

The problem of Deviantism and its Essence

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Abstract: The article emphasizes that deviant behavior is a set of social forms of behavior in the life of individuals who make up society, which are characterized by their own characteristics and are not alien to the social sphere. It is argued that the nature, essence and, most importantly, the cause of behavior is the subject of interesting social and psychological research. It is noted that the main source of deviantism is the search for a social system with a wide social spectrum. In terms of updating social systems, their influence on the psyche and awareness of people is increasing. It is very difficult to find an initial deviation in a person. At first glance, this is almost not observed. However, preventing complications and inflammation is very difficult. The difficulty is connected with the fact that the person does not feel guilty and considers it normal, but in fact the situation is very difficult and frightening. pull you down the road.

Key words: Deviant behavior, social and psychological factors, civilization, social and moral qualities, self-esteem.

Introduction

Deviantology, which is studied as one of the important problems of sociology, deals with various types of deviantism, ie crime, terrorism, corruption, suicide, etc. concentrates. Researchers characterize the problem of deviantism as having a separate social problem, emphasizing that it is directly related to public life. According to Glinsky, the issue of deviantism is such a social concept that it is important that everything in society is based on legal standards. Deviant behavior occurs when a person deviates in some way from positively accepted moral principles and patterns of behavior in society. That is, within a group of people living together, such behavior is perceived as a "foreign" element, and attempts are made to exclude it from society at all times.

Problem of Deviantism and its nature

An indicator of deviantism is specific individuals and the groups they create. These subjects intend to instill in those around them a model of behavior that will be completely new to the life of the society to which they belong. They do so either consciously or spontaneously. This new pattern of behavior does not appear suddenly in their minds and ways of thinking, but gradually. Sometimes it manifests itself as a condition of poor education, especially among young people and minors. The manifestation of deviantism in the early period of deviation is not enough, and in this regard 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 control of a person's behavior. directs it. If there is a social danger in the society to which a person, especially a young person, belongs, even if the person has protected himself as much as possible, he still has a tendency to deviantism. Although he has not yet experienced the initial deviation, that is, his pure social consciousness has not been poisoned by a defective upbringing, this tendency, in the form of an irresistible desire, strikes a severe blow to his social psychology, gradually affecting his behavior and consciousness. The will of the individual and the factors that prevent the tendency to deviate from it play an important role here. If the social threat still remains a "disaster" 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, it is possible to eliminate the blow to those around him, however, these complications do not lead to serious consequences. If a "socially psychologically ill person" hears criticism from those around him and is prevented from doing so, it can be said that the dangerous conditions he will create must be measured only within the boundaries of one person. But are the boundaries of a "sick group" the same as a person's social circle? Of course not! This is no longer a deviantism, but a "social scourge."

Work must be done at the international level and measures must be taken to get rid of it and eliminate its consequences. For example, if the crime rate in a country is higher than the facts of terrorism, it is a great threat to the citizens of the neighboring country, and in this regard, states work together, develop partnership programs and try to eliminate the damage caused by the "sick environment". But it is also a fact that The struggle programs developed at the state level never allow the issue to reach this level. Joint partnership, common struggle, conventions, agreements, alliances are aimed at preventing the threat from growing, reaching the social level, and not measuring the damage 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 all, to evaluate all people only within these norms. For this reason, it is incorrect to characterize all behaviors as a manifestation of deviantism and to attribute them to the same social concept [Samandarova AF, 2005]. Because certain deviations can be observed in every person. Therefore, if we call all this a sign of deviantism, then deviantology, as a giant category, could encompass all human behavior. However, man is extremely rich in nature and character, and his behavior must be studied [De Groot MH, Franken IHA, Van der Meer CW & Hendrix VM, 2003].

Every behavior and action has a real cause and source. It stems from something, perhaps it is anger, rage, a pleasant event, family processes, or the social environment and collective relationships; The reasons are many, and the type and nature of behavior varies according to the individual's personality and character. Human beings are by nature different in morality, intellect and cognition, and their actions, reactions to events, and approaches to problems are diverse and varied. Any individual can draw either positive or negative conclusions from an event. This can either lead to deviantism or, in turn, become a habit.

