

## **PREVENTION OF DEVIANT BEHAVIOR OF STUDENTS - AS A PEDAGOGICAL PROBLEM**

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### **Annotation**

This article describes the deviant behavior of students, the factors of its emergence, current issues in this regard. It also highlights the importance of the family in social upbringing, the role of child rearing, and research in this area.

**Keywords:** child, parents, family, Islamic science, values, hadith, deviance, sociality.

One of the main tasks of any society and state is to ensure the right of the child to be brought up in a family. These rights of the child are enshrined in international instruments (United Nations Convention on the Rights of the Child), as well as established by the legislation of the Republic of Uzbekistan. The Family Code of the Republic of Uzbekistan distinguishes the following basic and independent rights of the child: the right to live and be raised in a family, the right to communicate with parents and other relatives, the right to self-defense, the right to have a name, surname and patronymic. Adoption, guardianship and trusteeship are acceptable and justified forms of placement of children deprived of foster care, orphans and parental care.

In our country, in various historical periods, serious attention has been paid to the upbringing of orphans deprived of parental care. At a time when modern scientific research emphasizes the importance of family upbringing in the spiritual upbringing of a child, it should be noted that in the early days of Islamic religion, our main religion focused on the upbringing of the child in the family. Islam states that a child should be breastfed by his mother as much as possible. Because the child receives both spiritual and biological nourishment through breast milk. In Surat al-Baqara, verse 233 of the Qur'an, "Whoever desires to complete breastfeeding, mothers shall breastfeed their children for two full years" [1; 29] suggests the importance of breast milk for child development.

It is narrated on the authority of Abu Hurayra that "The Messenger of Allah (peace and blessings of Allah be upon him) kissed Hasan ibn Ali while al-Aqra ibn Habis Taymi was sitting in his presence. He said, "I have ten children. I did not kiss any of them". The Messenger of Allah (peace and blessings of Allah be upon him) looked at him and said: He said, "He who does not show mercy will not be shown mercy". It is narrated on the

authority of Aisha that: "An Arab came to the Prophet (peace and blessings of Allah be upon him)": "Do you kiss your young children? We will not kiss". Then the Prophet (peace and blessings of Allah be upon him) said: He said, "If Allah had taken mercy from your heart, what could I do?" [6].

These hadiths mean, first of all, that children should be shown mercy, that parents should be kind to their children, and that this is a mercy and a good deed from Allah. Every parent should remember that they are responsible for the upbringing of their child.

In Islamic science, children are a precious gift in the hands of parents, so it is said that they should be brought up well, taught good manners, and explained good habits.

When Muhammad (peace and blessings of Allah be upon him) said, "Be with your children and improve their manners," he meant that not being interested in and engaging in the upbringing of children would lead to various misfortunes.

Hazrat Umar's statement that "the farther a child is from his father, the more he tends to do bad things, he seeks a companion outside the family, and this often leads to bad consequences" also stems from the child's neglect and its consequences.

Much has been said in Islamic science about the role of parents in the upbringing of children. In particular, the role of the mother in the upbringing of children is emphasized. In the works of Abu Ali Ibn Sina (980-1037), who was widely known in the East and the West and was awarded the title of "Sheikh ur-Rais", pedagogical and psychological views on family, parent and child relationships. His views on the family as a social institution, a source of interpersonal relationships, a favorable social environment for interaction, the influence of national traditions, imitation and the basis of contagious phenomena have not lost their validity to this day.

He emphasizes that parents should adhere to the principles of humanity in the upbringing of children. The educator taught the parents that it was okay to raise him by personal example, as opposed to harsh corporal punishment. Ibn Sina puts great demands on the head of the family, teaches them to bring up children through a sense of compassion for each other, to create a warm spiritual environment. He emphasizes that rational upbringing is an important foundation of family happiness, as bad upbringing in the family not only negatively affects this family, but also affects other families in the same way. Ibn Sina writes that it is necessary to instill in a child good manners by introducing him to positive qualities, without waiting for the child to acquire bad manners and qualities. He stressed that regardless of the circumstances (environment), the maturity of the child is the main task of parents, whether they are the head of state

or an ordinary member of society, all the same in the matter of upbringing should be the same for them, because it is a social need.

The great thinker and poet of the twelfth century, Yusuf Khas Hajib, describes his views on ethics and family life in his book Qutadg'u Bilig, Knowledge That Leads to Happiness, and in a number of subsequent works. According to the poet, having and raising a child is a great happiness for everyone, without them there is no meaning in life. But this imposes a great responsibility on the parents, and it is both an obligation and a duty for every parent to be able to do it. He considered the family environment to be the basis of a person's moral development: "If the child's behavior is bad, it's not the child's fault, it's all the father's fault".

