FORMING IDEAS ABOUT THE FAMILY IN PRETEEN YOUNGSTERS AT ORPHANAGES

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ABSTRACT

The article describes the results of empirical studies of socio-pedagogical conditions of the formation of ideas in preteen youngsters at orphanages about their own families and the family as a spiritual ideal. The authors reveal the structure of the perception of the family as a spiritual ideal, consisting of three components: informational, emotional, and behavioral. The study was conducted according to criteria (informative-cognitive, motivational-valuable, activity), indicators, and levels (high, medium, low). The laws of the orientation of spiritual life and the factors of the spiritual transformation of personality were taken into account in the experimental work. The study proved the effectiveness of socio-pedagogical conditions: taking into account the age, gender, social characteristics of preteen youngsters at orphanages in the process of forming their ideas about the family as a spiritual ideal; organization of an effective educational space through the establishment of family ties, which is important in forming ideas about the family as a spiritual ideal in preteen youngsters; ensuring the integration of socio-pedagogical influences to enhance the individual experience of children in the process of shaping their perceptions of the family as a spiritual ideal. The results obtained (regarding the age and gender specificity of forming the ideas about the family as a spiritual ideal in preteen youngsters at orphanages), confirm the effectiveness of the conducted research work.

Keywords: Family, orphanage, preteen youngsters, spiritual ideal, social and psychological conditions.

INTRODUCTION

Man, as a spiritual being, is full of goodness since birth. The process of the spiritualization of the younger generation must continue from teacher to student. The results of the formed spirituality of the modern personality depend entirely on the level of spirituality of his/her family, on the ways of interaction between children and teachers in the educational environment, etc.

The problem of forming ideas about the spiritual ideal is connected with the interaction of the potential of the person with the spiritual potential of the society, where the spiritualization of the individual and the transformation into one's spiritual world take place. Thus, in the Kievisas

and Otych (2019) Concept of Spirituality, the idea of a spiritual ideal is compared with a spiritual transformation of a person's. The closer a person is to the spiritual ideal − the more advanced are his or her spiritual qualities. Spirituality, as the assertion of values in social behavior, is manifested in the awareness of such norms of life as the sense of one's individuality as values; the right to own opinion and respect for the opinions of others; opportunity for self-development and satisfaction of needs.

Forming ideas about the family as a spiritual ideal is a significant issue in the modern education system. The family satisfies the child's need for spiritual development. Children at orphanages predominantly are in the information space of the collective consciousness. Thus, the level of children's spirituality influences the formation of their ideas about the family as a spiritual ideal. The purpose of the article is to find out and test the effectiveness of social and pedagogical conditions for the formation of ideas about the family as a spiritual ideal in youngsters at orphanages.

The topic of happy family life is quite common among Ukrainian and foreign scholars. For example, Buettner, Nelson and Veenhoven (2020) believe that politicians have to take care of the nation's happiness. Because of this, scientists recommend government officials to invest political strategies in researching happiness, in supporting vulnerable people, and in improving the social climate, in particular by promoting voluntary work and community support. Investing in social networks, the social significance of activities, and caring for health are the most effective among others.

Modern socio-economic development of society is impossible beyond the spirituality of every individual. This problem is particularly acute for children in orphanages. We believe that the lack of clear social and educational actions regarding the formation of spirituality and the spiritual ideal for this category of children is a brake on the implementation of any reforms in all spheres of public life. Therefore, the formation of the idea about the family as a spiritual ideal in children should be based on a guideline that is defined in interaction with parents or persons instead of them and the educational environment.

