

Title: The problem of deviance as a social psychological factor in the social dynamics of society**Rahil Najafov, Nadir**

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Abstract. The social dynamics and structure of society are structured in such a way that difference and uniqueness dominates here in the true sense of the word. Sociality and uniqueness are generally purely intertwined concepts. These meanings, whether they are part of a large civilization or separate local societies, are almost directly related to human nature and are conditioned by the geographical environment. In the background of the individual's social world, the role of what he has achieved up to his current state is, of course, important. The mechanism of social development of society is based on mutual and friendly relations of individuals with each other, normal stable behaviors, correct upbringing methods, etc. For this, it is necessary to have a healthy social environment, choose the correct upbringing method and style, apply the customs and traditions that have been ingrained in the blood memory of society for thousands of years, and apply stable behaviors. However, there is also the concept of deviance, which is outdated in all of our sayings, and the basis of this concept is the behavior that stems from the socio-psychological world of the individual, the level of consciousness, the relationship with the surrounding world, and the development mechanism of the world around him. Deviance is called a chain of behaviors observed in human individuals, each link of which is disproportionate to the existence of the correct upbringing method mentioned above, the set of social behaviors that society is accustomed to, and new social systems that are adopted or imposed on society from the outside, and are considered abnormal or alien to them by custom, and is rebellious. Deviant behaviors have been observed in all human societies throughout history. Deviance, which is more characteristic of the lifestyle of young people, manifests itself in the social sphere in various forms such as alcoholism and drug addiction, family problems, criminality, immorality, depression, suicide and other cases that we have not listed. The study of deviance is of great relevance in terms of studying the social environment of both Iran and Azerbaijan and taking preventive measures to solve the problem.

As is known, today we are residents of a modern, rapidly integrated into Europe, new values, and a strong connection with organized social systems. Our modern society is distinguished by its versatility and diversity. We would also like to note that it is very important for the youth of our Republic, which is integrating into the world, to master the correct methods of upbringing, not to oppose the accepted, stable behaviors of our society, to protect and preserve moral values, to develop them further, to know the directions of formation of moral development, to study the features of its manifestation in order to protect and preserve our moral values. The increasingly globalized world inevitably has its impact on the society that is taking new steps towards modernity and strong stable economic development. Naturally, these impacts should be understood in positive or negative terms. By positive meaning, we mainly mean

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the positive effects that serve to increase the intellectual capabilities of our young people who are still taking new steps in society and making themselves known, and support their growth as honest, patriotic, and caring people for society. By negative meaning, we mean the perception and application of correct and abnormal behaviors that arise from the willpower of young people in our society, as in every social environment, or stem from an upbringing model that has strayed from the correct upbringing method in families.

All the new values that our developing society has adopted have been felt and heard more and more every year, adding more color to our lives. Thus, the versatility and dynamism of the development process also makes people's attitude to these new values more open. This set of new values, unlike their predecessors in the past, requires an intellectual level from people. It is also important to note that the recent emphasis on intellectualization in the educational process has actually pushed the development of moral qualities in young people to the background. This often leads to the emergence and formation of a number of aspects that are far from the national mentality. In this regard, determining the mechanism of moral development in young people, studying the directions of formation, genesis, and clarifying related issues directly allows us to move away from deviance and determine the principles of the correct method of education and upbringing. On the other hand, the study of this problem allows for the refinement of the educational process, the ways of its development, and ultimately the formation of young people who are psychologically prepared for society.

Introduction

As a conditioning tool, these achievements affect his life path, his position in general. The family is certainly indispensable in the world of the individual. Thus, the family of which he is a member plays an important role in his gradual development, his self-presentation in society, regardless of whether it is good or bad, his behavior, etc. characteristics. As is known from research, dialectical changes inherent in society are similar to social institutions in a way and they appear in various forms. That is, they manifest themselves in forms similar to their sources of origin, both in a certain period of time and in short forms and in sharp forms [11, 12]. The great influence of all these institutions mentioned in the family is felt. Among them are law, politics, religion, customs and traditions that have come down from ancient times, etc. It is clear from the studies that the historical changes that have arisen in society, as a social institution, also appear in various forms in the family. Thus, these forms manifest themselves both gradually and in soft and hard ways. The difficulty of studying this area is that the family is under the great influence of various institutions such as politics, religion, law in different societies. Scientists also emphasize the other side of the family, its attitude and influence on society, personality formation, values, ideals, cultural heritage. For example, J. Murdock, who conducted research on

family relations, believed that the main functions of the family include sexual, reproductive, educational (or socialization), economic, etc. directions [6;7]. Each of these functions has its own importance. However, when viewed from the context of preventing the spread of certain crimes, that is, deviant behaviors in society, the educational function is of greater importance among these functions. The educational function is considered particularly important because the upbringing of individuals in the family by adhering to the correct upbringing method plays a leading role in transferring the culture, customs, historical value system, etc. of society from one generation to another, in the formation of a corresponding society, in ensuring the normal behavior of children.