In the didactic works of Maxmur, Gulkhani, Muqimi, Furkat, Zavqi, Abdulla Avloni, Avaz Otar, who continued the progressive ideas of our great compatriots, the problem of human perfection, national and social environment, the role of the family in the development of the child's personality.

The social and pedagogical works of the great thinker A.Avloni embody moral views, in his opinion, the social environment, family conditions and the people around the child, interpersonal relationships play an important role in the formation of moral qualities in children.

Focusing on the child's personality traits, emphasizing the role of the family in him, he says, "He does what he sees in the bird's nest". "Human ore is capable. If he grows up well-mannered, free from corrupt practices, and accustomed to good manners, he will be an acceptable and happy person...". Emphasizing that the role of the family in the upbringing of children is primary: "...upbringing should begin on the day of birth," he said.

These ideas and many other arguments in Islam are devoted to the upbringing of children in the family, and there is no doubt that the upbringing of children is one of the most important responsibilities of the family. At the same time, the fact that all conditions have been created in educational institutions specializing in the upbringing of the younger generation does not absolve the family of this obligation. Because such institutions cannot replace the family in satisfying the child's feelings and emotional experiences. It is both an obligation and a duty for parents to do a great job, such as raising a child.

There are different approaches to defining the concept of "family". G'.B.Shoumarov, Sh.B.Shoumarov [7; 25], M.G.Davletshin [4; 26] view the family as a subgroup related to

the commonality of domestic service, mutual assistance, and moral responsibility based on marriage or close kinship.

A.Q.Munavvarov, O.Musurmonova, M.Inomova, V.Karimova and other family scholars describe the family as a social group based on the natural, economic, legal, spiritual relations of people. All members of the family: spouses, parents and children, brothers, sisters, relatives are related to each other in terms of mutual life, economic, legal, moral, psychological [2; 11].

This study uses the extended concept of family: it includes not only parents, but also close relatives (older brothers and sisters, aunts, uncles, grandparents, great-grandparents) and a dependent family. From the point of view of sociology and pedagogy, the family is an important institution of socialization and upbringing of the child. M.A.Beznin, K.A.Gulin and H.Mogge-Grot'yan give the following concept to the family: "Family is a social group that is directly related to each other by origin, marriage or adoption. Family members can live together, organize the household, but can also live separately. Sociologically, family characteristics include:

- ❖ the dual biological and social nature arising from the functions of reproduction and socialization;
- ❖ strata of generations covering at least two generations (mother-child or parent-child; there may be a formal marriage but this is not mandatory);
- ❖ a special relationship of solidarity and cooperation in which the socially validated role is expressed in expectations and is in part binding.

The family plays an important role in the development of society and the entry of relevant new generations into society" [3; 74].

The family plays an important role in all stages of a child's development by directing his or her development. Moreover, the role of the family cannot be supplemented by any other socialization institutions.

The first social and reference group in a person's life is usually his or her blood family. The importance of family upbringing is explained by its primary importance, the special importance of loved ones in the life of the child due to its biological and psychological dependence. A.N.Leont'ev, Z.Mateychik, S.Yu.Mesheryakova, V.S.Mukhina's research suggests that the sooner a child's parents leave the blood family, proves that the disturbances in his mental development are so strong. In these studies, two factors were identified: first, the continuity and duration of the educational effects of the mother, father, and other family members in different life situations, their recurrence from day

to day; the second is based on the existence and importance of objective opportunities for the child to participate in the family's life, economic and educational activities.

A person's social affiliation (an indicator of an individual's belonging to a social group) is an expression of which social groups and communities an individual feels, which groups he or she belongs to, and accordingly - which groups are the reference group for him or her. The family is a special type of social community based on the union and kinship of the couple. In it the first socialization of the person takes place, the first social roles are mastered, the values of life are laid. Family upbringing is individual upbringing, so no other type of social upbringing can replace it. It can be difficult to make up for a lack of family upbringing or divorce in a person's later life. According to A.V.Mudrik's classification of socialization factors into species, the family is a micro factor and plays an important role at any stage of a child's development.

In general, the family is the only best possible environment for a child to live and develop well. The family is the most appropriate factor in the socialization of the child.

The family helps to master the experience of kinship, the rules of communication with adults, spiritual and universal values.

The family helps to form in the child a sense of protection, self-esteem, inner views of the "family child", a positive attitude to people, to work.

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