Bekh (2015) defining the orientations of the spiritual life of a person points to 13 laws: the law of the action of the individual in the spiritual life; the law of the constant extension of the self-spiritual (actualization of values instead of needs through appropriate actions); the law of the maximum spiritual fullness of a person's life (the "atom of possibility" for the feeling of joy, pleasure, admiration in the process of charitable causes); the law of progress from spirituality to spiritualization (enrichment of the spiritual and moral system through conscience and dignity); the law of motivational-valuable consistency of a person's life activity (the main characteristic of a person, which defines his or her spiritual and practical state as continuity of being in good); the law of creating a spiritual space with high acoustics of the spiritual world (rejection of teachers from stereotypes); the law of rational mental secrecy-openness (the secret of desires and aspirations; education aims to form an open personality); the law of spiritual flexibility (the need for deprivation of fear and self-oblivion); the law of preventing the paradox in the age-formation of pupils (if the educational process is mismanaged, only a formal transition in age can occur: pre-schooler-teenager-teenager-youth; this is reflected in communication, behavioural values); the law "Know Yourself" (a call for knowledge of the human spirit through understanding the values of historical events and attaching to them); the purpose of the law of

developmental education "Knowledge should be transformed into action"; the law of universal spirituality (love, reverence and respect).

Considering that the process of education depends on objective and subject factors, we have paid attention to the research of Kievisas and Otych (2019). Scientists point to the factors under which the spiritual transformation of the child takes place: the personality of the teacher as a spiritual mentor; the personality of a child who perceives, ignores, or resists the teacher's spiritual influence; the spirituality of the environment in which the educational process takes place, whether it is an educational institution in general or the interpersonal interaction of the subjects of this process.

In the context of research on the formation of the idea about the family as a spiritual ideal in children raised outside the parental family, the work of scholars such as Vergara, Abigail, Pagkalinawan and Villafranca (2018) has drawn our attention, which focuses on the problem of the cognitive, emotional development and spiritual and moral status of orphans in the Philippines. Scientists point to the following typology of orphaned children: "parental orphan" – a child whose father died; "maternal orphan" – a child whose mother died; "full orphan" or "double orphan" – a child whose parents died; "social orphans" are children that one parent or both parents were lost because of difficult financial situation, such as alcoholism, poverty or imprisonment. The social condition of such children is too problematic due to the lack of emotional support. That is why the question of choosing the path of life is difficult because of the lack of support complicates the possibility of confident actions.

We agree that life experiences gained by children in the past are important and decisive in future decision making. Teachers play a supportive role in the lives of orphans. Teachers must optimize their impact, fully understanding their potential for improving the lives of the child. It is also a leading idea in the works of Taniguchi, Warren, Hite, Widmer, Zabriskie, Nsubuga and Mugimu (2019). Orphans need to feel a loving and supportive family because collective effectiveness is an asset for co-development that must be consistent with a shared understanding of the possibilities of social contexts. Scientists point out the importance of emotional (advice, stress management, problem-solving, etc.) and social support (feelings, values, self-worth, etc.).

For this reason, we believe that the process of forming the idea about the family as a spiritual ideal should be activated while working with preteen youngsters at orphanages (10-12 years old).

METHODOLOGY

The empirical study included two steps: 1) to examine the basic indicators of the formation of ideas about the family as a spiritual ideal in preteen youngsters at an orphanage; 2) to find out and check the effectiveness of social and pedagogical conditions of forming ideas about the family as a spiritual ideal in preteen youngsters.

192 preteen youngsters from orphanages of the Zaporizhzhya region participated in the experiment. The number of participants of the experiment is presented in Table 1.

Table 1: Participants of the experiment

Age	192 Children	
	Girls	Boys

10	35	30
11	35	32
12	40	20
Total	110	82

During the experiment, 682 observation sessions were conducted; 1046 responses of pupils received during the conversation; 1125 questionnaires were worked out: the results of the survey of 60 parents (880 answers) and 23 teachers (245 answers).

The experimental work took into account that the spiritual ideals and moral values of the child are laid in the period of growth in the parental family, and only then transformed into the attitude to their own family lives in the future. Therefore, we consider the structure of the conception of the family as a spiritual ideal as the unity of informational (knowledge about relationships in married life, the distribution of family responsibilities in the family), emotional (interaction with future children and close relatives), and behavioral (behavioral patterns in premarital period) components.

