



FAMILY-PARENT-NEW PLACE COOPERATION IN THE EDUCATION OF CHILDREN WITH DEVIANT BEHAVIOR

Elshod Xusanov

Assistant Teacher Shakhrisabz State Pedagogical Institute

Email: elshodhusanov110@gmail.com

Tel: (90)6392070

Abstract

This article analyzes the content, importance and directions of cooperation between the family, parents and local institutions in the education of children with deviant behavior. The need to strengthen the integral connection between moral values in society, the family environment, local control and the education system is highlighted. The article presents scientific views on the causes of deviant behavior, mechanisms for its prevention and the impact of the social environment on the child's personality. Keywords: deviant behavior, family, parents, local community, social control, cooperation, personality, upbringing, prevention.

Keywords: Deviant behavior, family upbringing, parenting responsibility, mahalla institution, community-based social control, prevention mechanisms, school–family–mahalla partnership, socialization and moral education.

Introduction

At present, one of the most pressing issues in the upbringing of the younger generation is the problem of children with deviant behavior. In society, cases of deviation from norms, violence, truancy, aggression, and violation of social rules are becoming increasingly common. Such situations negatively affect not only the child but also the family, educational institutions, and the life of the entire community.

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Behavior that does not correspond to the norms accepted in a particular society is commonly referred to in scientific literature as *deviant behavior*. These forms of behavior have consistently attracted the attention of philosophers, sociologists, psychologists, and educators. Under modern conditions, the phenomena of “deviation” and “deviant behavior” are characterized by non-standard, multifaceted manifestations and a wide range of deviations of varying degrees and complexity.

In the upbringing of children with deviant behavior, close cooperation among the family, parents, and the *mahalla* (local community) plays a crucial role. The family is the primary environment of upbringing, the *mahalla* serves as a system of social control and moral support, and parents are the main educators who bear personal responsibility for the child’s development.

1. The Essence of the Concept of Deviant Behavior


The term “*deviant*” originates from the Latin word *deviatio*, meaning “departure” or “deviation.” Deviant behavior refers to actions that deviate from or violate the moral and legal norms accepted in society.

Children exhibiting such behavior often develop characteristics such as lack of self-control, aggression, communication difficulties, which may result from parental neglect or social injustice. Psychological studies by scholars such as S. Freud, E. Erikson, and J. Piaget emphasize that the causes of deviant behavior lie in internal personal conflicts, insufficient affection, and lack of social attention.

Uzbek psychologists also analyze this process in connection with national values. According to their views, a healthy moral environment, a caring family, and community supervision contribute significantly to the formation of ethical norms in children.

2. The Role and Responsibility of the Family

The family is the first school in a child’s life. Every child assimilates the behavior, speech, attitudes, and values of their parents. Therefore, upbringing

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through personal example is one of the most important factors in preventing deviant behavior.

The main functions of the family include:

1. Forming affection, responsibility, and obedience in the child;
2. Teaching communication culture;
3. Developing the child’s individual interests;
4. Resolving family conflicts peacefully.

Conflicts between parents, indifference, neglect, excessive punishment, or lack of supervision can lead to psychological instability in children. This condition, in turn, may direct the child toward a negative environment and deviant behavior.

For this reason, it is necessary to provide parents with psychological support, educational counseling, and to organize parent education programs through the *mahalla*.

3. The Role of the Mahalla Institution

The *mahalla* is a traditional system of social control inherent to our society, in which the fate of every child, family, and young person does not remain unattended.

Today, *mahalla* citizens’ assemblies, prevention inspectors, religious scholars, psychologists, and educators have established joint work with young people.

The main areas of activity of the *mahalla* include:

- early identification of children with deviant behavior and working with their families;
- organizing sports, cultural activities, and clubs for young people;
- conducting spiritual and educational discussions and meetings;
- providing social assistance through programs such as the “*Youth Register*” and “*Women’s Register*.”

As a result of cooperation between the *mahalla* and the family, the child begins to perceive themselves as a full member of society and learns responsibility for their own behavior.

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4. Practical Mechanisms of Family–Parent–Mahalla Cooperation

To reduce deviant behavior, the following integrated system of cooperation between the family, parents, and the *mahalla* is formed:

1. **Preventive Triad:**Regular monitoring through the “*School–Family–Mahalla*” system.
2. **Parent Clubs:**Conducting training sessions on child behavior, internet safety, and moral values.
3. **Psychological Services:**Analyzing adolescents’ psychological conditions through school and *mahalla* psychologists.
4. **Mahalla Meetings:**Organizing “open dialogues” with youth and “clean environment” campaigns.
5. **Mass Media:**Promoting positive role models and producing social media content aimed at preventing negative behaviors.

This system of cooperation not only facilitates the socialization of children with deviant behavior but also creates a healthy environment, thereby positively influencing the upbringing of future generations.

One of the most important characteristics of a family’s educational potential is its capacity for development, which may serve as a condition for qualitative change as a self-organizing system. When the family is viewed as a self-organizing and self-developing system, it is essential to emphasize that the key characteristics of its educational potential are the real and potential opportunities for social-pedagogical self-organization, self-development, and self-awareness of all family members.

The family is the first and primary partner of educational institutions, and cooperation with parents represents shared responsibility for the ultimate outcome—the development of the child’s personality. For parents, cooperation provides an opportunity to transform relationships with their children, as models of effective cooperation successfully implemented at school may take root within the family. Consequently, interaction based on social partnership is beneficial not only for its participants but also for society as a whole. This, in turn, contributes to improving parent–child relationships, enhancing the

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psychological climate of the family, and increasing the family’s educational potential.

Conclusion

The issue of educating children with deviant behavior is not only the responsibility of the family or the school, but the duty of society as a whole. Where the family is caring, the *mahalla* is active, and parents are responsible, children’s behavior tends to be more stable.

Therefore, it is essential to strengthen the close interaction between family upbringing, community supervision, and the education system, as well as to provide children with affection and attention and to promote healthy communication and social activity.

Within the framework of this study, methods of cooperation among the family, parents, and the *mahalla* in educating children with deviant behavior were developed. In addition, a methodological framework and practical lesson plans for identifying and educating children with deviant behavior were designed. Working with adolescents prone to deviant behavior requires educators to possess strong professional knowledge and patience. In the individual upbringing of adolescents, innovative approaches were thoroughly analyzed, and an applied system was developed. Methods for forming concepts of moral education, along with their forms, techniques, and tools, were also established.

In the social adaptation of children with deviant behavior:

- the family should serve as a space of affection and responsibility;
- parents should act as the leaders of upbringing;
- the *mahalla* should function as a pillar of social support.

The cooperation of this triad is a vital guarantee for the formation of a stable, healthy, and morally mature generation.

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