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NAS RK is pleased to announce that Bulletin of NAS RK scientific journal has been accepted for indexing in the Emerging Sources Citation Index, a new edition of Web of Science. Content in this index is under consideration by Clarivate Analytics to be accepted in the Science Citation Index Expanded, the Social Sciences Citation Index, and the Arts & Humanities Citation Index. The quality and depth of content Web of Science offers to researchers, authors, publishers, and institutions sets it apart from other research databases. The inclusion of Bulletin of NAS RK in the Emerging Sources Citation Index demonstrates our dedication to providing the most relevant and influential multidiscipline content to our community.

Қазақстан Республикасы Ұлттық ғылым академиясы "ҚР ҰҒА Хабаршысы" ғылыми журналының Web of Science-тің жаңаланған нұсқасы Emerging Sources Citation Index-те индекстелуге қабылданғанын хабарлайды. Бұл индекстелу барысында Clarivate Analytics компаниясы журналды одан әрі the Science Citation Index Expanded, the Social Sciences Citation Index және the Arts & Humanities Citation Index-ке қабылдау мәселесін қарастыруда. Web of Science зерттеушілер, авторлар, баспашылар мен мекемелерге контент тереңдігі мен сапасын ұсынады. ҚР ҰҒА Хабаршысының Emerging Sources Citation Index-ке енуі біздің қоғамдастық үшін ең өзекті және беделді мультидисциплинарлы контентке адалдығымызды білдіреді.

НАН РК сообщает, что научный журнал «Вестник НАН РК» был принят для индексирования в Emerging Sources Citation Index, обновленной версии Web of Science. Содержание в этом индексировании находится в стадии рассмотрения компанией Clarivate Analytics для дальнейшего принятия журнала в the Science Citation Index Expanded, the Social Sciences Citation Index и the Arts & Humanities Citation Index. Web of Science предлагает качество и глубину контента для исследователей, авторов, издателей и учреждений. Включение Вестника НАН РК в Emerging Sources Citation Index демонстрирует нашу приверженность к наиболее актуальному и влиятельному мультидисциплинарному контенту для нашего сообщества.

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STYDY OF VALUE SYSTEM AND ETHNIC CONSCIOUSNESS OF KAZAKH ORPHANAGE CHILDREN

Abstract. The aims of research is to investigate value system and ethnic consciousness of orphan children in modern Kazakhstan. So we found that of ethnic consciousness still develop and it's in low level in Kazakh orphanage children and there is significant difference in value system between Kazakh orphanage children and children who have a family.

Key words: value system, ethnic consciousness, orphanage children.

Introduction. Researching the connection between orientation to assets and ethnic consciousness of orphanage pupils is important from psychological-pedagogical point of view. Orphan children are permanent socio-psychological problem of the society. The political-economical-social processes which are taking place in our country makes come changes in the mental development of the orphanage pupils who are living in the time of “psychological subdeprivation”.

Problems of ontogenetic development of consciousness are considered in works of B. G. Ananyev, S. L. Rubenstein, L. S. Vygotsky [4, 3, 1]. In psychological science the consciousness is investigated in several directions. Features of consciousness are considered at teenage age in such aspects as: complication of an inner world, expansion of processes of self-knowledge, etc. The ethnic aspect is important in research of consciousness of orphan teenagers of Kazakhstan. The folklore, national traditions and customs as national culture express ethnic consciousness of the people, its valuable orientations. Y. Bromley [7] are devoted to the ethnic party of consciousness.

In works of V. Vundt, G. Werner, L.S. Vygotsky are reflected the important components of national eposes influencing development of the personality [8, 9, 1]. Pedagogical and psychological aspects of folklore influence on development of the personality, in particular on development of its valuable orientations are so defined.

Thus, development of valuable system of the personality is mediated by cultural wealth of ethnoses which are expressed in turn through folklore (national eposes). In works of V. Vundt, L.S. Vygotsky, K. Yung are considered features of influence of national eposes on development of ethnic consciousness of the identity of teenagers [8,1,10].

Methods.