Thus, the identification of the level of formation of ideas about the family as a spiritual ideal in preteen youngsters at orphanages, was based on the following criteria: information-cognitive (by indicators: socio-normative ideas about the foundations of the creation and functioning of the future family; knowledge of the rights and responsibilities of children to create a future family; knowledge of spiritual and moral self-improvement for future family well-being) – the statement of the level of knowledge about the family as a spiritual ideal for its creation; motivational-valuable (by indicators: motivation for fulfilling social roles of husband / wife, father / mother based on the idea of the spiritual values of the family; motivation to create a family and responsible parenthood / motherhood, attitude to the family as the highest value); activity (by indicators: the ability to model the image of future family life; the ability to make decisions and be responsible for the consequences of their actions; the ability to communicate with representatives of the opposite sex).

Let us describe the nature of the criteria and their indicators. Concerning the first indicator, it should be noted that socio-normative representations consist of moral, residual, and legal aspects of social reality. Our vital activity in society is through identification, imitation, and reflection because we have sought to clarify children's perceptions of the family as a spiritual ideal. In the scientific literature, the formation of ideas about the marriage partner and the specifics of family life are referred to as "matrimoniality". Matrimonial representations are a set of influential factors (homogeneity in socio-economic characteristics, racial and religious affiliation, intellectual and age similarity, homogeneity in status) that influence young people's perceptions of marriage and family life. Note the classification of matrimonial ideas in the following areas: moral (values of marriage, children, etc.); psychological (the sum of psychological knowledge required in married life); pedagogical (child-rearing skills and abilities); sanitary (hygiene of marriage and everyday life); economic and household. This is important when forming ideas about the family as a spiritual ideal in children because the standards of behavior and the idea of choosing the opposite sex are gradual learning (in the process of socialization of personality under the influence of adults, educators, and peers).

For the second indicator, children's knowledge of the rights and responsibilities to create a future family, it is appropriate to consider the use of elements of folk pedagogy, because these norms are based on the relations that are inherent in all societies, on the obligations for family, social and public life. Common to all peoples the topics of procreation and social phenomena that are intended to serve this purpose: marriage, family, childbirth, upbringing, moral protection are valuable in this aspect.

The third indicator of the informative-cognitive criterion for the formation of the idea about the family as a spiritual ideal was defined as knowledge in the field of spiritual and moral self-improvement for the future family well-being. Knowledge in the field of spiritual and moral self-improvement should be provided in the process of incorporating the aspect of spirituality. Kate Adams (2019) points out the importance of spiritual space for the development of children because such space influences their beliefs, confidence, and openness. The scientist advises using the following three tools: a spiritual experience that is formed through connection with traditions; multidisciplinarity and self-perception. The appropriateness of including the components of spiritual education for orphaned children is also indicated in the study by Rouholamini, Kalantarkousheh, Sharifi, Ruholamini, Kalantarkush and Sharifi (2017). Scholars distinguished such components as the image of God, the relationship with God, the search for meaning in times of difficulty and pain on the example of studying the life satisfaction of orphaned children of Persia. We believe that this is a positive example for orphanages in Ukraine, as the aspect of spirituality in the educational system is hardly considered.

Relationships between children at orphanages in some cases are close to kinship (children from large families who are brought up in one institution but different in age). We will consider this as a positive moment, because, as Pérez (2016) notes, kinship is a useful measure for forming social relationships. The scientist gives an interesting example: in difficult times, Spanish and Mexican settlers demonstrated a broad understanding of family and family responsibilities, engaging new members of society to work (on the one hand, as needed, and on the other, as a social protection system). In the context of our topic, we emphasize that the round-the-clock presence of children at orphanages makes it possible for them to interact not only as a staff of the class but also as a staff of the institution. Performing several social and educational activities (cleaning the rooms, arranging flower beds, etc.) will promote their kinship, valuable attitude to family and family relationships.

This can be confirmed by the works of Stavrova and Luhmann (2016). Highlighting the types of attachment of the individual (close, relational, and collective), scientists emphasize that for each type there is a possibly high level of life satisfaction, which in the future has a positive impact on happy family life. Accordingly, in our study, relationships between children at orphanages are characterized as a collective type of attachment, which enables the process of forming a family idea as a spiritual ideal for preteen youngsters. Bryant, Smart and King (2005) point to the relationship of life experience – memories and emotions. Scientists have shown that the frequency of positive memories implies the ability to enjoy life.

