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## DIAGNOSTICS OF THE VALUE SYSTEM IN STUDENTS

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## ДИАГНОСТИКА СИСТЕМЫ ЦЕННОСТЕЙ У СТУДЕНТОВ

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*Abstract.* The system of value orientations defines the substantive aspects of personality orientation, and the foundations of its relationships to the surrounding world, other people, itself, the basis of its own worldview and the motivation of its vital activity form the core, the foundations of its life concept and philosophy of life. The methodology for diagnosing value orientations allows you to diagnose the structure of value orientations of an individual or group. The introduction of coaching, individual and group collaboration exercises in training under the influence of factors such as cognitive ability, speed and accuracy of data processing, emotional stability, emotional sensitivity is based on the fact that students are the main tools for the formation and development of interpersonal values such as “pleasant time”, “perception and pleasure of beauty”, “mutual respect” and emotional intelligence. The article covers these issues.

*Аннотация.* Система ценностных ориентаций определяет содержательные аспекты ориентации личности и составляет основу ее отношения к окружающему миру, к другим людям, к самому себе, основу собственного мировоззрения и основу мотивации жизнедеятельности, жизненной концепции и основы философии жизни. Методика диагностики ценностных ориентаций позволяет диагностировать структуру ценностных ориентаций человека или группы. Внедрение коучинга, упражнений индивидуального и группового сотрудничества в тренинг под влиянием таких факторов, как когнитивные способности, скорость и точность обработки данных, эмоциональная стабильность, эмоциональная чувствительность, основано на том факте, что учащиеся являются основными инструментами формирования и развития межличностных ценностей. В статье рассматриваются эти вопросы.

*Keywords:* value, social behavior, cultural values, conformism.

*Ключевые слова:* ценность, социальное поведение, культурные ценности, конформизм.

As social psychology studies personality as a science in a large-scale relational system, turfa focuses more on factors that are strong in influencing and absorption into the youth worldview among different factors. From this point of view, when we approach the issue, it is life itself that the study of the role of values and their role in everyday social behavior can become the subject of many studies [1].

It is known that social psychology studies values that are formed on the basis of public opinion. As factors that are important in their origin, the following can be indicated:

1) cultural value spaces: family, school, neighborhood, public opinion; 2) organized experience in childhood (team of equals); 3) media.

Scientists from the world have proposed tools, methodologies and tests of measuring values, realizing the role of Benazir in the life and experience of an individual. For example, the famous test for measuring values, developed on the basis of M. Rokich theory, Russian scientists L. Kruchevsky, S. Rubinstein, Among them are the tests of the likes of A. Batarshv. Jerusalem University professor Sh. Schwarz also developed a special test for measuring values and successfully tested it in people of different nationalities [2].

The author imagined the following system of values, referring to the main four directions of human life: 1) innovation and orientation to change on the social front; 2) orientation towards the preservation of the existing society and its traditions; 3) orientation towards taking into account other people and their interests; 4) orientation towards oneself and towards one's own improvement.

The scientist proposed to study the values divided into 10 groups based on the research carried out and their results:

1. Self-orientation or self — control is independence in the way of thinking and behavior, freedom, desire for knowledge and creativity curiosity, the ability to Choose, Creativity.

2. Getting it like: a tendency towards News, liking a life of intense and excitement, being able to fade into news, being able to perceive and perceive unexpected life situations, wanting attractive impressions.

3. Hedonism: interest, pleasure, ability to experience positive emotions from any situation, including work done as a volunteer, pleasure from life.

4. Striving for success: striving to show one's own erudition — competence in achievements achieved in a way consistent with social expectations.

5. Security: reliability, striving for purpose, interaction with society and an alternative in self-relation, appreciation of public order.

6. Striving for prestige: striving for a certain social prestige and prestige, striving for superiority over people and their activities through control, striving for social power, wealth, prestige.

7. Conformism: self-restraint, tiya from aspirations and actions that limit the interests, expectations and norms of others, can harm them. Decency, politeness, humanity, respect for the elderly and parents.

8. Respect for traditions: respect for Culture and religious rites and obedience to national tradition and painting-rusms.

9. Kindness: not to act contrary to the interests of loved ones, good, honesty, tolerance.

10. Universality: understanding others, sincerity, recognition, tolerance, mental capacity, social justice, equality, striving for protection of the external environment.