A. Subjects. 240 probationers participated in this research: N=100-experimental group – orphan children – Group A; N=100 – testing group-those who brought up in the family-group B; N=20-upbringer, N=20-oparents of those who are bringing up in the family). There were made diagnostic research on 2 groups: group 1 – experimental group of orphanage children. (N=100), group 2 – testing group, who have families ((N=140 including N=20-upbringer, N=20-oparents of those who are bringing up in the family).

B. Task. In a main study 240 participants completed such questionnaires as folklore, author's questionnaire defining the concepts about national traditions, the scale of defining the level of anxiety by Ch. Spilberger, D. Hanin, scale of self-evaluation by Dembo-Rubinstein, emotional sense test by V.P. Morozov, "who am I" test by M. Coon, Mackpartland, scale of value orientation by M. Rokich, "Thinking about life meaning" by H. Niemi and "We and they" (scales of Bogardus), biographical method. All the questionnaires were in Kazakh language. There were made 3 diagnostic researches.

Results of research.

1. The 1st diagnostic research. The system of values of the group A were examined in the interrelation with emotional spheres. According to the results of the research: the perception of emotional state among the probationers is in average 20,5 %, among the adults it is 8,1%. The level of perception of emotional excitement and states among the educators and group A is very low than the scientifically accepted norm. The norm of adequate perception of someone else's emotional state by his voice is 65% or higher. Only 3 of the adult probationers and 2 of the younger ones could correctly recognize the emotional state in this diagnostic research, their indexes are: 33% and 8%. We can see that in the adult group could give 3 correct variants of emotional states from given 5 (sorrow, happiness, fear, anger and neutral emotion), other groups probationers could recognize only 2.

Self-perception of foster-children in families is high, but it doesn't rich the definite level which describes positively the personal development (the difference is in 0.001), in comparison with them self-perception of the group A is in the critical situation. Comparing the average numbers of the self-perception of the group A is lower than among another probationers (difference is in 0.05).

Analyzing the content, results after biographical and "retelling the history" methods: group A were always in bad emotional state, they think a lot about their parents, others got deep deflection, and because of that they are needed a serious help from psychologist; they feel indifferent because they don't see any sign of activeness from parents; the good imagination about parents was noticed among the adolescents in the orphanage.

2. The 2nd diagnostic research, first cycle. The results of group A in "understanding of life" test is lower (65%) than in group B (88%). The level of understanding of the meaning of the life is low in the first group (55%) and high in the second (74%). The index of having vital goals and plans in the group A is very low (48%) and high in the group B (71%). In general the degree of understanding of life varies in to groups, in the first group in average 58%, and in the second 83%.

By the results of the tests there were found statistical differences in the establishing levels of orientating to the assets in both groups. The results of group A (42%) is much lower than in the group B (62%). The level of establishing to the assets in group B is 63%, 21% not established, and 16% is in process. And in the group A 27%, 49% and 24% respectively.

The hierarchal structure of final assets of both groups showed that: in the testing group B their terminal assets oriented on the personal, accurate and interindividual assets, and this hierarchal structure wasn't established in the group A. Even though there were no assets oriented system but we can distinguish main meaningful assets of this group, they are oriented on professional and esthetic assets. There is a similarity between two groups in that they put family and children to the 2 and 3 places, and also material assets are there. There is a definite correlational connection between the indexes of orientation to assets and level of understanding of life in two groups. The correlational analysis is calculated by Spearman's coefficient of correlational ranging. Note: 1-the importance of the problem. 2-analyzing with teacher. 3-analyzing with parents (upbringer). 4-analyzing with friends.

2 diagnostic research, 2 cycle

By the end of having conversations and observations, we reached psychological closeness, and have written composition (about "folklore and national traditions") and orientation to the assets and comprehension of life was analyzed. The statistic significance was defined by the student's t criteria ($P > 0,001$ significantly $t = 2,5$ statistic difference was found).

The methods used in mathematical processing of the answers was created with the help of the given questions, everything was evaluated by the 5 point scale: giving right names of characters of Kazakh epos, knowledge of stories, recognizing of the cultural personalities, having a foreign friend, his relation to the culture of his nation, his relation to the another nation's culture, knowledge of traditions, knowledge of

national games, knowledge of epos, knowledge of aitys, national music, proverbs, national holidays and national songs.