Among the peculiarities of the Ukrainian family of the past are the following: long-term preservation of the community bonding system; the formation of a patriarchal family, which occurred as a result of changes in the internal organization of family relations, and through the strengthening of control of the state and the Christian church over the family, the emergence of Christian norms of family-marital behavior; the long-term existence of a patriarchal family.

There is a modernization of the patriarchal type of family and the emergence of new forms of families ("child-centrism", common-law marriage) and family groups – "quasi-families" (homosexual, "trial", maternal, etc.) in Ukraine now. Along with these changes, there are also changes in the performance of the functions of these families: individualism, changes in the fulfillment of family roles, orientation to success in the extra-marital sphere, etc. According to the scientist, the reproductive and educational functions have acquired a certain narrowing, which has led to negative consequences of a social nature (depopulation, "social orphanage", problems of socialization in the younger generation, etc.).

The formation of a moral person occurs in childhood, from the processes of self-discovery and spiritual pursuits. Instead, in the context of the orphanage, parents, as the first agents of socialization and spiritual mentors, are almost absent or do not provide a worthy example. In this case, there is a "substitution factor" (pedagogical staff, representatives of public organizations, volunteers), who should have the competence in the spiritual and moral education and formation of the readiness of children to accept the family as a spiritual ideal.

Let us characterize the second criterion. Motivation to fulfill the social roles of husband/wife, father/mother based on the idea of the spiritual values of the family is important in forming the idea of the family as a spiritual ideal. There is always a motive that plays a leading role in any activity. Scientific sources indicate that there are two types of motive: conscious motive (interest, ideal, conviction) and unconscious (suggestion, desire, and setting). Unconscious motives exist only in substandard uncontrolled powerful cravings. The most common types of motivation for marriage are love; spiritual closeness; psychological conformity; moral considerations and material calculation.

The idea of choosing a marriage partner is revealed in the theory of "filters" by Kerckhoff and Davis (1962). According to this theory, the process of selecting partners can be imagined as a sequential passage through a series of filters, which gradually narrows individual choices. The point, in our opinion, is to define filters. A first filter is a place of residence that allows one to exclude from potential partners those whom the person will never be able to meet. The next one is a homogamy filter that excludes those who do not fit into one another by social criteria. At this stage, the person makes contact with people who find him attractive. The following stages establish the similarity of values and the compatibility of role expectations. Marriage is a result of passing through all filters.

Centers (1975) is the author of the instrumental theory in choosing a spouse. He also focuses on meeting needs but argues that some needs are more important than others, some of the more specific to men than women, and vice versa. According to Centers (1975), one is drawn to one whose needs are similar or complementary to one's own.

The theory of "stimulus-value-role" or "exchange and maximum benefit" developed by Murstein (1970), is the most widespread in comparison with the existing theories of choosing a spouse. The essence of this theory is based on two aspects: first, at each stage of the development of relations between partners, the strength of the relationship depends on the so-called equality of exchange, resulting in a certain balance between the partners' positive and negative characteristics of each. Second, the marital choice involves a series of successive stages for young people to go through. Murstein called the first stage "stimulus". When a man and a woman see each other for the first time, there is the formation of a preliminary thought about the appearance of another person, mind, the ability to stay in a society, as well as the perception and

appreciation of those qualities that may be attractive to another person. If there was an attraction between the partners (the first impression was attractive), the couple goes to the second stage – the comparison of values (discussing views on life, marriage, male and female roles in the family, the upbringing of children, etc.). And after this stage, if they realize that they have little in common, they decide not to continue the relationship. In the case when the mutual attractiveness that emerged in the first stage is reinforced by the similarity of values, then the relations of the partners go to the third stage – to the role. In the third stage, role, the partners check if the role-playing behavior of one is consistent with the expectations of the other. As we can see, the choice of a future marriage partner is important for all three stages, because quick decision making, in our opinion, cannot be a guarantee of a happy married life.

