

SUBSTANTIVE (CONTENT-RELATED) CHARACTERISTICS OF DEVIANT BEHAVIOR AS A SOCIAL AND PSYCHOLOGICAL PHENOMENON

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Annotation. *The article is devoted to an important social problem of modern society - deviant behavior in the system of social relations. The article discusses the results of a theoretical analysis of deviant behavior. An overview of the development of this concept is given from ancient times to the present day. Conclusions were made on the substantive features of deviant behavior as a socio-psychological phenomenon. The materials of the article are of practical importance for psychologists, social workers and employees of educational institutions.*

Keywords. *Deviant behavior, reformation and correction of the personality, domestic and foreign researches on a problem of deviant behavior, personality and society*

The influence of deviant milieu on society, distribution of its morals, increase in number of different manifestations of deviance (criminal behavior, suicide behavior, dependent behavior), all this is a reality of a contemporary social situation. With respect to this, the study of problems of forming a deviant personality an impact of social relations on manifestation of deviations is of great importance. At the same time it is important to consider that the analysis of such a complex problem as deviant behavior is impossible in a separation from real interrelations of the personality with the milieu, taking into account only a limited set of factors.

Deviant behavior as a social phenomenon creates a set of problems of contemporary society and issues connected with it, the search for answers of which is very important. The solution of problems connected with the diverse forms of the person's behavior deviations lies not in one plane — it is multidimensional, and it explains the interest in this perspective by the scientists of all humanities. In the history of studying a problem of deviant behavior there were attempts of an unambiguous decision within one approach, however behavior of the person, and, therefore, and deviant behavior is the systemic phenomenon, dependent both on the intrapsychic determinants, and on a situation and a context (Zmanovskaya, 2004). Therefore, researches of behavioral deviance are conducted in psychology, sociology, pedagogics, philosophy, culturology, criminology, and many other disciplines. In the long term the systemic solution of various problems connected with deviant behavior is seen in a complex interaction of a set of disciplinary approaches. In case of such formulation of the question, in our opinion, the deviant behavior as an object of research appears not

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as a one-aspect phenomenon, and as a difficult, complex phenomenon, and the most promising, considering the nature of deviations of the person, will be a consideration of deviant behavior from positions of the social and psychological approach. To this end, to clear out the specifics of studying deviant behavior as a social and psychological phenomenon, it is necessary to address a more detailed analysis of various points of view on a problem of deviance of the person.

In modern science the problem of deviant behavior is well studied as there is a set of empirical researches and the developed composition of approaches explaining this phenomenon from various points of view (Durkheim, 1994; Zmanovskaya, 2004; Clayburgh, 2004; Kudryavtsev, 1989; Myasishev, 1998; Lorentz, 1994, etc.). There is a set of definitions of this concept within the most different theoretical orientations. At the same time, the process of knowledge of deviant behavior has not stopped: new researches arise that aim to look even more deeply into the essence of this object of study stimulating the emergence of new aspects of understanding this reality. Therefore, the development of a subject of deviant behavior continues, represented as the process of developing this knowledge, and as a process, having the history of its own and prospects. In this regard, to gain an insight into the essence of such difficult phenomenon as deviant behavior, it is also necessary to consider the development of studying various forms of manifestation of deviance in a historical retrospective, to retrace how the understanding and a concept of deviant behavior were taking shape, to reveal the tendencies which had established in researches of deviance in behavior and to plan the prospects of further studying the essence of the considered subject.

The interest to various sorts of violations of social and cultural norms by a person associated with issues of a substantial character of morality and immorality as well as with a possibility of preventing the formation of negative mindsets in an individual has been present in works of many thinkers, beginning with ancient times. Looking back upon the history of explaining deviant behavior it is important to note that earlier perceptions of deviant behavior are determined by generalized understanding of the world — a characteristic holistic perception of external reality peculiar of that period was not capable of understanding the variety of interrelations between people. First understanding of deviant behavior deals with person's acts that are disapproved of by society members which are disgraceful of the human's being from ethical points of view. Correspondingly, the first forms of social regulation were oriented towards the perceptions of what is good and appropriate and what is forbidden and rejected any deviations from the rules and customs established in the society.

The first philosophers who made a contribution to understanding the issue of deviance from the virtue were Socrates (V century B.C.) and his disciple Plato (V century B.C.). They believed that a man committed an evil act unintentionally, not knowing what the good was, if he knew what the virtue was then he was capable of big-hearted deeds (Skripnik, 1992). According to Aristotle (IV century B.C.) manifestations of moral evil acts are associated with the violation of the golden mean principle: the vicious deeds are those which were committed in each certain case “with outrunning

the ones in an excessive way or in a defective way” (Guseinov, 2002). The position like that in the issue of deviance in behavior represents the first rudiments of the category “norm”.