Discussion

In our modern world, the form and type of social surveys are also changing day by day. According to searches conducted on Internet pages as a type of social surveys, today there are approximately 200 million registered drug addicts in the world, most of which are related to family problems and improper upbringing [7, 45]. In other words, the most tragic and dangerous scourge of the 21st century is the addiction of people, especially minors and young people, to drugs. This is the most obvious example of deviant behavior. If deviantism is not prevented in the family, the tragedies it causes sometimes become unavoidable and, as a social

scourge, engulf the whole world. According to 2007 statistics, millions of people around the world are currently suffering from the effects of a major global scourge - drug addiction [13, 85].

The social aura of society is very diverse, because the basis of all this is the world-human relationship. From this point of view, it is possible to evaluate the relationship of a person to the world as a social being and an individual conditionally in two different prisms: objectivist and subjectivist [6;7]. Objectivist concepts can be considered as a purely objective approach, depending on their materialist or idealist character. That is, in this case, the state of being, as a being, is understood as having the ability to exist independently, without being dependent on the desires and will of the subject. Hegel, Feuerbach and Marx served this very purpose with their socio-philosophical theories. This teaching in itself highly appreciates the role of cognition in human life. Human cognition in this theory means rational knowledge, and through rational knowledge we understand the world, manage ourselves in society, establish relationships with others, gain a common worldview, analyze what is happening around us and, as they say, determine our "behavior"[6;7]. Subjectivity, on the other hand, is the exact opposite of objectivity, and subordinates all beings and events in the world, the totality of social relations between individuals, to man. The philosophy of J.P. Sartre can be a vivid example of this type of subjectivism. He believed that a person, "thrown into being" regardless of his will, is completely free [9.1.]. There are no general truths and general rules. Each person builds his life according to his own fears and risks, does whatever he wants and is responsible only to himself. To obey general truths and views is a betrayal for him. For Jaspers (as Toynbee said, Z.M.), history is the result of personality creativity, there can be no history outside of personality. Personality itself is a world for the social sphere, and philosophical categories, as a problem, are also subject to study.

In philosophy, all concepts have the essence of a "problem" and they are studied. The first thing needed to study the problem of deviance is the concept of "individual". Literally, this word is a more indivisible particle of any whole, a unique "social atom". An individual person is not only a

single representative of the human race, but also a member of any social group. This is the simplest and most abstract characteristic of a person [1.1.].

The term "individuality" has a richer meaning, expressing the fact that a person is a unique and inimitable being with all his personal qualities and properties. An individual is a specific person and, along with innate *Homo sapiens* features, also has purely individual qualities. This applies to both his natural abilities, and mental properties (memory, imagination, temperament, character, etc.) and thinking abilities (judgment, thought), demands and needs. In this sense, we are talking about the individuality of a person. "„Individuality can be defined as the sum of the properties and abilities that distinguish that individual from the rest of the crowd"[29, 90.].

The famous Austrian psychologist Z. Freud, when he said a crowd of people, meant an organized group of people, and when he said a crowd, he meant a specially organized group of people. Here, some common features arise between individuals: common interest in a certain situation, the ability to influence each other, etc. The understanding of the subject as a carrier of activity, consciousness and cognition begins with the philosophy of the new era. This is also related to the subjectivism characteristic of that philosophy. For modern philosophy, the subject is, first of all, a concrete physical individual who lives in space and time, is included in a certain culture, has his own biography, and is in various relationships with other people [12, 78].

In some sciences about man, the concept of a collective subject is also used. Such a subject is understood as a carrier of certain norms of activity, cognition and collective consciousness, as a system of interaction between individuals included in them. Absoluteizing the role of a person in relation to society is called hyper-individualism. In developed Western countries, the focus is not on class or any social stratum, but on the individual. In Western society, the needs of an individual are met in accordance with his abilities. The combination of several personalities into one spiritual whole is called hyperpersonality. In this case, the face of the personality depends on its connection with the system of interpersonal relations [14, 55].

