

Program of socio-pedagogical support for the value self-determination of at-risk adolescents

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Abstract. The article reveals the content of the concept of "social and pedagogical support of value self-determination", describes a program of social and pedagogical support of value self-determination of adolescents at social risk in boarding schools for children left without parental care.

Keywords: adolescents of the social risk group, value self-determination, socio-pedagogical support of value self-determination.

Introduction

Self-determination in the world of values - moral and aesthetic ideals, norms and patterns of behavior is of particular importance for adolescents of the social risk group, for various reasons left without parental care and brought up in boarding schools. Mental trauma, disturbed parent-child relationships, pathogenic experience of life in a dysfunctional family form distorted, displaced and polarized values in adolescents. Thus, violations of value self-determination in the field of educational values are manifested in the unwillingness to study, get a profession and self-actualize in professional activity. Adolescents who do not see a personal meaning in the acquisition of knowledge in adult life are focused on dependency and rental attitudes. Violations of value self-determination in the field of family values are the cause of replicative orphanhood, when orphans, having become adults, are left without the care of their own children.

Addressing the problem of supporting the value self-determination of adolescents at risk reveals a number of contradictions at various levels. The first group of contradictions concerns the situation of value uncertainty, when one value is declared at the state level, but in real life

people are guided by the exact opposite. The second group of contradictions is associated with the multifactorial nature of the process of value self-determination, which, on the one hand, is determined by macro, meso and micro factors, and on the other hand, is a deeply personal process taking place in the inner world of a teenager. The third group of contradictions refers to the current situation of the problem of social orphanhood, in relation to which there is unreasonable optimism regarding the family arrangement of orphans. However, relentless statistics show that the number of children left without parental care is steadily increasing. The closure of orphanages undertaken by the state in the hope of placing them in foster families has led to an increase in the number of social rehabilitation centers and centers for helping families and children. To date, there are almost three thousand such centers, they contain about 350 thousand children from several months to several years [4].

Pupils of boarding schools, deprived of parental care, will have to independently search for ways and means of self-determination in matters of good and evil, moral choice, personal responsibility, boundaries of trust in people. And this search is carried out by trial and error with irreversible consequences. The idea of this study is to view value self-determination as a deeply personal process that cannot be organized, but can be actualized through social and pedagogical support.

The revealed tendencies and contradictions make it possible to substantiate **the purpose of the study** - the conceptual substantiation and technological development of a program of social and pedagogical support for the value self-determination of adolescents at risk, brought up in boarding schools.

Materials and methods

The set of methods for this study was selected in accordance with the methodological understanding of the essence of the phenomenon of "social and pedagogical support of value self-determination" and included three approaches - systemic, existential, axiological. From the standpoint of a systematic approach, the subject of the study was the objective existence of adolescents at risk in the present and the past, including the study of living conditions in the family, parent-child relationships, circumstances of "orphanhood", living conditions in a boarding school, school performance, relationships with peers and elders, hobbies, personal qualities. The collection of data was carried out using systemic methods - problem analysis, pedagogical observation, conversation, analysis of pupils' personal files and pedagogical documentation. From the standpoint of the existential approach, the subject of the study was the experiences of adolescents in psycho-traumatic situations of the present, "experiences of the past" in the past, and experiences about the future. Methods for collecting data about these experiences were design, case method, biographical method, projective drawing, essay. The

study of the value self-determination of adolescents at risk from the standpoint of the axiological approach included the study of actual values, life-meaning orientations, reflections and dreams about the future, carried out by the methods of psychodiagnostics, pedagogical diagnostics, and introspection.

