavior must be studied [De Groot MH, Franken IHA, Van der Meer CW& Hendriks VM, 2003].

Every behavior, action has a real reason, a source. It stems from something, maybe it is anger, rage, a pleasant event, processes occurring within the family, or social environment and collective relations; the reasons are too many, and the type and character of behavior also vary depending on the personality and character of the individual. People are naturally different from each other in terms of their different spirituality, intelligence and perception, and thinking abilities, their actions, reactions to events, and approaches to issues are diverse and colorful. Any individual can draw either positive or negative conclusions from an event that has occurred. This can either lead him to deviance or temporarily turn it into a habit.

The main source of deviance should be sought in a social system with a wide social spectrum. As social systems are renewed, this has a great impact on the psyche and consciousness of individuals. It is very difficult to determine the initial deviance in people. This may not be observed at first glance. However, when complications and addictions appear later, it becomes much more difficult to prevent it. The difficulty of the issue is also conditioned by the fact that the person does not feel guilty and considers it normal, when in fact the situation is quite complex and frightening, if there is no public condemnation, he will continue these behaviors that he considers "normal", as a result, deviant behaviors will lead him to an unethical path. For example, any young person or a child who has not yet reached adolescence may not realize it the moment he first encounters

behavior that is alien to him. Here, one important factor should not be forgotten. This is the degree of development of a person's level of consciousness. A person's consciousness and cognitive function cannot be considered complete and perfect during adolescence. It is known that the full development of a person's level of consciousness is completed between the ages of 25 and 30. Therefore, the young generation is considered the age group most prone to deviant behavior. The social class where deviance is most often observed and which has become the object of research is precisely adolescents.

In the initial period of deviance, the reaction of society may not manifest itself, but as its symptoms are repeated, it is not welcomed in society and inevitably a counter-reaction appears against it. The deviant behavior of a person is accompanied by either a violation of the law or an act that is immoral and alien to the life of society. At this time, deviant behavior is publicly condemned and the young person is, as they say, "warned". Perhaps the young person committed any violation of the law or unethical behavior not individually, but as part of some gang or group. Then the gang, in legal terms, acquires the status of a " *criminal gang* ", their activities are practically prohibited and possible punitive measures are taken. These measures, of course, are intended to prevent the committed crimes and reform the "criminal gang". The gang itself is already a bigger problem and in general the punitive measures to be taken against the gang must be precisely selected. The manifestation of deviance in the form of a gang, group, or individual indicates a lot. Most importantly, the gang itself means complex deviance. That is, if an individual, due to some internal desire or for some reason, becomes a victim of deviance, the collective group creates its own " *theories* " and incites others to join them, even if by force. Such a system of rules weakens the foundations of society, causes great harm to the upbringing of the younger generation, and it is difficult to fight against it.

Society social in the dynamics deviantism problem socio-psychological factor like

Society social dynamics and structure so established that here difference , uniqueness is dominant . These meanings whether big one civilization in the composition whether or not also separately local in societies , that is it will be that the person nature with directly closed and geographical with the environment is conditioned . In the background of the individual's social world, of course, the role of what he has achieved up to his current state is important. This, as a

conditioning tool, affects his life path, the position he occupies, and everything in general. The family of which he is a member plays an important role in the development of the individual, regardless of whether he is good or bad, in his self-presentation in society, in his behavior, etc. As is known from research, dialectical changes specific to society are similar to social institutions in a way, and they appear in various forms. All of these institutions mentioned above have a great influence on the family. Among them are law, politics, religion, and customs. Research shows that historical changes in society, as a social institution, also appear in various forms in the family. The difficulty of researching this area is that the family is under the great influence of various institutions such as politics, religion, and law in different societies. Scientists especially note the role and influence of the family on society, the formation of personality, values, ideals, cultural heritage. For example, J. Mirdok, who conducted research on family relations, believed that the main functions of the family include sexual, reproductive, educational (or socialization), economic, etc. directions [Azimov QE, 2004]. Each of these functions has its own importance. However, when society is approached from the context of preventing the spread of certain crimes, that is, deviant behavior, the educational function is of greater importance among them. This is because it is considered particularly important that the culture, customs, and historical value system of a society are passed down from one generation to another, and that it plays a leading role in ensuring the normal behavior of children in the formation of the corresponding society. The more effectively family education fulfills its function, the easier it is for children to form a personality in their educational life.