First of all, the concept of a person, called the physical-biological personality or the Self, is put forward. This is the body or physical organization of a person, the component of personality based on the most stable physical properties and self-perception. Social personality is a person who is formed in communication with others in society. All forms of self-affirmation in the professional field, social activity, friendship, love, competition, etc. form the social structure of personality. Spiritual personality is the invisible foundation, the core on which everything rests in the human self. This is an internal spiritual state reflecting the aspiration for certain spiritual values and ideals.

The distinction between physical, social and spiritual personalities is rather conditional. All these aspects of personality form a system, and each element of this system can acquire a determining importance at different stages of human life [31, 90].

There are two more concepts of personality: personality as a functional characteristic of a person and personality as a characteristic of the essence of a person. The first concept implies only the external behavior of the personality. The second reveals the essence of the personality, its inner world. The quality of a person's personality is inseparable from his social lifestyle and self-consciousness. A person lives and acts in a system of various connections and relationships, in conditions of communication with different people and groups; he acts as a member of various social institutions - society, class, professional groups, etc. and constantly feels their influence in his activities [7, 8]. However, no external conditions (no matter how suitable and useful) can in themselves fully ensure the realization of a person's abilities. This also requires personal effort, will, and spiritual freedom [6;7].

Personality is a person. However, the concept of "human" means a common lineage, race for all people and is a sign that distinguishes them from animals. Personality is a specific person with his individual characteristics. He has only his own character, temperament, psyche, memory, perception of the external environment and appropriate features. Personality is a person taken together with all his moral qualities - intelligence, a sense of

responsibility for his actions, individuality, dignity, freedom, etc.; he is a person who is a subject of independent and business activity [6;7].

Since ancient times, in the history of philosophy, there have been many ideas about the innate tendency of man to violence in relations with others. A new science studying the behavior of animals - ethology - emerged in the middle of the 20th century. The creator of this science, K. Lawrence, explains social phenomena such as war and aggression with the instinct of aggression common to man and animals. However, in animals, the manifestation of this instinct is restrained by braking devices, while in humans these devices are blocked and destroyed; that is, most of us are not human in the true sense of the word, we are an intermediate link between animals and real humans. Nothing can stop our innate inclination to weapons and violence [6;7]. In the conditions of the post-industrial and information society, defining a person as a tool-making creature [Homo faber] is so widespread in civilizational concepts that the purpose of life begins to be replaced by the means of life. A person who learns to change reality also changes his environment. Mechanism and technology dictate their laws to him, and he also strives for artificial structures. A person develops a complex of a technified individual who distances himself from organic life. "Senseless cruelty, internal distrust, dystrophy [distortion] of intuition and feelings - these are signs of the technical form prevailing over nature. The technician world, the deadly conservatism of bureaucracy are signs of depersonalization, the removal of man from his natural state" [6;7]. Some scholars believed that the masses of the people should be governed by a group of well-trained people [elite]. Many others show that society definitely needs a leader. Supporters of the concept of elitism believe that the people cannot govern society because, firstly, they lack competence in politics, economics and other areas; secondly, as a rule, the masses are inactive and inert, and their activity manifests itself in the form of agitation and destruction of the foundations of society; thirdly, it is technically impossible for society to be governed by the masses, because the whole people cannot hold a meeting in parliament or the cabinet of ministers, therefore it is necessary to elect representatives of the people. Therefore, highly trained

and competent people, that is, the elite, are necessary to govern society [45, 67].

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. Some show that the leader forces his will on the people, while others say that the leader does whatever the people want from him, the people choose the one they want to see as their leader and control him or follow him. Thus, if the leader is an authority, he is also a product of the masses. Or even if he is not an authoritarian, but an eternal, 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. An example of this is the complete domination of Stalin, Mao, Mussolini, Hitler, Castro, Saddam Hussein and others over their people [14, 56]. Leaders can lead people behind them, have the will to act, and have courage in their minds.