Results and discussion

The carried out problem analysis showed that various aspects of value self-determination are considered in the social sciences. So, in philosophy the phenomenological properties of values, their genesis, determination, development and dynamics are considered [3], [6]. In sociological research, this phenomenon is studied from an object standpoint, that is, the values transmitted by the surrounding society and the values that individuals acquire as life guidelines are studied [5]. In psychological research, value self-determination is analyzed from the standpoint of subjectivity - how a child learns, chooses and internalizes values, how active he is in this process [1]. Socio-pedagogical research focuses on the procedural and technological aspects and considers in what ways and aspects value self-determination is actualized and supported [2]. One of these methods is social and pedagogical support, taking into account that the value self-determination of children is determined by a combination of external and internal factors. As a significant external factor, we consider socio-cultural activity that generates internal factors - emotionally rich experiences that have a personal value meaning for a teenager. This approach allows us to define value self-determination as the development, choice, assimilation of values in socio-cultural activities, the result of which is their stable totality, orienting the adolescent towards self-expression and self-realization in socially significant activities and manifested by moral traits in behavior and communication. In this logic, social and pedagogical support is defined as the activity of a teacher in organizing a teenager's life of positive, emotionally colored situations that contribute to an orientation towards socio-cultural values and the restoration of the lost values of the family and education. We understand socio-pedagogical support for the value self-determination of children as the activity of a teacher to include a teenager in the socio-cultural process of mastering, choosing, evaluating, assimilating values, the result of which is a stable set of spiritual and moral traits that motivate and direct the child to self-expression and self-realization in the main spheres of life - work, family, communication.

The design of the program of social and pedagogical support was carried out taking into account the peculiarities of the value self-determination of children at risk. Empirical data showed that the life of adolescents at risk in the parental family was full of situations that could potentially be sources of traumatic experiences. However, even in the face of traumatic experiences, adolescents have not lost the value of the family. They find it difficult to adapt to the conditions of boarding schools and want to return to their blood family or relatives. The

adolescents have good memories about the family, the bad ones have been erased or repressed, so the blood family is presented in the consciousness in a distorted and reconstructed form, which does not always coincide with reality. The adolescents have no distinct and clear ideas about their future family, its creation, even in dreams, is postponed for "later". A negative attitude of adolescents of the risk group to schooling has been established. More than half of at-risk adolescents skip school, and about a third cannot cope with the school curriculum. However, even teenagers who are unsuccessful in schooling think and worry about their further education and future profession.

Thus, empirical data show that adolescents at risk are focused on the values of family and education, but do not have clear and distinct ideas about their specific incarnations.

The revealed features of the value self-determination of orphans determined three areas of its pedagogical support - "Value-semantic reflection", "Value-semantic communication", "Culture creation".

The purpose of the *section of the program "Value-semantic reflection"* is to include adolescents at risk in the processes of reflexive-value comprehension of the experiences of their past, present and future life. The content of this section is focused on the development of personal, intellectual, emotional reflection. For the development of personal reflection, a package of exercises has been developed to analyze various aspects of one's "I" - self-esteem, positive and negative traits, abilities, motives, goals. So, for example, for reflection on self-esteem, adolescents indicate the degree of expression of their qualities (mind, will, abilities) between the poles with minimum and maximum values. Reflection of self-attitude is carried out by the method of an unfinished sentence, in which adolescents are asked to complete the phrases "In my character I like ...", "In my character I do not like ...". Intellectual reflection develops in the exercises "Diary of my achievements", "Portfolio", "Letter from the future." The development of emotional reflection is achieved in the activity of self-diagnosis of mood, fixation of their emotions according to physiological sensations, facial expressions and body pantomime. Particular attention is paid to the reflection of self-changes and the dynamics of their traits, comparing their experiences at different stages of life, achieved in the exercises "Letter from the past", "Letter from the future", "I am yesterday, I am today, I am tomorrow." Classes are provided for collective reflection using dialogues, disputes and discussions.

The section of the program "Value-semantic communication" is focused on the inclusion of adolescents in value-rich situations of interaction with peers and adults. The expected outcomes of this section are the ability to understand and respect the values of others; establish and maintain contacts, conduct a reasoned dialogue with bearers of other values; to resist the pressure and dictatorship of the supporters of the concept "Friend-foe, foe-bad, beat the foe."

Value-semantic communication is understood as communication in spontaneously arising and specially organized value-rich situations, contributing to the "crystallization" of values, value generation of meaning and value formation of meaning.