Theocentric understanding of the world was characteristic of the Medieval period since religion was a dominant factor of social and moral outlook of that time. That is why the major problem connected with man’s behavioral deviations was the problem of theodicy caused by a conflict between the absolute virtue of the Lord and real existence of the evil in the world. G.V. Leibnitz (1646-1716) in a self-named treatise explains the moral evil by an imperfection of things and deviant behavior is recognized as a sin, as a punishment for which the man endures physical sufferings that fell upon him because of the God’s will. The most significant philosopher of earlier Christianity — Augustin Aurelius (IV century B.C.) made an attempt to drive out the evil from the ontological environment that gave a conclusion that everything that came from God is good and deviant behavior of the person as well (Rabinovich, 1992).

In the epoch of New Time the problem of deviant deeds of a person from moral norms acquires a socially determined character. The first social thinkers in the framework of such understanding of deviant behavior was an English philosopher T. Gobbs (1989) who set his foot on a true scientific path, having turned down the idea of external divine power as a source of man’s behavioral deviations and a moral duty in the society. T. Gobbs (1989) asserted that by nature people wish what they like and under the influence of fear they try to avoid the evil that threatens them. The wishes themselves which come from living nature are not malicious but the actions that come from them and when they are in conflict with people’s duties.

After the Great French Revolution and the bourgeoisie started playing the dominant roles, German philosopher M. Stirner (1806-1856) went down in history as a clearly defined apologist of egoism — self-sufficiency of the person was in the centre of attention. In order to reveal the character of this self- sufficiency the philosopher considers the spirit as the most important factor of social and individual life. In the process of formation the spirit becomes separate from the flesh. Separation is perhaps Stirner’s central studied process. Denying all norms of behavior M. Stirner asserted that the primary source of right and morals was power and might of a separate person and consequently the problem of deviant behavior as such can not exist (Titarenko, 1984). The similar pattern of thoughts was refuted by the supporters of Marxism.

According to Marx (1818-1883) deviant behavior is caused by social injustice, associated with private property and exploitation of one class by the other. According to historical and materialistic doctrine it is the conflicts of material life, the existing conflict between production forces and production relations that can explain various forms or public conscience and its pathology. Notions of freedom, justice, right and politics, morals and religion and other superstructural phenomena and ideological forms (consequently, all range of relations, views and institutes in the field of socio-normative regulation and social deviations) are, according to Marxism, a product of historical development that is why their characteristics should be made up from certain historical positions.

Historical materialism refutes an approach to moral, legal, political and other ideas and norms as abstract “eternal truths”. This, of course, does not imply the denial of universal human values, “simple norms” and rules of human life (Kudryavtsev, 1989). Correspondingly, deviant behavior is the product of an individual epoch and it should be considered in the context of economic, political and socio-cultural peculiarities. The further history of studying deviant behavior is associated with the rise and development of capitalist relations in the XX century. The society in this period is in a great need for such knowledge which can be used in practice for the purpose of improving production processes. Such need for applied knowledge but not for speculative philosophic schemes gave a strong push to the development of natural science and science on the whole. The analysis of current processes and phenomena comes to the foreground with a systematic division of an object into separate objects for a more detailed study of the considered phenomena’ essence. That is why the XIX century became a starting stage for the development of disciplinary knowledge — in a number of scientific problems which were solved in previous years in the framework of philosophical speculations new objects start being identified for specific studies by separate disciplines. In particular, sociology, psychology start being distinguished in the field of philosophy, the fundamentals of biological researches are established.

The development of knowledge about deviant behavior was in the framework of these processes which starts being developed in the XIX century in the field of biologic and sociologic approaches. Scientists in this period consider deviance in human behavior not only as a moral —morality reality but as a phenomenon which was determined by a number of factors- on the one hand, by biological nature of the man on the other hand by events taking place in the society. Within the framework of the biologic trend of researches in the XIX century connected with the study of deviant behavior the works of an Italian doctor-psychiatrist Ch. Lombroso (1835-1909) should be noted first of all, who offered the biosociological theory that linked criminal behavior of the man with his anatomical organization. However, some time later, British doctor Ch. Goring (1870-1919) proved the incorrectness of Lombroso’s theory since there is a similar anatomical organization both in criminals and in people who never committed crimes.

