Causes of Deviation from the Social Norm

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Abstract: In this article, the concepts of social norms, values and social institutions that cause the individual to be a deviant-minded or educated person have been studied and their attachment to them and the resulting form of behavior have been analyzed.

Keywords: social norm, value, social institution, deviant behavior, crime, suicide, drug addiction, alcoholism.

Introduction. In the scientific literature, a fair opinion is expressed that the very wording of the definition of a social norm is important only for methodological reasons. From the point of view of its research, it is more important to develop the concept of social norms. Apparently, this is why many textbooks on the theory of law do not formulate a definition of the concept of a social norm. Thanks to social norms, the society creates stability and order in the relations between people and their associations. At the same time, the content of social norms is constantly changing, depending on a variety of subjective and objective factors. Therefore, it is impossible to fully understand this category, to fully determine its role in social development. That is why social norms have always been and will always be the focus of attention of both scientists and practitioners. The German scientist Conrad Laurens, who lived in the twentieth century, came to such a conclusion by studying the comparative behavior of humans and animals. The behavior of animals depends on innate instincts, and in each problematic case there will be a pre-programmed solution in animals. Therefore, if any emergency does not occur, they will not have difficulty living in this world, they will continue to move with the help of instincts. This regulation mechanism Lorens called "natural morality". And man, in the course of his development, sought to subjugate nature to himself, developed his intelligence, and along this path he also moved away from his instincts. As a result, a modern man has become a creature that, if he does not work with the mind, will have difficulty living in life. That's how we are different from other creatures. We cannot live with the help of instinct, neither relations between people, nor instincts do not regulate, in a word we are no longer animals. For millennia, humanity, along with the development of its own mind, developed "artificial morality", which was the product of this mind, serving to regulate human relations. Relations today in sociology are regulated with the help of generalized rules under the term "social norm". The concept of "social norm" was first studied by thinkers of antiquity. In particular, Plato states that in the work of "laws" people cannot live like animals, but are guided by laws developed with the mind. The great thinker, referring to all the manifestations of the social norm under the term "law", proved at that time that in the life of society they occupy an important place. Later, he developed his views on the work of Aristotle "morally". The great thinker considered maintaining moderation and normality in all actions as a virtue. He noted that "virtue is a situation between an anti-dependent character and inclinations." Even in the views of medieval Eastern thinkers, we can observe close views on the approach of Plato and Aristotle. They were one of the anifestations of social norms in the regulation of human relations – recognizing the place of morality, focusing on the issues of educating more perfect morality. Later, European scientists also followed in the footsteps of Eastern thinkers and ontinued to look at morality and its place in

human relations with high importance. In particular, the great German philosopher I.Kant talks about universal morality, which is reflected in every person, the scientist explains that morality is a high human understanding. He says that the laws that regulate behavior and behavior must be formed as a result of human morality, that is, morality is the basis for all manifestations of social norm. In the work of Kant and pre-thinkers, it was emphasized that morality is for all, although it does not have to be fulfilled, is a general rule, and those who studied it as a universal, abstract concept. And representatives of "utilitarianism", which appeared in the XVIII-XIX century, considered "more happiness of a person" moral. That is, if the kantists talked about the fact that a person should limit himself to the total morality, then I.Bentham and his followers consider the morality itself also a changing phenomenon. The division in the methodology of Science and philosophical approaches also divided the approaches to social norms from the nineteenth century into two great directions. The first direction −supporters of the metaphysical approach, like other social phenomena, characterize the social norm as a concept that has hardened itself separately from society. In their eyes, the social norm is the starting point, the specific base program. Each individual moves out of it. The second direction – supporters of dialectical methodology, however, consider the social norm as an element of a complex structure of society that changes. In sociology, "social norms" are widely studied as a factor that greatly affects the relationship between people. Initially This is about E.Dyurkgeym widely touched on the work of"suicide". Later T.Parsons and R.Merthons in his works, the analyzed the issues of social norm, its role in the life of society, its structure, its validity. Representatives of the school of classical sociology interpret the social norm as a behavior that must be recognized and fulfilled by society.