The main source of deviantism must be sought in a social system with a wide social spectrum. As social systems are renewed, their impact on the psyche and consciousness of individuals increases. It is very difficult to identify the initial deviation in humans. At first glance, this may not be noticeable. However, when complications and inflammation occur later, it is much more difficult to prevent. The difficulty lies in the fact that the person does not feel guilty and considers it normal, but in fact the situation is very complicated and frightening, if there is no public criticism, he will continue to behave in this "normal" way, as a result of deviant behavior makes him unethical. will drag you on the road. For example, a young person or a child who has not yet reached the age of puberty may not realize it the first time he or she encounters a behavior that is foreign to him or her. An important factor should not be forgotten here. This is the degree to which a person's level of consciousness develops. Human consciousness and cognitive function cannot be considered complete and perfect during adolescence. It is known that the full development of human consciousness is completed between the ages of 25-30. Therefore, the younger generation is considered the most prone to deviant behavior. Adolescents are also the social class in which deviantism is most often observed and studied.

In the early days of deviantism, the reaction of society may not manifest itself, but as its symptoms recur, it is not welcomed in society, and the involuntary reaction to it manifests itself. Deviant behavior of a person is accompanied by either a violation of the law, or an immoral and alien to public life. In this case, deviant behavior is subject to public criticism and, as they say, young people are "warned". It is possible that the young person has committed any offense or unethical behavior, not individually, but as part of a group or group. Then the gang, in legal terms, acquires the status of a "criminal gang", their activities are almost banned and possible punitive measures are taken. These measures, of course, are aimed at preventing complications and correcting the "criminal gang". The gang is already a bigger problem, and in general, the sanctions against the gang must be carefully selected. The manifestation of deviantism as a group, group, or individual speaks volumes. Most importantly, the gang itself is a complex deviantism. That is, if an individual becomes a victim of deviantism out of any inner desire or for some reason, the collective group creates its own "theories" and incites others to join them, albeit by force. Such a system of rules weakens the foundations of society, causes great damage to the upbringing of the younger generation and makes it difficult to fight against it. That is, if an individual becomes a victim of deviantism out of any inner desire or for some reason, the collective group creates its own "theories" and incites others to join them, albeit by force. Such a system of rules weakens the foundations of society, causes great damage to the upbringing of

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The problem of deviantism in the social dynamics of society as a socio-psychological factor

The social dynamics and structure of the society are built in such a way that differences and originality prevail here. These meanings, whether within a great civilization or in individual 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, of course, the role of what he has achieved so far is important. As a conditioning tool, it affects his way of life, his position, and everything in general. In the development of the individual, whether it is good or bad, in introducing himself to society, in his behavior, and so on. The family of which he is a member plays an important role. As research shows, dialectical changes in society are similar to social institutions, and they take different forms. The great influence of all these institutions mentioned in the family is felt. Among them are law, politics, religion and traditions. Research shows that historical changes in society take different forms in the family as a social institution. Research in this area-

The problem is that the family is under the great influence of various institutions in different societies, such as politics, religion, and law. Scientists in the family cbrainattitude to the formation of personality, values, ideals, cultural heritage, etc.emphasize the secret. 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 apply [Azimov QE, 2004]. Each of these functions has its own significance. However, in the context of preventing the spread of certain crimes in society, ie deviant behavior, the educational function is even more important. This is especially important because of the culture of the society hereti, tradition, a system of historical valuesthe normal behavior of children in the transfer from one generation to another, in the formation of an appropriate societyhas a leading role in providing The more effectively family upbringing performs its function, the easier it will be for children to develop as individuals in educational life.

The frequent occurrence of deviantism in society is sometimes due to the current anarchic situation. In particular, the behavior of leaders, who will be a bad example to society, is more noteworthy. Proponents of the theory of leadership and voluntarism try to prove that the masses cannot do anything constructive without a leader. Some researchers believe that a leader is forcing his will on the people, while others say that the leader does what the masses want, the masses choose what they want to see and follow. Thus, if a leader is an exemplary leader of his people, he is again a product of the masses. But in authoritarian regimes, the masses are always the captives of the leader. Examples include Stalin, Mao, Mussolini, Hitler, Castro, It is possible to show the leaders of the independence period of the Republic of Armenia and the complete domination of others over their people [Samandarova AF, 2005]. Courageous leaders, on the other hand, are able to lead people 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 motivate people to be heroic and to commit suicide. In this case, the masses can be addicted to even the most benevolent purposes. Freud said that the masses are capable of free devotion to the ideal, as well as great spiritual creativity. 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 motivate people to be heroic and to commit suicide. In this case, the masses can be addicted to even the most benevolent purposes. Freud said that the masses are capable of free devotion to the ideal, as well as great spiritual creativity.

