

FACTORS FOR FORMING VALUE ORIENTATIONS OF CHILDREN'S HOUSES AS AN AXIOLOGICAL PROBLEM

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ABSTRACT

This article deals with the questions of the value orientation of the pupils of the houses of mercy as an axiological problem. Value orientation factors are classified by type into macro factors, mesofactors and micro factors. The factors of value formation are characterized in accordance with the components of the axiological worldview.

KEYWORDS: *Value Orientation, Axiological Worldview, Meso Factors, Macrofactors, Microfactors, Subculture, Interiorization, Extriorization.*

INTRODUCTION

The peculiarity of the value orientation of the pupils of the houses of mercy is that this process takes place in the conditions of socialization in society. The formation of a system of life values in orphanages is a complex process, which is largely related to the living conditions in the institution and the assimilation of social values and norms. In addition, orphans are deprived of special attention and care, which plays an important role in shaping the personality of the child as a whole, since they constantly live in a group of children.

The shortcomings of the value system form in many children at least a passive, and sometimes aggressively negative attitude towards life, which hinders the development of interpersonal relationships based on tolerance.

Sociological, pedagogical and psychological aspects of socialization and national and moral education of orphans, from the point of view of the essence of national values, were studied by researchers M. Bekmurodov, E. Goziev, D. Isaeva, A. Mudrik, Sh. Mardonov, O. Musurmonova, D. Ruzieva, B. Khodzhaev, Ya. Chicherina, G. Shoumarov, Sh. Sharipov, Sh. Shodmonova, N. Egamberdieva, M. Kuronov, M. Kahhorova and others. Scientists from the countries of the Commonwealth of Independent States (CIS) I. Dubrovina, V. Kondrashin, I. Korobeinikov, V. Mukhina, A. Ruzskaya, V. Chumakov, I. Shevchenko, T. Shulga and others studied the issues of psychological assistance, communication, education of foster children with adults and peers, their social adaptation. Foreign researchers J. Ballantine, K. Weger, K. Weger, K. Browne, C. Nelson, R. Carterlar studied the problems of preparing children from orphanages for social life, integrating the activities of the family and orphanages, and developing a value direction in pupils.

First of all, the personal problem of children brought up in orphanages lies in the fact that from early childhood they remain unaffected by maternal affection, that is, a state of deprivation, which in this aspect creates many visible shortcomings in the development of personality and intellect.

Children in orphanages are under State care from the moment of birth until adolescence and have negative ideas about living in a family environment.

The complete failure to form a system of values in orphanages gives rise to many problems in preparing a child for an independent life, his social adaptation and his position in society. For example, self-awareness in adolescents is associated with external aspects and is carried out at the expense of constant peers and adults in the orphanage. This situation causes spontaneous aggressive behavior in children, which, in connection with the strict daily routine in the institution, causes the formation of negative moral and moral norms of behavior in pupils. Some researchers believe that in the worldview "We - they", "us - foes" there are rigid boundaries with the environment, which causes children growing up in orphanages to strengthen the sense of "we" and "I". Thus, the pupils form an aversion to others and society, as well as open and closed resistance to them.

An analysis of studies conducted abroad and in our republic shows that the development of a child, as if outside the family environment, differs from the usual one in that special character traits, behavioral manifestations, and personality traits are formed in it. Also, on the basis of research and observations, it has been established that children brought up in charity homes not only do not have a lag or underdevelopment of personal growth, but other mechanisms characteristic of adaptation to the lifestyle in these institutions are intensively formed. It is known that in adolescence, when self-awareness and the ability to reflect are formed in a person, an intensive formation of a system of values takes place. Based on the study and analysis of the value system of schoolchildren brought up in a family with children from orphanages of adolescence, the following conclusions were made:

- 1) in the structure of the value system of students studying in urban and rural schools, family life (85%), health (72%), material security (67%) are equally important;
- 2) the vast majority of orphans do not have life goals and ideals (67.8%), motives oriented towards the future (59.4%);
- 3) the majority of pupils have low self-esteem (78.1%), the level of self-critical attitude towards themselves is insufficient (72.7%), a negative attitude towards themselves is clearly manifested (78.5);
- 4) the egoistic orientation is clearly manifested in pupils in comparison with children brought up in families (19.2%) (59.6%);
- 5) the majority of pupils (74.7%) lack an axiological orientation towards the fulfillment of social and public duties;
- 6) pupils are characterized by a low level of social competence (82.8%)

As part of the study, it was found that the formation of a value system among children from orphanages is associated with the following factors:

1) associated with the causal consequences of orphanhood (mental disorders, antisocial behavior, somatic disorders);