Schwarz's method of studying the value system in a student is calculated from universal methodologies [3]. Conducting it in each group of students received is carried out at the following stages. First of all, the group is explained the short meaning of the planned event, each person is assigned an ordinal number on individual papers and values are presented. Having carefully read each value, the student is assessed in the first column from the number "1" to the number "10" in terms of how modern youth spiritually fit into these values, in the rating system – the level of most significant. Then at the next stage, the same action is determined again on the basis of the rating criterion, as an assessment given for himself personally. The proximity between the two resulting rows is calculated using Spirman's color correlation methodology.

$$r = 1 - \frac{G \sum a^2}{n(n^2 - 1)}$$



Figure. Sh. Schwarz's value system and their distribution in the field of values

Here,  $d$  is the difference between the numbers in the two rows;  $n$  is the number of qualities — value being compared (in this place this number is equal to 10);  $r$  is the correlation affinity indicator.  $G-6$  in the formula. In addition, another technique dedicated to the diagnosis of values tested is the “methodology for diagnosing the social values of the individual”. This methodology, in fact, is not so complex, allowing in practice to determine the characteristics and direction that make up the main structural aspects related to the spiritual image of the individual. the methodology helped to determine the values in the individual in the personal, professional and socio-psychological direction. In this way, students are instructed in such a way that by carefully reading the 16 points they are referring to, they assess the degree of importance to themselves based on the scheme [4].

In the empirical analysis of our study, the vast majority of modern youth have proven that such characteristics as defying their hoxes, taking into account the need of others are not alien. It turned out that most of the guys in particular are more eager for the circle of friends, appreciating the atmosphere between them, which is now, precisely within these situations, actual. Striving for values in students as well as the strength of cooperative motivation can ensure that they behave adequately in conflict situations that are difficult to resolve. It also drew our attention to the fact that the youth circle is gaining in value from course to course. For example, an analysis of Group results shows that a sharp rise in the value of striving for acceptance (54%) in second-stage students compared to rejection (34%), as well as an increase in the negative factor, such as equality of both values (12%). When we compare them again with the affiliation motive compared to the desire to be accepted in Stage 3 students (45%), the fear of rejection (54%) motive has increased again. By Phase 4, the ESA had a motivation to seek admission in students (58%), a fear of rejection motive (36%), and equality of both motives (6%). A high indicator of the equality of both motives indicates the presence of inner discomfort in eight percent of students, that is, a feeling of indifference to the surrounding events taking place [5].

In conclusion, it can be said that in the era of global Change, high Information Technology, no one doubts that, firstly, the idea that “man is a social being” is justified. Secondly, as a human child merge into society, that is, as he becomes more socialized, he begins to pay more attention to which social groups he belongs to, which group is acceptable or unacceptable to him. An important factor that helps him in it is his social thinking or independent thought. And the emergence of the concepts of “my own group” or “group of strangers” directly depends on the values of the environment surrounding the individual, on his ethnopsychological identity. In the surveys conducted, we found

that our young people imagine their family, the values in it, first of all, to groups belonging to the category “mine”, and this situation is important in our opinion. Because in some studies in America, among the groups that are socially benevolent to them, they were noted first of all “close friends”, and then in the next rows, a group of “parents”. Because for these young people, social collapse, or harmony, is primarily reconciled with visions such as intimate relationships or “emotional attachment”. And in our youth, these visions are reflected in the sense of spiritual and spiritual support of close people, first of all, father or mother, and, moreover, close relatives. Hence, the veneration of values forms in the child's mind the psychology of a clear differentiation of “his” as well as “alien” groups. It is important for us that we form our spiritual values, first of all, the correct attitude in children towards family values, that in the minds of young people and independent at this point only the appreciation of people who ravage the good to them, reinforces the psychology of always recognizing them. And the appreciation of the family and the neighborhood plays a positive role in our spiritual life as a factor that protects young people from social behavior, from various deviations, problems [6-14].

In conclusion, it can be said that the relevance of studying the socio-psychological characteristics of the relationship between values and emotional intelligence is explained by the contradictions between the theoretical and practical significance of the problem of studying the hierarchy of values of representatives of the student group, their emotional intelligence and cultural context. The introduction of coaching, individual and group collaboration exercises in training under the influence of factors such as cognitive ability, speed and accuracy of data processing, emotional stability, emotional sensitivity is based on the fact that students are the main tools for the formation and development of interpersonal values such as “pleasant time”, “perception and pleasure of beauty”, “mutual respect” and emotional intelligence.

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