A prominent place among biological theories is occupied by the evolution approach offered by Charles Darwin (1809-1882) on the basis of the natural selection and heredity. From the point of view of this approach, scientists consider various aspects of human behavior as a manifestation of hereditary programs of species. In the framework of the biologic trend the idea of Darwin’s evolution approach gained further development in K. Lorentz’s ethological conception who explains various phenomena of human behavior, for example, aggression first of all, by an inborn instinct of struggle for existence (Lorentz, 1994). V. Efroimson (1971), a genetic scientist is also a supporter of the evolution theory who proves that thousand years of evolution have created the prerequisites of successive vertical transmission for hereditary ethical reactions. In the framework of bio-criminology in the middle of the 1960-s in the XX century W. Pierce’s (1839-1914) studies were conducted. His studies lead to the conclusion that the presence of criminal chromosome in men identifies their predisposition to criminal behavior (Baron, 2000). At the same time the critics of this approach point

out that deviance of criminal chromosome carriers may not be the consequence of the chromosome abnormality but individual peculiarities associated with it.

Anatomical theory also gained development in the XX century explaining the nature of deviant behavior. In particular, W. Sheldon (1917-2007) substantiated a link between the types of somatic and physical constitution of a human and forms of behavior as well as between the types of temperament and behavior (Gippenreiter, 1982). Apart from traditional biologic theories new approaches arise linking deviant behavior with various factors. The influence of hormones is identified among other biologic determinants of deviant behavior. Dabbs (1917-2007) and Morris (1834-1896) on the example of 4 thousand war veterans came to the conclusion about the connection between the level of testosterone and inclination to anti-social behavior (Baron, 2000). The study of convicts in 1970 led G. Eisenk (1916-1997) to the conclusion that genetically laid individual and psychological characteristics of the personality correspond to an advantageous orientation of the personality that is an extraverted type of the personality characterized by his being turned towards the environment is more apt to commit crimes than an introverted one — concentrated on his own interests (Selchenok, 2000). Other researchers point out a stable link between a chemical dependence and such characteristics as elevated sensitivity and a declined ability to endure stress (Nelson-Jones, 2000). Additional biological factors of deviant behavior can be: brain injuries, organic brain diseases, certain properties of the nerve system.

In the framework of the sociological field of studying deviant behavior in the XX century E. Durkheim's Lorentz (1994) anomie conception within which deviant behavior is considered as a consequence of normative and axiological disintegration of the society (Durkheim, 1994). E. Durkheim's ideas got further development in the works of V. Pareto (1848-1923), R. Merton (1910-2003) recognizing contradictions between groups and various social forces for example, innovators and conservatives as key causes of deviant behavior (Kravchenko & Dobrenkova, 1996). Another conception that became wide spread in the XX century was a conception connected with the analysis of the interaction types between the society and a deviant. Sociologist G. Bekker's theory is referred to such kind of theories which is called "the stigmatization theory" since it explains deviant behavior by the capability of influential society groups to brand members of less influential social groups as a "deviant" (Becker, 1961). Another representative of the stigmatization theory I. Hoffman (1984) distinguishing three types of stigmas divided dichotomically into "normal" whose behavior coincides with socially expected and "stigmatized" whose appearance and way of life deviates from commonly accepted norms of one or another social community (Hoffman, 1984).

According to another sociological theory — investing, the essence of deviant behavior consists in the absence of any values in the life of a person (Ritzer, 2002). Attachment theory or differential communication defines the essence of deviant behavior as a loss of the tendency by the people to show affection or even to love those whom they are attached to (Ritzer, 2002). The essence of deviant behavior can be described by means of a notion "social role". So, according to the role theory of social behavior people can assume various roles including as deviants (Dobrenkova, 1996). On the

whole, in the XX century further differentiation of deviant behavior goes on which is expressed in the development of a great number of approaches in the framework of various disciplines. In this regard, one of the most fruitful areas of studying deviant behavior in the XX century was a psychological one aiming to find the causes of behavioral deviances in the mind of a person, in changes of the personality structure, a special organization of various spheres of consciousness, that is in the inner world of a person.

Psychodynamic theories that came from the psychological analysis of Z. Freud (1856-1938) reveal the origin of deviance in the man's behavior as a result of a constant conflict between unconscious inclinations. A substantial role in the pattern of internal conflicts is played by bad object relations (relations with parents who are the major objects in the child's world) having an influence on behavior of a person throughout the entire life and arising in the form of various psychic pathologies (Kernberg, 2001). Further studies of essential characteristics of deviant behavior in the framework of the psychoanalytical orientation are developed by neo-freudians through the nature of aggressiveness which is viewed as the major cause of violent crimes in psychoanalytical works. Aggressive energy of destruction is caused by inborn, unconscious inclinations: Z. Freud (2005) — libido; A. Adler (1991) — attaining the purpose of superiority over the others; E. Fromm (1998) — masochistic aspiration to death, sufferings; K. Horny (1942) — longing for security, the need for pleasure; V. Shutz — the need for support and approval from closest environment (Zmanovskaya, 2004).

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