2) associated with the way of life in orphanages (the institution has the characteristics of a closed system; the heterogeneity of the socio-psychological environment; the uniformity of social behavior patterns;

strict regulation of interaction with the external environment; the absence of representatives of the older generation, the frequent change of educators, the limited and monotonous social contacts, the lack of contacts with family and relatives);

3) related to the personal characteristics of pupils (unformed moral and aesthetic ideals, social competence, low level of formation of the feeling of “we”, lack of confidence in cooperation, internal rejection of oneself, immaturity (infantilism), apathy, disinterestedness, unwillingness to interact with people from the point of view of their personal interests, distrust of other people, aggression, aggressive behavior); quick mood swings, nervousness, slowness in completing tasks in the educational process);

4) related to the organization of educational work in an institution (personal and professional qualities of educators, means of pedagogical influence, content and nature of children's activities);

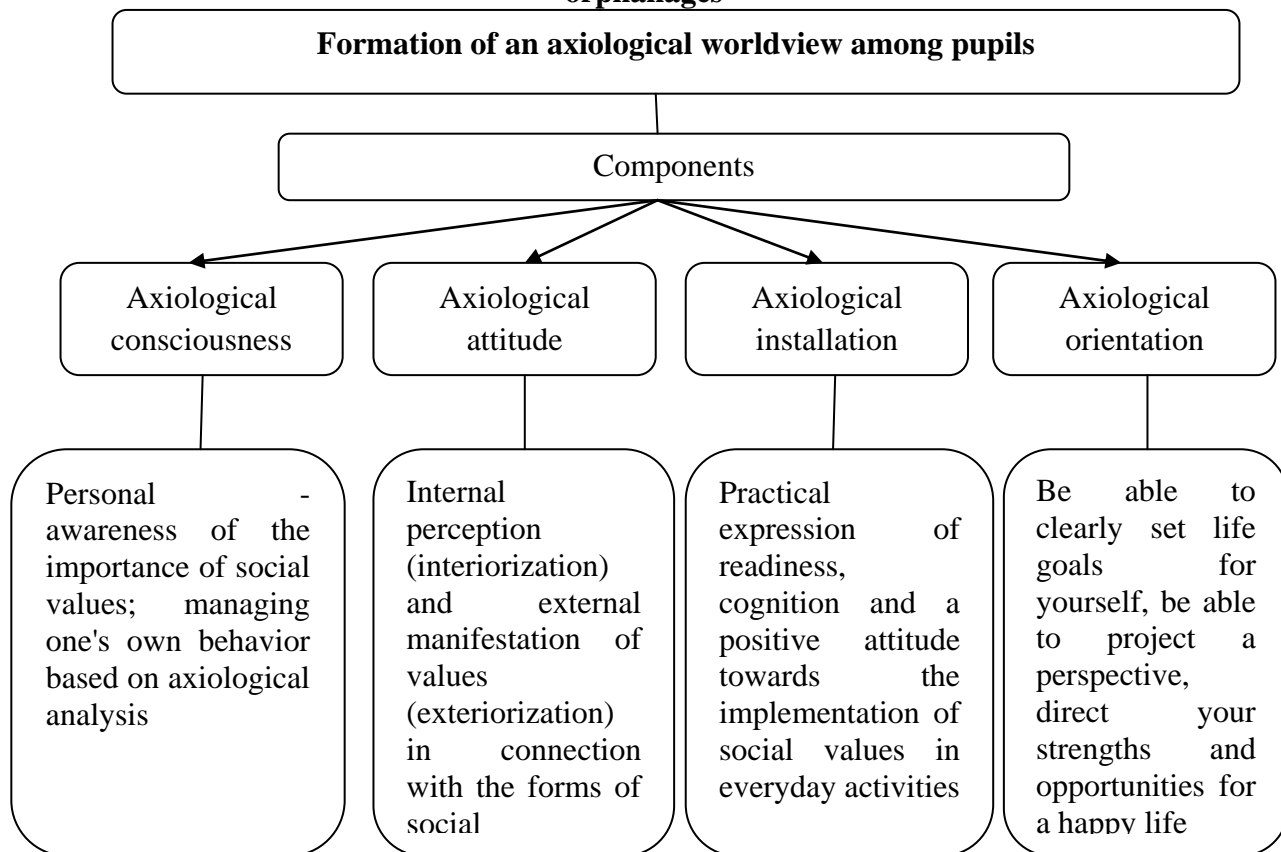
5) social factors (socio-political system, socio-economic conditions, status of the institution, etc.) j.). These factors, in turn, can be divided into three large groups: macro, meso and micro factors (Table 1)

TABLE 1 FACTORS IN THE FORMATION OF THE VALUE SYSTEM AMONG PUPILS OF ORPHANAGES

Factors	Group of factors
Macro factors	Legislative norms; financing system; public opinion, mass media.
Mesofactors	Subculture; type of institution, territorial conditions
Micro factors	Heredity, personality traits, teaching staff, reference group, peer group

All these factors are interconnected, which required the improvement of the components of the formation of an axiological worldview among the pupils of the houses of mercy. The formation of an axiological worldview among pupils requires ensuring the unity and correlation of value-oriented consciousness, attitudes, attitudes and orientations (Fig. 1).