The frequent observation of deviance in society is sometimes also due to the existing anarchic situation. In particular, the behavior of leaders, which will set a bad example for society, is more noteworthy. Supporters of the theory of leadership and voluntarism try to prove that the masses cannot do any constructive work without a leader or a leader. According to some researchers, the leader forces the people to accept his will, while others say that the leader does whatever the masses want, the masses choose whom they want to see as their leader and follow him. Thus, even if the leader is an authority figure, even if he is an exemplary leader of his people, he is still a product of the masses. However, in authoritarian regimes, the masses are always captives of the leader. Examples of this include Stalin, Mao, Mussolini, Hitler, Castro, the leaders of the period of independence of the Republic of Armenia and others who completely dominated their people [Samandarova AF, 2005]. Courageous leaders, on the other hand, are able to lead people behind

them and have the will to act. This can be clearly seen in the personal example of the President of the Republic of Azerbaijan, Mr. Ilham Aliyev. A tense emotional state can encourage a crowd to act heroically, to commit suicide. In such a case, a crowd can be obsessed with even the most benign goals. Freud said that a crowd is capable of selfless devotion to an ideal, and even of great spiritual creativity.

Experts' studies also note that there are important factors that create the problem of deviance that worries the entire society and the world, one of which is the social factors of deviance. Naturally, the first of the socio-economic factors is related to family life and the upbringing of the individual. It is also clear from empirical facts that unpleasant situations are more common in people who are not covered by the necessary care and supervision in a family with problems. In reality, as a rule, problems that arise in the family push the teenager into the "risk group" and push him to use "excess" means. Researchers have proven that an incomplete family itself creates developmental pathology. Especially in single-parent children, communication difficulties often arise, such children need more attention and care. When a teenager is left out of attention and care, "family deficiency", "social hunger", etc. He experiences feelings like this, and the lack of such necessary communication predisposes him to deviance.

In families with both parents, the lack of harmony is also considered one of the risk factors. In families where there is a foreign attitude towards the child within the family, frequent conflicts, distrust towards each other or the child, and low material and cultural level, adolescents feel lonely. Observations show that adolescents and young people growing up in such families have strong jealousy and envy towards their peers, often experience depression, and develop fear or aggression. Such people often lie, and they constantly show quarrelsomeness, irritability, etc. Children who are not properly raised, who are frequently subjected to violence in the family, and who are beaten, have destructive and rebellious feelings, lack of self-control, evasion of work, lack of will, and are quick to obey, etc. which is felt for several years (Alkayish A. 2019).

Parents should accept that it is not enough to provide adolescents with food and education alone. They also need to spend their free time effectively and interestingly. Such issues are usually the main task of both the family and related organizations, but sometimes these problems are treated as secondary issues. Research and observations show that in families with a high cultural level, - everything within the family is more interesting for children, the later they come out of the

influence of their parents , the more they understand life values , and choose their own life paths more accurately [Azimov QE, 2004].

In practice, there are also cases when parents take into account the interests of their children more, in other words, a teenager is surrounded by *hypercare in the family* . Naturally, such a situation, that is, such a construction of relationships within the family, is not very acceptable. Thus, a child who has experienced *hypercare* after a certain period of time strives for independence and - self-affirmation in society. This can be assessed as excessive care, constant control and prohibition of the child's freedom. Adolescents who encounter such a situation strive to move away from parental control more quickly and sometimes once and for all, which in certain cases leads to conflicts in the family .

There is another variant of family-child relations, especially in Eastern countries, which is more common in single-child families. That is, sometimes everything is allowed for the only child of a large family , he has a significant advantage among relatives, which ultimately creates a sense of contempt, complacency and hatred of others in the teenager . Such teenagers, accustomed to always being admired by those around them, consider any involuntary action for themselves to be a good deed.