The answers gave us the following indexes: national traditions (25%), folklore (38%), language (70%), national literature and art 16%, relation to the another nation's culture 24%. As we can see group A is showing lower level of ethnic consciousness.

In the group B this indexes is higher for 38%. The difference between two groups according to the student's t criteria is correct with about 0,001.

3. 3-diagnostic research. Defining the level of the development of group A's ethnic consciousness. With the

Bogardus's scale called "we and they" we have researched ethnic tolerance. 5 ethnic-psychological indexes were taken.

In the "I am Kazakh" test probationers from the group A expressed their opinions, index of ethnics is among (1-4): 11,2%, that is 9 probationers from 80; some answered with more interest; 81,2% that is 65 from 80 did not answer to the given 20 questions. 6 out of 20 showed 7,5% interest to this question. In the "I am Kazakh" test probationers from the group B expressed their opinions, index of ethnics is among (1-4): 17,5%, that is 14 probationers from 80; some answered with more interest; 68,7% that is 55 from 80 did not answer to the given 20 questions. 11 out of 20 showed 13,7% interest to this question. Critics' average number of perception of emotional state is 20,5%, among adult critics 8,1%. The level of perception of emotional excitement and states among the educators and group A is lower than the scientifically accepted norm. The norm of adequate perception of someone else's emotional state by his voice is 65% or higher. By the criteria t of the student: the average level of anxiety of one person among adult critics (experts) is 42,5 (6.1), among the group A 42,1 (7,2) and the correlation between the two levels (one personal and situational) was high.

Among the group B the self perception is high but it doesn't rich the positive characteristics of personal development (the number is correct with difference in 0,001), the self perception of group A is in a critical situation. The self perception of group a is lower than in the group B (the number is correct with difference in 0,05).In the "I am Kazakh" test probationers from the group A expressed their opinions, index of ethnics is among (1-4): 11,2%, that is 9 probationers from 80; some answered with more interest; 81,2% that is 65 from 80 did not answer to the given 20 questions. 6 out of 20 showed 7,5% interest to this question.

"Folklore", orientation to the assets was examined. $P > 0,001$, $t = 2,5$ were found statistically important differences. Answers: national traditions (25%), folklore (38%), language (70%), national literature and art (16%), relation to the other nations culture (24%). Group A showed the lowest level of ethnical consciousness. The result in group B is higher by 38%. The difference between indexes of two groups is correct with difference for 0.001. In the "I am Kazakh" test probationers from the group B expressed their opinions, index of ethnics is among (1-4): 17,5%, that is 14 probationers from 80; some answered with more interest; 68,7% that is 55 from 80 did not answer to the given 20 questions. 11 out of 20 showed 13,7% interest to this question.

Significant in value hierarchic structure difference between 2 groups for the testing group 2 is oriented to the intellectual ($p < 0,05$), individual ($p < 0,05$) values, while for the experimental group 1 it is important to be oriented to the professional perceptions ($p < 0,05$). The testing group 2 is calling the professional ($p < 0,05$) and other perceptions less important; 3/ there is significant difference in national values (0,001) between 2 groups; 4/ also difference between of ethnic consciousness development degree. The ethnic parameter "I am Kazakh" was chosen on first place by 11.2 % participants in group 1 and by 17.5 % participants in group 2.

The answers gave us the following indexes: national traditions (25%), folklore (38%), language (70%), national literature and art 16%, relation to the another nation's culture 24%. As we can see group A is showing lower level of ethnic consciousness. In the group B this indexes is higher for 38%. The significant difference between two groups (0,001). Despite of studying such subjects as national folklore at school group A couldn't answer to the questions about it. In average the percentage of those who had knowledge about folklore is 38%. Answers to the questions about traditions also gave low results (25%).

Anyway the process of understanding and assimilating of the national folklore and culture cannot be oriented to assets urgently, for this reason special psychological-pedagogical conditions are needed.