Some similar ideas can be found in Reiss's Wheel Theory of Love (1976), which explains the mechanism of choosing a marriage partner through the implementation of four consecutive, interrelated stages: establishing relationships; self-disclosure; formation of interdependence and realization of basic needs of the individual (trust, stimulation of ambitions, etc.). At the same time, as the scientist notes, the feeling of love develops gradually, from the first to the fourth stage. The absence of one of these stages adversely affects the development or stability of love relationships.

The theory of Complementary Needs by Winch (1958) is based on the interaction of partners. According to the scientist, lovers should have similar social traits, as well as psychologically complement each other. However, we emphasize that this theory only helps to identify the person who is the most attractive of all (a gentlewoman can be attractive to a powerful man, and vice versa), which in our opinion cannot be a guarantee of a happy family. We also draw attention to the work of Bronfenbrenner (1986), who studied the influence of the environment on the functioning of families. The scientist believes that this influence is represented by two systems: the mesosystem (influence of the way of parents' life, living conditions, etc.) and the system of the external environment (influence of the parent's acquaintances and friends).

The scientist also considered three models, whereby there is a formation of personality and its readiness for adult life (the model of the chronic system, the model of the social address, and the model of the process context). The chronic system focuses on two approaches: normative (school, puberty, friends, profession, marriage, retirement) and non-normative (divorce of parents, illness, moving, etc.). A useful scientific tool is a model of social address (all aspects of the family), the ease of use of which contributes to the rapid result in the implementation of the educational process of readiness for further family life. No less interesting and at the same time effective scientist considered the model of the process context. The effectiveness of this model lies in the close relationship between mother and child, which has three characteristics: social class differences in the upbringing process; the key role of the mother as a tutor; time as evidence of effective personality development. Considering the models presented and the transitions between them, in our view, are important incentives for personal development and readiness for family life. The opinion of the scientist that children who are experiencing adversities can make more "mature decisions" than their peers is very interesting.

Pillay (2011) while researching the impact of educational institutions' psychological and pedagogical services on the process of shaping children's attitudes toward further independent living, the scientist identified such agents of change as love, attention, and concern. By exploring the socialization of emotions Gentzler, Palmer, Yi, Root and Moran (2018) have shown how

mothers' ideals influence their children's socialization. Scientists have shown that mothers can project their children's influence, desires, and values. The motives for creating a family can be seen not as a short-term mental impulse, but as a long-lasting process.

The motive of deficiency is no less important motive for marriage and family relationships. It belongs to unconscious motives (amazed self-esteem that stimulates excitement and desire to win at any cost; feeling of inferiority together with the establishment of gratitude and feeling of realization of the "last chance"; pity, benefit, revenge, a situation when the alliance by marriage acts as a rescue from problems, from themselves, from fear of the future). The experience of living in a parental family unconsciously influences the choice of a future partner, causing several difficulties. Unconscious communication complicates choice and peculiar modifications. These motives, both conscious and unconscious, encourage and guide the behavior of children. Thus, motives for marriage and starting a family depend significantly on the subject's social status, gender, age, available life values, and other factors. Studying orphanage, Ganga and Maphalal (2013) emphasize the importance of the role of educators for the so-called process of "dismantling oppression of children", that is, for generating a vision for a more socially just future. Moreover, representatives of public organizations and institutions, which according to the scientist can influence the organization and joint spending of time by the pupils with their parents or guardians. In our view, such interference promotes close communication between the children and the parents or the persons who replace them, as well as preventing the encounter of children with underage adults.

Based on empirical research, we have found that children at orphanages cannot answer the questions "What is a spiritual ideal", "Can your family be considered a spiritual ideal", "Why do you want to get married?", "Do you agree that there should be love and friendship between husband and wife?" etc. A great number of children surveyed do not want to have a family at all, answering, "I do not want to quarrel like my parents" and "I do not want a family because only quarrels and disputes exist in the family", etc. Also, the answers were "Yes, I want to have a family like my aunt' does" or "I want a family because I will have a rich husband" and so on. This made it possible to determine that children are poorly motivated or not motivated for family life, do not perceive their parental family, and do not present their future family as a spiritual ideal.