SpecialistSis studies also notes that there are important factors that create the problem of deviantism, which worries the whole society and the world, one of which is the social factors of deviantism. Of course, the first of the socio-economic factors is related to family life and upbringing. Experience also shows that unpleasant situations are more common in people who do not have the necessary care and control in a family with problems. In reality, as a rule, there are problems in the familyit drags the intention into the "risk

group" and encourages it to use "excess" means. Researchers have proven that an incomplete family itself causes developmental pathology. Children with one parent, in particular, often have difficulty communicating, and such children need more attention and care. When a teenager is left out of attention and care, he or she may experience "family failure," "social hunger," and so on. He lives with the feeling that the lack of such necessary communication also leads him to deviantism.

Lack of harmony in families with both parents is one of the risk factors. Adolescents feel lonely in families where the child is alienated from the family, frequent conflicts, mistrust of each other or the child, and low material and cultural level. It is clear from observations that adolescents and young people growing up in such families have strong jealousy and envy towards their peers, often suffer from depression, and develop fear or aggression. Such people often lie, they have quarrels, irritability and so on. Such cases are always present. Destructive and rebellious feelings in children who are not properly brought up, who are frequently subjected to domestic violence, and who are beaten. self-control, reluctance to work, reluctance, quick obedience, etc. such tendencies are felt (Alkayish A. 2019).

Parents must accept that providing food and education alone is not enough. He also needed to spend his free time productively and interestingly walk While such issues are usually the primary responsibility of both the family and related organizations, they are sometimes treated as secondary. Research and observations show that in families with a high level of culture, children are more interested in everything within the family, they are influenced by their parents. The later he leaves, the more his vital values are mine They choose their way of life more precisely [Azimov QE, 2004].

In practice, there are cases when parents pay more attention to the interests of their children, in other words, the teenager is surrounded by hyper-care in the family. Of course, such a situation, that is, such a relationship within the family, is not very acceptable. Thus, a child who has seen hyper-care after a certain period of freedom, society also seeks to assert itself. This is due to excessive care, constant supervision and praise can be considered as a ban on the freedom of speech. Adolescents in this situation tend to move away from parental control more quickly and sometimes once and for all, which in some cases leads to family conflicts.

There is another variant of family-child relations, especially in Eastern countries, which is more common in single-parent families. That is, sometimes everything is permissible for the only child of a large family, he has a significant advantage over relatives, which ultimately creates in adolescents a sense of disregard, self-satisfaction and hatred for others. Such teenagers, who are always accustomed to being admired by the people around them, consider any involuntary action a good thing for them.

Experts advise to pay attention to another issue. So, if the family is a harmonious family, if the child is taken care of properly, gets a good education, reads, plays sports, and all this, you know about him. And if you are confident and believe in him, it does not mean that he will not indulge in harmful habits. Psychologists do not consider it expedient to punish such young people immediately in their families [Giddens A., 2000]. They note that "hasty" punishment and a sharp aggressive reaction can damage the adolescent's psyche and make it more negative. can lead to ra. Because the "hasty" punishment of the teenager to society, family and so on. It causes him to grow up with hatred and jealousy towards others, which can have very bad consequences. Therefore, the issues of behavior with adolescents in all families should always be in the center of attention [Bayramov AS, Alizade AA, 2004, Hamzayev MA, 2003]. Our research shows that the emergence of spiritual formation and its adequate development, the adequacy of such phenomena as self-education, self-esteem, self-esteem are of particular importance. Strengthening the perception of moral quality in young people often depends on the socio-psychological nuances of the situation in which they find themselves.

It is not uncommon for the sign of deviantism to appear in the individual. When the characteristics of a person are examined individually, it is possible to detect signs of deviantism 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 condition that determines a person's outlook on life, as well as a very important factor influencing the social psychology of the individual.

Experimental study of deviant behavior in young people

An analysis of research conducted in recent years reveals how the formation of moral quality in modern society is in its genesis. The predominance of lines is, in fact, an important issue for a comprehensive study of the problem. In order to determine the essence of the concept, first of all, it is necessary to refer to reliable sources psychologically, ethically, philosophically, a number of issues of interest to us, including the psychological nuances of development must be clarified.

At the same time, the concept 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 differentiate them should be explained. It has been established that in order to distinguish the concept of morality from the system of other concepts, it is important to be guided by several principles. First of all, the morality and spiritual development of young people should be studied not as a category that occupies a place in the content of other qualities, but as a separate problem.

Second, the evolution of the spiritual development of young people must be taken differently from the diffuse nature of the ethical, philosophical and moral aspects, and the regularities of its formation must be studied.

Third, the concept of youth spirituality should not be taken as a sudden process, but as a religion that reflects a number of aspects and undergoes various changes at different ages.