Conclusions. First diagnostic research - its not surprising that adult probationers less chosen the emotion of sorrow (65%), it is known that there are some peculiarities in working with orphan children. The fact that probationers from group A were tend to choose neutral emotions and emotions of fear, it needs more detailed investigation.

Index of self-perception in this group is different, while those who live in the family demonstrated more uniformity. It is clear that it is connected with facing different situations among probationers. The connection with parents in the group A breaks temporarily or for good. This kind of children will lose the familiar emotional and social connections, their development will change, and the state of deprivation will increase.

Analyzing the answers of the probationers we can see the following results: group A is unsatisfied with their present life but they are looking forward to their future. For example, here are some of their answers: "I think I was born for a reason, and my bright future is waiting for me". "I don't regret about anything in my life, bad things had happened and they are in the past". "I will tear off those pages of my life in the past, because I don't want to think about it and it is not important for me anymore". "I don't think about the past, I want to start a new life".

Second diagnostic research. Hierarchal structure of group A is in the stage of developing, for probationers of group B are oriented to the intellectual, individual assets, group A is oriented to professional and accepting values. Testing group thinks that professional vales are less important. Comparing levels of establishing assets in these two groups we found out that the level depends on their understanding of life. The main difference between two groups is in the knowing and using national traditions. The high level of it in the testing group is because of being brought up in the family. Deep knowledge of national folklore and traditions gives opportunities to improve the orientation to the assets. Group A rarely thinks about the meaning of the life, while the testing group thinks a lot more.

Second diagnostic research, 2nd cycle. Despite of studying such subjects as national folklore at school group A couldn't answer to the questions about it. In average the percentage of those who had knowledge about folklore is 38%. Answers to the questions about traditions also gave low results (25%). This case makes us think, and connect the restriction of social status and social environment to their position. Even the group B succeeded in the experiment, they are needed to be investigated, because of specific peculiarities of teenagers.

Anyway the process of understanding and assimilating of the national folklore and culture cannot be oriented to assets urgently, for this reason special psychological-pedagogical conditions are needed. The system of orientation to the assets of orphanage children closely connected with meaningful relations to the adults, good knowledge about national folklore establishes orientation to assets and ethnic consciousness and creates positive psychological conditions.

The influence of ethnic factors is the basis of establishing orientation to the assets among teenagers. Knowing the national culture and folklore improves the process of socialization among orphanage children, improves personal qualities, national consciousness, generates the system of orientation to the national culture assets.

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ИССЛЕДОВАНИЕ ЦЕННОСТНЫХ ОРИЕНТАЦИЙ И ЭТНИЧЕСКОГО СОЗНАНИЯ ВОСПИТАННИКОВ ДЕТСКИХ ДОМОВ

Аннотация. Исследование взаимосвязи ценностных ориентаций и этнического сознания воспитанников детских домов является важной педагогико-психологической проблемой. Дети-сироты всегда являются социально-психологической проблемой общества. Происходящие в нашей стране политико-экономико-

социальные процессы вносят различные изменения в психическое развитие детей, проживающих в детских домах в ситуации «психической субдепривации».

Ключевые слова: ценностная система, этническое самосознание, дети-сироты.

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БАЛАЛАР ҮЙІНДЕ ТӘРБИЕЛЕНУШІЛЕРДІҢ ҚҰНДЫЛЫҚТАРҒА БАҒДАРЛАНУЫ МЕН ЭТНОСТЫҚ САНАСЫН ЗЕРТТЕУ

Аннотация. Балалар үйінде тәрбиеленушілердің құндылықтарға бағдарлануы мен этностық санасының өзара байланысын зерттеу маңызды педагогикалық-психологиялық мәселе болып табылады. Жетім-балалар қоғамның әрдайым әлеуметтік-психологиялық мәселесіне айнала береді. Біздің елімізде өтіп жатқан саяси-экономикалық-әлеуметтік процесстер «психикалық субдепривация» жағдайында балалар үйінде өмір сүріп жатқан балалардың психикалық дамуына әртүрлі өзгерістер әкеледі.

Түйін сөздер: құндылықтарға бағдарлану, этностық сана, жетім-балалар.

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