Children go to orphanages for various reasons. This causes their sensory, emotional, maternal, cognitive, psychological, social deprivation (Hanawi, et al., 2020; Zhytnik, et al., 2020; Nur, et al., 2019; Abed, et al., 2020). Living in an orphanage significantly narrows the range of social roles, blocking primary self-identification with a person of the same sex. As a result, there are difficulties in acquiring gender identity, which is manifested in role confluence, which leads to a misunderstanding of the content and tasks in fulfilling the social roles of father/mother in family life, etc.

In our view, the aspect of moral correlation between future marital partners and between parents and their children must necessarily be taken into account for the formation of ideas about the family as a spiritual ideal. In this regard, we have identified the following indicator: motivation for starting a family and responsible fatherhood/motherhood. In the focus of our research, we have drawn attention to the work of Yi, Gentzler, Ramsey and Root (2016). Scientists pay attention to such a problem as the rejection of maternal reactions to positive emotions of their children (reprimand and as a consequence – child discomfort). For mothers,

this is the result of their upbringing in their youth, which further leaves an imprint on their children. To overcome this problem, it is important, as noted by scholars, to develop self-control skills in children. In our study, this topic will be covered in a series of training exercises for children, and also during the organization and implementation of project activities.

The interdependence between positive memories and emotional experience has been studied by Bryant, Smart and King (2005), who described it as the ability to enjoy life. Therefore, the experiences and memories of childhood form a strategy for the perception of their family as an ideal, and accordingly the desire to build ideal family relationships in the future.

The socialization of modern children takes place under different conditions, and at the same time, paternity depends on specific circumstances. There are important factors when, for example, children need to feel the warmth of their parents who are ready to perceive and understand, respond to needs, and requests. These feelings are crucial for their future parenting. Children need the influence of positive role models. Finally, children should clearly understand why certain requirements arise and the importance of meeting them. Therefore, we consider it necessary to include in the process of realization of social and pedagogical conditions the formation of ideas about family as a spiritual ideal in children, such as "autonomy in the conditions of interdependence". Valuable opinion has been traced to us in the works of Grusec (2011), which reveals the importance of interpersonal relationships in all cultural environments. Also, the work focuses on trust and belief in good intentions, emphasizing their impact on the independence and self-esteem of children. This will allow them to treat the family as a spiritual ideal in their adult life.

Regarding the third indicator of the motivational-valuable criterion, we consider the works of scientists to be relevant, where the influence of the parent family on the process of forming the values of family life has been found out. The following groups of family traditions were considered in our study: in the field of nature management; in the field of everyday routine, work, and leisure; in the sphere of interpersonal relations and family traditions; in the field of artistic culture and creativity.

Let us turn to the description of the third criterion – the activity, which is characterized by the following indicators: the ability to model the image of future family life; the ability to make decisions and be responsible for the consequences of actions; ability to communicate with representatives of the opposite sex. Modeling the image of future family life is a certain formation based on the ideology of the parental family, satisfaction of needs, family communication, values, and rules.

The family life model consists of an idea of the division of responsibilities and functions within the family, the choice of a married partner, and the family hierarchy. The needs of the child, the conditions that provide basic support for the life, the development of the child as a person (the child does not fully develop in the absence of love, emotional warmth of adults, and appropriate environment) are significant in this aspect. The classification of the child's needs consists of biological (physical development and healthy lifestyle), social (family well-being, parental love, communication, cooperation, friendship, love, self-affirmation) and psychological needs (acquiring new knowledge, aesthetic outlook, aesthetic creativity, emotional and valuable development, as well as self-knowledge, self-attitude, and self-regulation). Hicks and King (2009) described the satisfaction of family relationships and their importance for every person. While defining the value of social relationships as the meaning of life, we consider it appropriate

to take into account this aspect in the process of forming perceptions of the family as a spiritual ideal for children in orphanages.