In the philosophical analysis of the spiritual development of young people in modern society, the main purpose, morality and the closest to it lay identify differences and similarities to study its theoretical foundation stem to study its theoretical foundation, ontogenesis of understanding and to explore the logical aspects is worth. In the pedagogical aspect, the problem is K. Ushinsky, A. Makarenko, B. Sukhomlinsky, I. Kairov, O. Bogdanova, V. Lisovsky, M. Mehdizade, A. Seyidov, M. Muradkhanov, Y. Talibov, N. Muhdeveloped by Tarova and others. The main issue in the psychological approach is the study of the structure of the spiritual development of young people, its constituent elements, the psychological regularities of its formation. L. Kolberg, J. Piaget, K. Gilligan, Z. Freyd, U. Lindsay, J. Kelli, A. Bayramov, A. Alizade, M. Hamzayev, B. Aliyev, S. Seyidov, R. Javadov, M. Veliyev, E. Ismayilova and others. The rest is spiritual development tried to learn from the author's perspectives. In particular, the formation of the "I" of the personality, the study of the socio-psychological features of spiritual development. There are numerous research works. These studies refer to the fact that the manifestation and formation of moral values in young people, first of all, is a set of normative rules and regulations that exist in the society in which they live.

Socio-psychological analysis of the age of young people in the modern information society shows that during this period there are a number of changes in the spiritual development of the individual. Such situations make it difficult to examine certain aspects of spiritual development. Research on the formation and formation of spiritual development is grouped into two areas: a) cognitive approach; b) social approach. It should be noted that the cognitive approach is the same. The quality modification of the caviar is carried out at the level of intellectual processing of information. Social change brings to the forefront the issue of the interaction of young people, and in this context, an attempt is made to investigate the formation of spiritual development.

Some socio-psychological research focuses on the principles of selection of methods for studying the dynamics of deviant behavior of young people and the solution of their descriptive problems. Here are the principles that are important for the study of spiritual development. These principles are:

1. Designation of selected methods for youth;
2. The complementarity of methods and their adaptation to the ethnic environment;
3. Simultaneous implementation of methods designed to reduce the impact of situational factors;
4. Make certain changes in the selected methods in a viable way and ensure that they are easy to understand.

Modern research uses Rocky's method of wealth values, the Kohlberg method, the Rhein-Kolminisky self-assessment scale, and the questionnaire.

Some philosophical researches have studied the manifestations of spiritual development in young people and analyzed the results obtained. The research was based on three criteria: 1. Attitude to training; 2. Sex differences; 3. Age-appropriate change.

To ensure the adequacy of the study, an equal number of young boys and girls were selected from each

group [50 people]. Preliminary analysis of the results shows that there are significant differences in the assessment of both instrumental and terminal values of 17-19-year-olds in comparison with other age groups.

When analyzing the attitudes of young people to the intended qualities, it was found that in boys, instrumental values took the first place in terms of importance, ie $r = 5.66$. The same quality is second in importance to girls of the same age, ie $r = 7.08$ [Azimov QE, 2004]. This shows that young people are more optimistic about themselves and others at the age of 17-19, as they cover their early youth. What is more important for us is honest masculinity, intolerance, lack of politeness, and so on. according to the degree of moral qualities, respectively, took the 4th-8th places in boys and 1-4 places in girls. There is no significant difference between boys and girls in terms of responsibility as a more highly valued moral quality. The attitude of boys and girls towards incompatibility is unequivocal. Representatives of both sexes ranked 17th-vir. The most interesting point is that neatness, which is considered to be a fundamental quality of personality and is important for girls, took the 5th place, not the 1st and 2nd place among girls. Although paradoxical, it should be noted that girls ranked endurance 3rd, while boys ranked 9th.

The results of the Berg method are presented in 3 criteria, as in the Rokich method. It became clear from here "Theft is against the law. Do you think this is morally wrong?" 52% of those who read the question considered it morally correct, 28% considered it wrong, and 30% said it depended on the situation. On the contrary, 53% of low-achieving students considered it morally wrong to answer the question. Compared to the Rokich method, this shows that the correct assessment of the action from a moral point of view depends on the students' worldview, intellectual development, and the sphere of knowledge.

Summarizing the results obtained from the Kolberg and Rokich method, we can conclude that social development in young student girls is defined in three directions. These can be grouped as follows: dynamic level; situational level; fixed level. These levels do not necessarily have a character, and they can change.