Experts recommend paying attention to another issue. So, if the family is harmonious, if the child is surrounded by proper care, if he receives a good education, reads, goes in for sports, and because of all this you are confident in him and believe in him, this does not mean at all that he will not be inclined to harmful habits. Psychologists do not consider it advisable to immediately punish such young people in their families [Giddens A., 2000]. They note that “hastily” punishing and sharply aggressive reactions can damage the psyche of the teenager and lead to more negative situations . Because “hastily” punishing causes the teenager to grow up with hatred for society, family, etc., creates jealousy towards others, which can have very bad consequences. Therefore, the issues of behavior with adolescents in all families should always be kept in the center of attention [Bayramov A.S., Alizade A.E., 2004, Hamzayev M.E., 2003]. Our research shows that the emergence of moral formation and its adequate development , the adequacy of such phenomena as self-education, self-esteem, and self-attitude are of particular importance. Strengthening the ideas about moral quality in young people in most cases depends on the socio-psychological shades of the conditions in which they find themselves.

It is not uncommon for signs of deviance to appear in an individual, that is, in a person. When examining the characteristics of a person as an individual, it is possible to detect signs of deviance in one way or another. One of the main reasons for the emergence of deviant behavior is the family. The family is the first social situation that determines a person's outlook on life, as well as a very important factor affecting the social psychology of the individual.

Experimental study of deviant behavior in youth

in recent years , it becomes clear that how the spiritual quality is formed in modern society , which aspects prevail in its genesis , is actually an important issue for a comprehensive study of the problem. In order to determine the essence of the concept , first of all, one should refer to reliable sources - psychological , ethical, philosophical - and shed light on a number of issues of interest to us , including the psychological aspects of spiritual development .

should be described differently from the integrative systems that are close to it in content , and the main features that generalize and distinguish them should be explained. It has been determined that in order to distinguish the concept of spirituality from other systems of concepts, it is necessary to be guided by several principles . First of all, the spirituality and spiritual development of young people should be studied as a separate problem, and not as a category that takes its place in the content of other qualities .

should be viewed differently from the diffuse nature of ethical , philosophical, and moral aspects , and the regularities of its formation should be studied.

Thirdly, the meaning of youth spirituality should not be understood as a process that suddenly takes shape and emerges, but rather as a dynamic system that reflects a number of aspects and undergoes various changes at different age periods.

The main goal of the philosophical analysis of the spiritual development of youth in modern society is to identify the different and similar aspects of spirituality and related concepts , to systematize its theoretical foundations , and to investigate the ontogenesis and epistemological aspects of the concept . In the pedagogical aspect, the problem was developed by K. Ushinski, A. Makarenko, B. Sukhomlinski, I. Kairov , O. Bogdanova, V. Lisovsky, M. Mehdizadeh, A. Seyidov, M. Muradkhanov, Y. Talibov, N. Mukharova and others. In the psychological approach, the main issue is the study of the structure of the spiritual development of young people , its constituent elements, formation and

psychological laws . L. Kohlberg, J. Piaget, K. Gilligan, Z. Freud, W. Lindsay, J. Kelly, A. Bayramov, A. Alizadeh, M. Hamzayev, B. Aliyev, S. Seyidov, R. Javadov, M. Valiyev, E. I. Smailova and others have tried to study moral development from various angles . In particular , there are numerous scientific research works on the formation of the personality "I " and the study of the socio- psychological characteristics of moral development . These studies refer to the idea that the manifestation and formation of moral values in young people depends , first of all, on the level of normative rules and standards existing in the society in which they live .

The socio-psychological analysis of the youth period in the modern information society shows that during this period a number of changes occur in the spiritual development of the personality . Such situations create difficulties in studying individual aspects of spiritual development . Studies related to - the formation and formation of spiritual development are grouped into two main areas : a) cognitive approach; b) social approach. It should be noted that the cognitive approach emphasizes the qualitative modification of thinking , the quantitative changes occurring at the level of intellectual processing of - information , while the social approach emphasizes the mutual influence of young people on each other, and on this basis, an attempt is made to investigate the issues of the formation of moral development.