Experts recommend paying attention to another issue. So, if the family is harmonious, the child is surrounded by proper care, receives a good education, reads, does 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 use drugs. Many researchers related to the problem of drug addiction come to the conclusion that the desire to constantly expect and be in search of novelty is characteristic of certain age groups of adolescents. Of course, adolescents are constantly thinking about the desire to demonstrate their knowledge and abilities, to feel everything in life, and to make independent decisions. Psychologists do not consider it appropriate to immediately punish such young people in Iranian families [45]. They note that "hasty" punishment and a sharp aggressive reaction can damage the psyche of a teenager and lead to more negative situations. Because "hasty" punishment causes a teenager to grow up with hatred for society, family, etc., creates jealousy towards others, which can ultimately have very bad consequences. Therefore, issues of behavior with teenagers should always be kept in the center of attention in all families [2; 5]. The ways of organizing and developing moral education among Irani-

an youth are different. The ways we take are different. The facts we obtained as a result of our research showed that the emergence of moral formation and its adequate development are of particular importance in the adequacy of phenomena such as self-education, self-assessment, and self-attitude. Strengthening the ideas about moral qualities in young people in most cases depends on the socio-psychological shades of the conditions in which they find themselves. As a result of our research, we determined that in order to develop moral qualities, first of all, it is necessary to achieve adequate self-assessment in the requirements. It turned out that self-reflection in requirements is an important indicator of self-discipline and spiritual development. For this, it is necessary to achieve their self-observation and self-organization in order to develop the ability of self-reflection in the requirements [37]. The implementation of this activity will inevitably lead to extracurricular activities, etc., in the organization of training. must be realized. In our opinion, the formation of spiritual qualities in adolescents should be carried out in 3 stages. At the 1st stage, the process of perception should be carried out by understanding the spiritual qualities of people, and the factors that are a serious obstacle to this process should be eliminated. It should be considered that the distortions created in the process of perception lead to the strengthening of any image later. In particular, ideas about spiritual qualities should be properly explained to children and it should be reinforced from time to time. In this way, every factor that enters the life of young people in a wide sphere and affects their lives in the Islamic Republic of Iran is seriously investigated and studied. For example, if we take the religious factor, we will see how many aspects of this factor affect human life and it is important to deeply study and analyze the aspects that lead to deviance in positive or negative parameters. The existing world religions have created a normative ideal of personality. For example, the Christian ideal of personality is based on the principle of love for God and love for one's neighbor. The mystery of the union of two natures - God and man - in the personality of a person forms the basis of the Christian understanding of human personality [42, 35]. The main aspect of the Islamic model of personality is the serious and flawless implementation of the will of God. A Muslim believes in absolute monotheism and in the Prophet Muhammad un-

conditionally. Islam calls for responding only to the attacker, against senseless bloodshed. In the Islamic Republic of Iran, Sharia prohibits everything that is dangerous to the physical, mental and spiritual development of a person. For example, alcoholic beverages, drugs, unclean meat, etc. are prohibited. Suicide, betrayal of family, theft, fraud, exploitation, gambling, etc. are strictly prohibited [28]. Unlike Christianity, Islam places a high value on life in this world.

Studies show that other effects of deviance are also related to psychological factors. Experts point to emotional disorders, depression, and mood balancing as the main motivating factors for the widespread use of drugs among Iranian youth. Thus, in reality, there are many people who use drugs as a means of "eliminating" states such as anxiety, fatigue, tension, etc. Severe forms of this lead to self-destruction. Thus, if drugs are initially perceived as a means of eliminating depression, then later they themselves become a source of depression and the frequency and severity of depressive states in a person gradually increase. Observations show that the main reason for the emergence of such states is the improper establishment of family relationships and problems within the family.

It is known that in all historical periods there have been many problems that have troubled individual nations, as well as the whole world. Sometimes, a problem that has arisen in one part of the world has become even more widespread and global. Currently, one of such problems is the problem of drug addiction, which exists to one degree or another in different countries [39, 98]. The

problem of drug addiction, which is a constantly relevant topic, and finding ways to solve it, still worries everyone today, including relevant specialists. Many studies have been conducted to eliminate or reduce drug addiction in society. Modern scientists explain a person's addiction to drugs by three reasons: sociological factors - this includes the influence of family and society, etc[23]. Biological factors - the body's tendency to drugs; psychological factors - this includes problems and deficiencies in the human psyche. In general, the negative effects of drug addiction are widespread. Thus, those who suffer from this "disease" contribute to the increase in sick births, crime, etc. in society, which has been a concern for many years as an unsolvable problem [1;2].

Conclusion

It is not uncommon for a sign of deviance to appear in an individual, that is, in a person. This situation is not alien to the nature of a person in general. When all the characteristics that appear in a person as an individual are examined separately, 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. The family is a very important factor that affects the social psychology of the individual. The family has unique qualities as a social and real system. In such a system, individuals within the family are connected to each other by bilateral and long-term strong spiritual ties. Although there are certain problems in these ties and the ties gradually weaken, it is necessary to strengthen the ties.

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