Figure 1. The system of formation of an axiological worldview among children from orphanages



Axiological consciousness is a form of objective reflection of being, which allows you to determine the subjects of your sphere of life in a moral and spiritual way; the unity of mental processes actively involved in understanding the world and one's own individual world in a person based on the reflection of being as a world of spiritual values. Axiological consciousness is a special form of social consciousness, reflecting pedagogical reality in its own way and based on a sense of the value of life. The attitude, approach, practice and activities based on it are also different from others. Axiological consciousness, in turn, is inextricably linked with the axiological feeling, perception, sense of value, axiological experiences, concept, behavior and thinking that express the content of value. In axiological knowledge, a sense of value and axiological perception are important. "Sense of value" is one of the main components of axiological consciousness, a concept expressed in the awareness of the value of natural and social phenomena, a sense of pleasure, pleasure, a sense of responsibility. Events, phenomena and processes in the world around us that have a positive characteristic are the basis on which educators instill in children a sense of value. In this regard, it is difficult not to admit that the feeling of evaluation, directly or indirectly not related to objective reality, the forms of its manifestation, manifestations, and that it is an absolute subjective property. After all, in order to appreciate, you need to be "something", whether it be materiality or spirituality, and in order to evoke a feeling of gratitude, it is necessary to be an "object" that will cause this feeling to arise. In this sense, the so-called polyhedrons of the universe, Man and life are the main criteria that form feeling of gratitude.

The axiological attitude expresses the internal point of view of the personality of the pupil, reflecting the ratio of personal and social significance. It can be said that the formation of an axiological attitude towards people, life and society is an important component of the process of becoming a pupil as a person who values life. An axiological attitude is not only a phenomenon related to an individual, but also an attitude to a social group, stratum, nation, state, society. Judgments and conclusions formed on the basis of a value attitude to reality, to the things and phenomena that are in it, and a sense of their value, are reflected in the axiological assessment.

The axiological assessment differs from the economic one, in which the sense of value is of paramount importance. In this regard, an axiological assessment is carried out not by establishing the economic value, usefulness of a thing, phenomenon or process, but by determining what significance it has for the spiritual world of the subject.

An individual's awareness of his inner position and the presence of readiness for activity in connection with specific values is defined as a value setting.

Attitude - (attitude, attitude) the term was first introduced precisely in the sense that it is the direction of human activity. The installation acquires a characteristic of direction, reflecting the state of readiness of the individual for a particular activity. It manifests cognitive (cognitive, informational) and affective (emotion) components. The axiological setting reflects the degree of readiness of the pupil for activity in connection with his specific worldview and value forms.

The axiological orientation is characterized by the acceptance of certain values as a vital necessity. Axiological orientation is realized at the following interrelated stages: the assimilation of personal values; personality transformation based on learned values; clarification of the objective goal and the direction of one's own strengths and capabilities for a happy life.

Based on the factors of formation of the system of values and components of the formation of an axiological worldview among children from orphanages, the following pedagogical conditions were specified:

- 1) organization of socially-personally-significant activity of pupils, based on the freedom of moral choice, its justification, presentation of the situation of independent decision-making;
- 2) development of a locally modular technology for the development of self-awareness, self-esteem, aimed at correcting negative behavior;
- 3) Creation of a favorable educational environment (educational, leisure, career guidance, valed logical), organizing effective joint activities of pupils with social institutions, involving children in the process of real life and communication, allowing them to assimilate the environment, work, family life, moral values;
- 4) mastering patterns of gender-role behavior, creating the necessary conditions for a lifestyle and life activity that are as close as possible to the family environment, allowing one to understand family ideals and values;
- 5) Develop relationships between adults and children based on cooperation, mutual respect and trust. Orphanages were interconnected and dependent on factors influencing the formation of a system of values among pupils, which required the improvement of the components of the formation of an axiological worldview. The formation of an axiological worldview among pupils

requires ensuring the unity and correlation of value-oriented consciousness, attitudes and orientations.

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