Some of the socio-psychological studies focus on the principles of choosing methods and solving the problems of their description in order to study the dynamics of deviant behavior of young people . The principles that are important for the study of moral development are taken as a basis. These principles are:

1. The selected methodologies are intended for the youth age group ;
2. Complementarity of methodologies and adaptation to the ethnic environment;
3. Simultaneous implementation of methodologies designed to reduce the impact of situational factors ;
4. certain differences in the selected methodologies as appropriate and to ensure their easy understanding.

Modern studies use the Rokeach wealth values method, the Kohlberg methodology, the Ryan-Kolminsky self-esteem scale, and a questionnaire.

Some philosophical studies have investigated the specific features of spiritual development in young people and analyzed the results obtained. Three criteria were taken into account when conducting the study: 1. Attitude to training; 2. Gender differences; 3. Age-related changes.

To ensure the adequacy of the study, the same number of young boys and girls were taken

from each group [50 people]. Preliminary analysis of the results obtained shows that very serious differences are evident in the assessment of both instrumental and vocal terminal values of young people aged 17-19 compared to other age groups .

the relative importance of young people on the considered qualities , it was determined that among boys, life-lovingness ranked first in terms of the degree of significance, i.e. $r=5.66$. The same quality is in second place in terms of significance for girls of the same age, i.e. $r=7.08$ [Azimov QE, 2004] . This shows that since the age of 17-19 covers the period of early youth, young people at that age have a more optimistic attitude towards themselves and others . The more important for us moral qualities such as honesty, responsibility, tolerance of failure, politeness and other similar qualities took 4-8th place among boys and 1-4th place among girls. There is no significant difference between boys and girls in the attitude towards responsibility, which is a much more highly valued moral quality. The attitude of boys and girls towards non-violence against obstacles is unambiguous. Representatives of both sexes described this quality in 17th place. The most interesting point is that neatness, which is considered a fundamental quality of personality and is important for girls, took not 1st or 2nd place, but 5th place among girls. Paradoxically, it should be noted that girls ranked tolerance in 3rd place, while boys ranked it in 9th place.

Kohlberg method were shown according to 3 criteria, as in the Rokich method. It is clear from this that, when asked the question "Theft is against the law. Do you think it is also wrong from a moral point of view?", 52% of the excellent students considered it morally right, 28% considered it wrong, and 30% emphasized the idea that it depends on the situation. In contrast, among those who read with a low grade , 53% of those who answered the question incorrectly from a moral point of view were wrong. Compared with the Rokić method, this shows that the correct assessment of the action from a moral point of view depends on the students' worldview, intellectual level, and sphere of knowledge.

Kohlberg and Rokeach methods, we can conclude that social development in young female students is determined in 3 directions. They can be grouped as follows: dynamic level; situational level; fixed level. These levels cannot have an absolute character, they can also change.

The ways of organizing and developing moral education are different. The facts obtained as a result of our research showed that the adequacy of such phenomena as self-education, self-esteem, and self-attitude are of particular importance for the emergence of moral formation and its adequate development . The strengthening of ideas about moral quality in girls in most cases depends on the

socio-psychological aspects of the conditions in which they find themselves . As a result of our research , we determined that in order to develop moral qualities , it is first of all necessary to achieve adequate self-esteem in girls. Self-reflection, self-education are important indicators in moral development. For this reason , in order to develop the ability of self-reflection in students , it is necessary to achieve self-observation and self-analysis . This implementation must inevitably be implemented in the organization of training, in extracurricular activities, etc. Psychological analysis of the obtained results leads to the conclusion that the formation of moral qualities in young people should be carried out in 3 stages .

the process of understanding the moral qualities of young people should be implemented, and the factors that seriously hinder this process should be eliminated. It should be taken into account that the distortions that occur in the process of perception , then any image leads to reinforcement in the same way . Especially for girls, ideas about moral qualities should be correctly explained and efforts should be made to strengthen them from time to time .

of the established ideas about moral qualities should be carried out in practice. At this time, the attitude of each student to moral values in this or that situation should be studied and compared with the previous stage. Naturally, at this time it will be necessary to use special tasks . These tasks can be of an experimental nature or have a thought-provoking significance.

