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PEDAGOGICAL FOUNDATIONS FOR IMPROVING THE SYSTEM OF UPBRINGING IN THE MODERN FAMILY ON THE BASIS OF THE AXIOLOGICAL APPROACH

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Annotation. The article examines the pedagogical foundations for improving the system of upbringing in the modern family on the basis of the axiological approach. Drawing on value theory and research into the intergenerational transmission of family values, the axiological content of family upbringing is specified through four components: cognitive, emotional-motivational, activity-based and reflexive. Diagnostic, educational-theoretical, practical-activity and reflexive-monitoring stages of improving the upbringing system are proposed, together with corresponding forms, methods and criteria for assessing parents' axiological preparedness.

Keywords: axiological approach, value, family upbringing, value transmission, parental pedagogical culture, national and universal values, reflection.

Introduction. Under the influence of rapid changes in the socio-economic and information environment, the modern family performs its educational functions in new conditions. Rising employment, migration, the early entry of digital devices into children's lives and the diversity of cultural models reduce the time available for direct communication between parents and children and weaken the traditional mechanisms of value transmission. In the Republic of Uzbekistan, measures for a fundamental renewal of the system of support for the family and women have been established [1], while educational legislation defines upbringing as a continuous process carried out on the basis of national and universal human values [2]. This creates the need to transform family upbringing from a spontaneous process based on everyday experience into a

scientifically grounded system.

The axiological approach makes it possible to regard family upbringing as a process of forming values. Here the aim of upbringing is not limited to reinforcing particular rules of behaviour in the child; the task of forming the child's system of values — of what he or she considers important, necessary and worthwhile — is brought to the fore. From this point of view, the effectiveness of the family's educational system depends on the parents' own awareness of values, their expression of these values in everyday activity, and their ability to justify them in communication with the child.

Literature review. In the tradition of the scientific study of values, M. Rokeach distinguished terminal (goal) and instrumental (means) values and substantiated that they are stable beliefs governing personal behaviour [3]. S. Schwartz developed a universal structure of values, systematising them according to ten motivational goals and the dimensions of openness to change versus conservation and self-enhancement versus self-transcendence [4]. R. Inglehart and C. Welzel showed that the balance between traditional and self-expression values changes with the socio-economic development of society [5]. These studies make it possible to understand the shift of values within the family in a broad social context.

In his ecological model of human development, U. Bronfenbrenner identified the family as the microsystem closest to the child and demonstrated that its influence is manifested in interaction with other systems [6]. D. Baumrind, studying parenting styles, established that the authoritative style, which combines demandingness with warmth, has a positive effect on the child's social maturity [7]. J. Grusec and J. Goodnow showed that a child's internalisation of values depends on how accurately the child understands the content of the parental demand and how far it is perceived as fair [8]. A. Knafo and S. Schwartz proved that the child's accurate perception of parental values is the decisive link in the transmission process [9]. D. Barni and

colleagues emphasised that adolescents do not accept the values their parents seek to transmit automatically, and that the quality of communication and support for autonomy play an important role in this process [10].

In national pedagogy, M. Quronov revealed the content of national upbringing in the unity of national and universal human values [11], while R. Mavlonova and colleagues described family upbringing as a component of the pedagogical process [12]. However, the stages and assessment criteria for improving the system of upbringing in the modern family specifically on the basis of the axiological approach have not been sufficiently elaborated.

Research methodology. The study employed theoretical analysis of philosophical-pedagogical and psychological sources, comparative analysis of value theory and approaches to family upbringing, content analysis of normative documents, and pedagogical modelling. The principles of the axiological approach were compared with the educational functions of the family, and on this basis the content, stages and assessment criteria of the upbringing system were specified.

Results and discussion. The analysis made it possible to specify the axiological content of family upbringing through four components (Table 1).

Table 1

Components of the axiological content of family upbringing

Component	Content	Manifestation in parental activity
Cognitive	Knowledge of national and universal human values, understanding of their content and hierarchy	Explaining the reason behind a demand to the child, illustrating a value through examples
Emotional-motivational	Personal attitude towards the value, its acceptance and emotional experience	Warm communication within the family, empathy with the child's experience, positive example
Activity-based	Practical expression of the value in everyday behaviour and family traditions	Joint work, family traditions, participation in the life of the mahalla and the community

Reflexive	Analysis of the results of upbringing and evaluation of one's own conduct	Conversation with the child, analysis of conflicts, reconsideration of educational methods

Table 1 shows that in the axiological approach the centre of upbringing is not control, but the child's understanding and internalisation of the value. As J. Grusec and J. Goodnow emphasised, an accurate understanding of the content of a demand and its acceptance as fair are the principal conditions of internalisation [8]. Consequently, if the parents' knowledge of values is not matched by their style of communication with the child, the educational influence remains weak.

It is advisable to improve the educational system of the family step by step (Table 2). The stages begin with the parents' awareness of values and conclude with practical activity and reflexive assessment.

Table 2

Stages of improving the system of upbringing in the family

Stage	Aim	Forms and methods
Diagnostic	To identify the family's value orientations, parenting style and problems	Questionnaires, value ranking, interviews, observation, analysis of family situations
Educational-theoretical	To form parents' knowledge of values and of age-related characteristics	Parents' university, seminars and trainings, methodological guides and video materials
Practical-activity	To consolidate values in the family's everyday life and traditions	Joint work and leisure, family traditions, participation in mahalla events
Reflexive-monitoring	To assess the results achieved and adjust educational methods	Family conversation, keeping a diary, repeated diagnostics, consultation with a teacher

Three criteria may be used to assess the effectiveness of the proposed system: the knowledge criterion — the parents' knowledge of the content of values and of the

child's age-related characteristics; the attitude criterion — the style of communication within the family and the balance of warmth and demandingness; and the activity criterion — the practical expression of values in family traditions and in the child's behaviour. Low, medium and high levels are distinguished for each criterion. The high level is characterised by the parents' ability to justify a demand, to take the child's opinion into account and to embody the value through their own personal example.

By way of discussion, it should be noted that value transmission is not a one-way process. The study by D. Barni and colleagues shows that adolescents do not mechanically accept the values put forward by their parents [10]. For this reason, listening to the child's opinion and supporting his or her independence are important conditions within the system of family upbringing. Moreover, as a microsystem the family interacts with the school, the mahalla and the information environment [6]; improving the system of upbringing is therefore most effective in cooperation between the family, the educational institution and the mahalla. In a digital environment, parents are also required to be able to evaluate the content their children consume from the standpoint of values.

Conclusion. Improving the system of upbringing in the modern family on the basis of the axiological approach requires regarding values as the system-forming foundation of family relations. The axiological content of upbringing is manifested in the unity of cognitive, emotional-motivational, activity-based and reflexive components; its implementation is organised step by step through the diagnostic, educational-theoretical, practical-activity and reflexive-monitoring stages. The main emphasis is placed not on the forcible imposition of values, but on their conscious acceptance by the child, on the parents' personal example, and on cooperation between the family, the educational institution and the mahalla.

Further research is planned to verify the effectiveness of the proposed system of

stages through experimental work and to develop a diagnostic methodology for assessing parents' axiological preparedness.

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