There are different ways of organizing and developing spiritual education. The facts we have obtained as a result of our research have shown that for the emergence of spiritual formation and its adequate development, the adequacy of such phenomena as upbringing, self-esteem, self-esteem is of special importance. The strengthening of girls' perceptions of morality often depends on the socio-psychological nature of the situation in which they find themselves. As a result of our research, we have found that in order to develop moral qualities, it is necessary to achieve the adequacy of self-esteem in girls in the first place. Self-reflection, self-education is an important indicator of spiritual development. To do this, it is necessary to achieve self-observation and self-analysis of students in order to develop their self-reflection. Inevitably, this is reflected in the organization of training, extracurricular activities, etc. should be implemented. Psychological analysis of the obtained results leads to the conclusion that the formation of moral qualities in young people should be carried out in three stages.

In the first stage, it is important for young people to understand and comprehend their spiritual qualities. The voice must be realized, and the factors that seriously impede this process must be eliminated. It should be borne in mind that the distortions that occur in the process of perception then lead to the strengthening of any image in this way. Perceptions of moral qualities, especially for girls, need to be properly explained and reinforced from time to time. should be resurrected.

In the second stage, the established ideas about moral qualities should be put into practice. At the same time, the attitude of any student to moral values in this or that situation should be studied and compared with the previous stage. Of course, at this time it will be necessary to use special assignments. These tasks can be experimental or thought-provoking.

In the third stage, the girls' perceptions become real. It is necessary to study how it affects the formation and moral formation of the child.

Research in recent years has examined various stages of youth misbehavior. In this area, special attention and efforts are paid to the study of psychological problems of high school students. Level of self-esteem in the formation of socio-moral qualities. Taking into account their age allows us to determine the moral position of the individual. In order to carry out the process of self-education in young people, it is important to study their attitude to this or that spiritual quality, to themselves and others during lessons. It should also be noted that the formation of moral qualities should have a general structure for society. That is, the general directions of education should be determined by the workplace and the family, as well as

between the individual systems of society.

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

- Spiritual improvement is the individual's conscious perception of himself and his perception of this perception. This integrative system is more dynamic than other systems and includes a number of components.

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

- Recent research suggests that although spiritual development is driven by self-esteem, self-criticism, and environmental dependence, it is in fact the transformation of knowledge gained from past experience into a new environment.

- The nature of the approach to learning does not in itself determine the direction of spiritual development [Tahmasib CA, 2007]. What is the level of perception of young people about themselves and the nature of the value system given to them by others, the positive or negative aspects of spiritual development?conditions its development in a strong direction.

- Analysis of individual conversations and observations, as well as individual studies, shows that ethnic factors have a significant impact on women's spiritual development.rir [Shafiyeva EI, 2002].

To confer moral inkisafa young people achieve their behavior on separate aspects Along motivlərin who has governed essence, to determine the activity is psihi dinamikliyi, The conditions of social and economic change, affecting the modern scientific-technical nailiyyətə davranışına young people should be taken into account, the former work uzaqlaşmalıyıq metodlardan yaramayan. Given the variability of the modern world, it is important to study the process of spiritual development in dynamics, to comprehensively assess its practical significance.

Although many experts in the study of the problem of deviantism have the same views on the causes of the problem, as well as on its development, there are different approaches. For example, researchers have portrayed adolescents with negative addictive habits, which are a sign of early deviantism, and portrayed them as overly sensitive, emotionally difficult to adapt to society, and constantly anxious. According to them, people with unstable, deviant behavior do not have stable and definite social interests, future plans and confidence in the future. Therefore, most studies show that one of the main causes of deviantism is distrust and despair. For this reason, in connection with the solution of the problem, First of all, it would be more expedient to pay attention to family relations and the proper upbringing of young people. The main moral and psychological factors that are the main priority in the proper establishment of family relationships are:

- building a family on the basis of true love, mutual understanding and respect;
- parent-child relations in the family are based on high moral, psychological, ethical norms and national-traditional factors;
- high mood in the family, pure spiritual and psychological climate, good futurethe establishment of winter and hope;
- the family is away from psychological trauma caused by accidental events, does not despair, etc.

Conclusion

Observations and research also prove that in any country, the main foundation for the development of society is laid in the family, based on the family, where the sustainability and sustainability of development is more reliable. Because every person is formed in the family and develops depending on the attitude of the family to him, the method of upbringing, becomes the most useful and active member of society.

Thus, research concludes that just as family issues play an important role in human development and the development of adolescents into useful members of the future, family problems and poor family relationships also play a leading role in acquiring harmful addictive habits that are the most widespread and terrible scourge of society. In other words, family problems are the main reason for these shortcomings. Therefore, in order to prevent such problems, family relationships and the upbringing of adolescents must be properly established.

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