Value-semantic communication has a number of features. The first feature is the presence of trusting contact between the teacher and the adolescent at risk on the basis of openness, respect, and confidence in safety. In establishing trusting contact, it is not enough to use the "correct" communicative techniques and tactics, the teacher needs, as they say, "to work with his personality." The second feature of value-semantic communication is the presence in its content of a "value core", which can be an experience, an idea, an action, an act, an event, personality traits, an ethical category, and cultural artifacts. The generation of meaning is provided by emotional perception, feelings and experiences that arise in the adolescent, their dynamics in the process of communication, interest in the interlocutor. This process is complemented by the rational side of communication - the study of the meanings of words denoting values, the definition of their direct, figurative, hidden and secret meanings, a detailed analysis of events, the development of plots, the formulation of their own judgments, their argumentation.

The combination of the processes of meaning generation and meaning formation can give different results. The meanings formed in the process of emotional perception and rational discussion can coincide and give a picture of resonance when communication strengthens the value meanings of a teenager. In case of their discrepancy or contradiction, the information is not perceived, distorted, superimposed on one another. Communication in such cases does not achieve the goal.

Meaning formation through the word is achieved in dialogical communication with the help of questions: *What happened? When did it happen? Who happened to? Who are these people? What did each of them do? What were they talking about? How do you understand the word ...? What associations do you have with the word ...? What signs can you name (personality traits, phenomena, events) ...? What feelings did (hero or heroine) feel ...? How do you feel about ...? What consequences ... can you predict? Who will they harm (benefit)?*

Meaning formation helps the adolescent in realizing his emotional attitude to the discussed value. Revealing this attitude is not an easy task, since, as a rule, evasive or deceitful answers are given to "head-on" questions. More reliable information about the emotional attitude can be obtained using projective methods using symbols, drawings, associations, metaphors.

In value-semantic communication, three stages can be conventionally distinguished. The purpose of the first stage, meaningful and semantic, is to discuss the causes, plot development, consequences (action, deed, event) and highlight the "core of values" in them. For example, value-semantic communication can be developed on the material of the environmental problem

of air pollution with the allocation of the value core "nature". Another example is the allocation of a certain personal quality as a core value. In this case, value-semantic communication is based on the discussion of an action or deed committed as a result of, for example, a moral choice. The core of values for discussion can be both socially approved qualities - kindness, humanity, responsibility, courage, and "anti-values" - envy, greed, deceit. The result of the content-semantic stage of communication is the adolescent's awareness of the meaning of the word denoting value (*I know, I understand*) and a rational attitude to the discussed value (*I accept*).

The second stage of value-semantic communication, we singled out the emotional-value, the purpose of which is to realize their emotional attitude to the discussed value. To do this, you can use questions for communication using symbols: *What symbol can be used to represent ... (value)? Tell us about the good and bad features of this symbol. What color ... (value)? What proverbs, sayings, catch phrases do you know about ... (values)? What emotions (feelings) do you have for ...? Have you experienced feelings associated with ...? What were these feelings?* Another option is questions using associations, when a teenager is asked to write down words with which he associates a basic value, an ethical category of personal quality and is asked to determine what feelings they cause in him. Awareness of the emotional attitude to the discussed values is facilitated by the Metaphorical Self-Portrait technique. Pupils are offered incentive material (sets of postcards with plants, animals, birds, dishes, jewelry, weapons, etc.) and are invited to choose one of each set. After choosing postcards, the teenager is asked to answer the questions: *Why did you choose this one (plant, animal, bird, dishes, weapons, decoration)? How do you see the similarities between the image on the selected picture and (yourself, or another person)? What is the difference between the picture in the selected picture and (you, or another person)?*