The "hierarchy of needs" developed by Maslow (1954) was used in our study. The earliest version of the scientist is presented in five levels of needs: physiological needs (breathing, nutrition, sexual need, as well as the need for safety); the need for reliability (health, material security, etc.); social needs (love, sense of belonging to the team, family), whose satisfaction is subjective, because each person has different feelings, such as the need for communication, etc.; the need for respect and self-esteem (respect, social success, prestige, etc.); the need for personal development, unlocking one's potential; in self-realization; awareness of their destination in the world. But regarding the formation of the idea about the family as a spiritual ideal, our attention was drawn to the research of Pomytkin (2007), who expanded Maslow's "hierarchy of needs" ("I" is biological and "I" is social), adding "I" is spiritual. According to the psychologist, the basis for any motivation of a person with high spiritual potential is the following levels: motives for spiritual self-improvement (reproduction of the beautiful and perfect in oneself); devotion (helping the needy, multiplying goodness); wisdom (search and multiplication of truth); righteousness (adherence to spiritual principles, reproduction of harmony in one's life); holiness (acceptance and fulfillment of the spiritual mission, spiritual ascension). The result of human ascent to perfection, according to Pomytkin (2007), is the invaluable biological, social, and spiritual experience that the spirit receives in its manifestation in the multidimensional nature of the individual. Instead, spiritual development, unlike personal development, is caused not only by the socialization and upbringing of man but also by the awakening of his higher spiritual nature, which can go beyond and contradict social nature.

The next indicator of the activity criterion for the idea about the family as a spiritual ideal is defined as the ability to make decisions and to be responsible for the consequences of their actions. In the course of any activity, a person makes life changes, and the results of the activity depending on the nature and behavior of the person. In this context, we consider the scientific works of Bekh (2015) to be significant, which indicate that human activity consists of actions. Therefore, in our opinion, the following five actions: faithfulness, care, devotion, responsiveness, and sincerity — are basic in the formation of ideas about the family as a spiritual ideal. The term "activity" means a specific kind of mental-volitional action, which is an important component of human activity, the manifestation of his character and behavior. The act plays an important role in the moral development of the individual. An important indicator of moral development of personality, according to Bekh, is direct and indirect action. Direct action is a face-to-face activity; it is genetically primordial and an important part of moral and spiritual experience. Accordingly, the direct experience of children in orphanages should be enriched by the actions we have identified as the basis for the formation of ideas about the family as a spiritual ideal that extends to small groups of people within a friendly relationship.

By defining faithfulness, care, devotion, responsiveness, and sincerity as basic for formation the ideas about the family as a spiritual ideal, we agree with Bekh that "The educator pays attention to these actions very rarely and when discussing them with the pupils, does so superficially". Teachers need to specifically create situations for correcting children not only indirect but also indirect actions. Being objective and comprehensive in assessing such situations will increase the effectiveness of children and help to shape their perceptions of the family as a spiritual ideal.

Let us turn to the description of the third indicator of the activity criterion. It is important to be aware of the peculiarities of forming in children the ability to communicate with representatives of the opposite sex, taking into account the peculiarities of sex-role socialization of children. Attention should be paid to the underdeveloped role-playing skills of preschool and primary school children; the absence of adequate patterns of identification within one's gender; early sexual experiences; as well as the low level of psychosexual and gender relations culture. For example, in the European Union's educational institutions, the basic forms of organization, methods, and means of sexual education include two groups: traditional (lessons from different disciplines, optional classes; activities for parents) and special (the complex basis of classes, multimedia courses, partnership in education and training when the teacher performs the tasks assigned to the class or group of pupils as one of the equal members of the student team, etc.). At the same time, considerable attention is paid to search activity ("brainstorming").

Based on certain criteria and indicators, we have characterized the levels of forming the ideas about the family as a spiritual ideal in preteen youngsters at orphanages.