Today in sociology, the social norm is the patterns of behavior that arise on the basis of the experiences of these people who have lived together for a long time, and as a result of joint activity, forms and windfalls of proper behavior are created that are acceptable to all. Social norms indicate what a person should do, how he should do it, and, finally, how he should be. Social norms govern the behavior of a person, although sometimes it goes against the will of a person. That is, some of our lives are led by something we "do not like"- events, too, we are forced to subordinate them to our own will. If it is not done so, it is difficult for mankind to survive. All social norms are created according to the norms of international law, primarily based on this need. As noted above, "social norms" regulate human relations. By performing this task, it affects human behavior. However, this is not the only factor that controls behavior. Man moves in two or more rounds within the framework of one norm, Without Borders. In particular, building a family without marriage is a social norm. If you follow it, you do not violate the order established in society. However, when choosing a marriage couple, everyone has their own opinion, and this is a huge variety. Someone is looking for a rich bride, someone appreciates beauty. For whom else training is important. So one more factor that drives our behavior is social values. That is, what is dear to us, we strive accordingly. A person lives by striving for events, something that is dear to him, and when two situations that are dear to him contradict each other, he strives, depending on what is of paramount importance to him. The values that drive a person are what we call the purposes of his values. In addition to the variety of values in these purposes, it will also have a sequence according to its priority. That is, each person will have placed all the cases that he considers valuable in a row in the style of hierarchy, both according to their importance. This complex system is largely absorbed through the knowledge obtained in youth, and some can also be acquired through later life experiences. Therefore, along with education in youth, special attention is required to be paid to upbringing, in particular to teaching what is valuable in society, and to determine the priority value in the diversity of existing values and to be taught to follow it in activities. But what if the educational institutions and social institutions in general have different problems in themselves? It is of course necessary to come up with various problems and to study in-depth the undesirable situations in social institutions.

The concept of "social institute" in sociology was originally conceived by the English scientist by G.Spencer it was used as a concept that represented a stable structure of social behavior. The founder of the organist School of sociology says that society at certain stages of its development creates devices that ensure its survival, and such devices as biological organism-like nutrition system (such as the nutrition system), system (such as the circulatory system), regulation system (such as the nervous system) as an example. That is, the structural element that society has created as a device to facilitate the satisfaction of its needs is the social institution. In modern sociology, the social institution is understood as relatively stable types and norms of social practice that make up the life of society, ensure stable relations and relationships within its social structure. Sociology is primarily aimed at meeting the basic needs of members of society (family and education), aimed at ensuring material living (economic), uniting social groups and communities (political, legal) and preserving spiritual values (culture) institutions are more interesting. In this way, violations in social norms, values, as well as in social institutions eventually undermine social relations. The correct formation and accurate functioning of relations in this triangle will help to ensure that the deviant circumstances associated with young people in our country – crime, alcoholics, drug addiction, suicide, family conflicts, all-help us to overcome and prevent what concerns us today regarding the upbringing of young people.

Therefore, in order to prevent the deviance of youth today, special attention should be paid to the following:

➢ in the era of reforms, deviantities of different views on the scale of society abound, and in sociology it is considered a natural state;

➢ the fight against extrovert deviants (actions directed at the external environment, for example, crime directed against another person or his property) does not bring up a deviant-minded person, but rather develops introvert behavior (deviancy directed at the person himself, for example, suicide, alcoholism or drug addiction). In our country, the decline in youth crime can naturally lead to an increase in suicidality, drunkenness or drug addiction. Therefore, the fight against deviant situations should be taken into account, in order to prevent it, a wider attention should be paid to the family education, the educational environment in the kindergarten and the school;

➢ scientists of the social sphere, educators should develop the values that are important in the education of young people and their sequence according to their priority;

➢ Globalization and the liberalization of information exchange, the process of liberalization in society can lead to the emergence of some manifestations of immorality as the norm in the population, especially in young people. In order to prevent these cases, the normative requirements corresponding to the values that have traditionally prevailed in our country should be developed strictly and the barge should be interpreted equally by representatives of social institutions –family, educational institutions, media, state and public organizations. In this regard, especially youth organizations are required to take the initiative into their own hands.

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