The third stage of value-semantic communication is value-reflexive, the purpose of which is to comprehend the experience gained, assimilation and identification with the studied values, achieved with the help of questions of rational reflection: *I understood (did not understand) that ..., Now I know that ..., I concluded that ..., I came to the conclusion ..., I learned the difference between ..., I realized that ..., It is quite clear to me that ... I thought about ... Emotional reflection is carried out in search of answers to the questions: I was interested ..., I especially liked ..., I was surprised (amazed) ..., I was pleased (upset) ..., I felt that The questions of reflection of their activities can be: I found it easy (difficult) ..., I found it especially difficult ..., I did ..., I succeeded (did not succeed) ..., I did ..., I will try to apply ..., I will apply ..., Now I can....*

The section of the program "Culture" is aimed at including children in cultural development and cultural creation. By cultural assimilation, we understand the process of

assimilating and internalizing values in the course of acquaintance with cultural artifacts - paintings, musical and choreographic works, films. The results of the inclusion of adolescents in value-rich cultural activities is the transformation of values and beliefs into personal structures that govern behavior. The program provides for two aspects of mastering cultural artifacts - adolescents' perception of the value of the work itself through its external visible form (the first aspect) and the understanding of the wealth of the personality of its creator (the second aspect). At the same time, the second aspect seems to be no less important than the first, since each cultural artifact embodies the "hidden" values of its creation - creative pursuits and emotional experiences, painstaking human labor, self-restraint and self-denial. "Fusion" of emotional perception of a work of culture and comprehension of the life path of its creator give rise to personal meanings of values of labor, self-development, creativity.

The source of value self-determination, we consider not only the assimilation and appropriation of the socio-cultural experience of mankind, but also its creation. Cultural creation is understood as the process of involving adolescents in a variety of activities to create cultural artifacts embodied in its material and spiritual forms. For example, the participation of adolescents in master classes on mastering the technologies of folk crafts, in theater studios, musical groups contributes to the creation of values that have material embodiment. But the program of pedagogical support for the value self-determination of adolescents also provides for culture-creating events that do not have material embodiment and are characterized by a dual value nature. An example is the inclusion of adolescents in volunteer activities, during which they are simultaneously creators of two types of values - the value of helping other people and enriching the value of their own personality. Another example of culture-creating activity is the inclusion of adolescents in design and research activities, during which "value problematization" occurs. Value problematization actualizes two levels of value self-determination. For example, in an environmental research project, the development of the value of "nature" at the first level occurs in the course of identifying environmental problems, and at the second - in the search for solutions to these problems.

Conclusion. This study is based on the idea that value self-determination is a deeply personal process that cannot be organized, but can be actualized through social and pedagogical support. Of particular relevance is socio-pedagogical support for the value self-determination of children of the social risk group in the field of family and educational values.

The methodological understanding of the essence of the phenomenon of "social and pedagogical support of value self-determination" was carried out from the standpoint of a systemic, existential, axiological approach. To identify the features of the value self-determination of adolescents at risk, developmental situations, experiences of traumatic

situations in the present and the past, experiences about the future were studied; actual values, life-meaning orientations, reflections and dreams about the future.

Problem analysis of understanding the essential characteristics of value self-determination in philosophy, sociology, psychology and pedagogy made it possible to formulate the author's definition of socio-pedagogical support for the value self-determination of adolescents at risk as a teacher's activity to include in the sociocultural process of mastering, choosing, evaluating, assimilating values, the result of which is a stable set spiritual and moral traits that motivate and direct to self-expression and self-realization in the main spheres of life - work, family, communication. The revealed features of the value self-determination of adolescents of the social risk group determined three areas of its socio-pedagogical support - "Value-semantic reflection", "Value-semantic communication", "Culture creation".

The section "Value-semantic reflection" is focused on the inclusion of adolescents at risk in the processes of reflexive-value comprehension of the experiences of their past, present and future life and the development of personal, intellectual, emotional reflection. The section "Value-semantic communication" is aimed at including adolescents in value-rich situations of interaction with peers and adults, in which the ability to understand and respect the values of other people is developed; establish and maintain contacts, conduct a reasoned dialogue with bearers of other values. The section of the program of social and pedagogical support "Cultural creation" is aimed at including adolescents in cultural development and cultural creation, contributing to value choice, mastering and internalization of values, their transformation into personal structures that control behavior.

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