In the third stage, it is necessary to investigate how the ideas girls perceive affect their self-realization and spiritual formation .

In recent years, various stages of youth delinquent behavior are studied. In this area, special attention and effort are paid to the study of psychological problems of higher education students. Taking into account the levels of self-esteem in the formation of socio-moral qualities allows us to determine the moral position of the personality. In order to implement the process of self-education in young people, it is important to study the attitude of teenagers to these or other moral qualities, to themselves, to others during the lesson . One general point should also be noted: the formation of moral qualities should have a common structure for society. That is, common directions of education should be determined between the workplace and the family, as well as between different systems of society.

Theoretical analysis of the literature related to the study of the dynamics of spiritual formation in young people and the results of our research allow us to come to this general conclusion:

- Spiritual development is the conscious perception of oneself and the conscious attitude

towards this perception. This integrative system is more dynamic than other systems and reflects a number of components.

- In modern conditions, socio-economic and psychological factors bring about radical changes in the worldview of students, their attitude towards themselves and society, which leads to the emergence of new shades in their spiritual development. The mechanism and dynamics of this should be thoroughly studied.

- From recent research, we can conclude that although spiritual development is conditioned by the influence of self-evaluation, self-criticism, and the factor of dependence on the environment, it actually takes shape as a result of the transformation and improvement of knowledge acquired in past experience to new conditions .

- The nature of the attitude towards education does not in itself determine the direction of moral development [Tahmasib CA, 2007]. The level of self-perception of young people and the nature of the evaluation system that others give them determine the positive or negative development of moral development .

- Individual conversations and observations, as well as analysis of various studies , show that ethnic factors have a serious impact on the spiritual development of women [Shafiyeva E.I., 2002].

In order to achieve spiritual development in young people, it is necessary to determine the nature of the motives that regulate their behavior in different aspects, as well as the dynamics of mental activity, the variability of socio-economic conditions, and modern scientific and technical achievements that affect the behavior of young people, and we must move away from old, ineffective methods. Taking into account the variability of the modern world , it is important to study the process of spiritual development in dynamics and comprehensively assess its practical significance .

While many experts, while studying the problem of deviance, put forward the same ideas about the causes of the problem, as well as the issues of its development, there are also different approaches. For example, researchers have created a portrait of those who acquire negative addictive habits, which are considered a sign of initial deviance, among adolescents, and in this portrait they have described them as people who are overly sensitive, have difficulty adapting to society emotionally, and constantly feel anxious. In their opinion, people with unstable, deviant behavior do not have stable and definite social interests, future plans, and faith in tomorrow.

Therefore , most studies indicate that one of the main causes of deviance is distrust and hopelessness. Therefore, in order to solve the problem, it would be more appropriate to pay attention, first of all, to intra-family relations and the proper upbringing of young people. The moral and psychological factors that are considered the main priority for the proper establishment of intra-family relations are:

- building a family based on true love, mutual understanding and respect;
- parent-child relationships in the family should be based on high moral, psychological, ethical and national-traditional factors;
- establishing high morale, a pure spiritual and psychological climate, a positive outlook and hope for the future in the family ;
- the family is free from psychological trauma caused by random events, does not become hopeless, etc.

Conclusion

Observations and research also prove that in a country where the main foundation of the development of society is laid in the family, built on the family, the continuity and stability of development is more reliable. Because every person is formed in the family and develops depending on the family's attitude towards him and the method of upbringing, becoming the most useful and active member of society.

Thus, the research concludes that just as family issues play an important role in human development and in the transformation of young people into useful members of the future, family problems and improperly established family relationships also play a leading role in the acquisition of harmful habits that create negative addictions , which are the most widespread and terrible scourge of society . In other words, family problems are the main cause of these shortcomings. Therefore, in order to prevent such problems, family relationships and the upbringing of adolescents should be properly established.

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