High level is characterized by the presence of socio-normative ideas about the basics of the creation and functioning of the future family, a thorough knowledge of the rights and obligations in the creation of their own family, the available knowledge in the field of spiritual and moral self-improvement for the future family well-being; formed motivation to fulfill the social roles of husband/wife, father/mother; motivation to start a family and responsible fatherhood/motherhood; formed attitudes towards the family as the highest value; having the ability to model the image of future family life, make decisions and be responsible for the consequences of their actions; effective communication with representatives of the opposite sex. The average level is characterized by existing but incomplete socio-regulatory ideas about creation and functioning of the future family, unsystematic knowledge of the rights and responsibilities of the couple during the pre-marital period; partial awareness of spiritual and moral self-improvement for the future of family well-being; general positive motivation for fulfilling the social roles of husband/wife, father/mother, partial awareness of the meaning and purpose of family creation, lack of focus on responsible fatherhood/motherhood, unconscious attitude to the family as the highest value; difficulties in modeling the image of the future family life, single cases of finding the ability to make decisions and to be responsible for the consequences of their actions, being selective in dealing with representatives of the opposite sex. Low level is characterized by unformed socio-normative ideas about the creation and functioning of the future family; lack of knowledge about the rights and responsibilities to create your own family; lack of understanding of the need for spiritual and moral self-improvement for future family well-being; lack of motivation to perform the social roles of husband/wife, father/mother and to create a family and responsible parenthood; unformed attitude to the family as the highest value; they do not know how to model the image of future family life, make decisions and be responsible for the consequences of their actions, they cannot communicate effectively with members of the opposite sex.

Experimental work was carried out in the social and educational process in orphanages. Pupils were observed at different times: during educational activities, during breaks, after lessons, when children have free time. We used observation maps, which recorded the frequency of repetition of certain situations of children's emotional state during communication, which is a general sense allowed us to get an idea of the existing ideas about the family as a spiritual ideal for girls

and boys. During the conversations with the children, their attitude to spiritual values, to the ideal in their life, which is manifested in their actions, in their attitude to other people, to events, etc., was clarified. A survey of parents, as well as teachers, was conducted to determine the factors that influence children's perceptions of the family as a spiritual ideal. The questionnaire included questions that provided information about the relationship of children in their families, about family unity and spiritual closeness of the child to parents and teachers, the impact of cartoons, stories, communication with peers on the formed the children's ideas. The questionnaire (by L. Moskalyova) for parents and persons instead of them was submitted in the method of "The house is called "Light". The questionnaire was also adapted for teachers who work with preteen youngsters. All questionnaires were instructed to answer 15 questions. In total, the questionnaires covered 60 parents and 23 teachers. By prior agreement with the heads of orphanages, it was decided to avoid indicating names and surnames during the publication of the results.

RESULTS

Empirical study (diagnostic stage) of the main indicators of the formation of the idea about the family as a spiritual ideal in preteen youngsters allowed to state several features. For example, the distribution of the obtained results by age and gender is presented in table 1.

Table 2: The results of the diagnostic stage of studying the state of formation of children's ideas about the family as a spiritual ideal (by age and gender)

Criteria	Levels		
	High	Average	Law
Information-cognitive	15% (28)	25% (48)	60% (116)
	10 years old		
	4 girls	6 girls	25 girls
	2 boys	2 boys	26 boys
	11 years old		
	12 girls	18 girls	5 girls
	4 boys	10 boys	18 boys
	12 years old		
	6 girls	10 girls	24 girls
	0 boys	2 boys	18 boys
Motivational-valuable	12% (23)	20% (38)	68% (131)
	10 years old		
	2 girls	5 girls	28 girls
	2 boys	2 boys	26 boys
	11 years old		
	9 girls	13 girls	13 girls

	4 boys	10 boys	18 boys
	12 years old		
	6 girls	6 girls	28 girls
	0 boys	2 boys	18 boys
	9% (17)	**59% (113)**	**32% (62)**
	10 years old		
	2 girls	13 girls	20 girls
	2 boys	22 boys	6 boys
	11 years old		
Activity	6 girls	16 girls	13 girls
	2 boys	22 boys	8 boys
	12 years old		
	5 girls	23 girls	12 girls
	0 boys	17 boys	3 boys
Total results	**12%**	**36,6%**	**53,4%**

Figure 1 shows a diagram of the distribution of levels of perceptions of the family as a spiritual ideal.
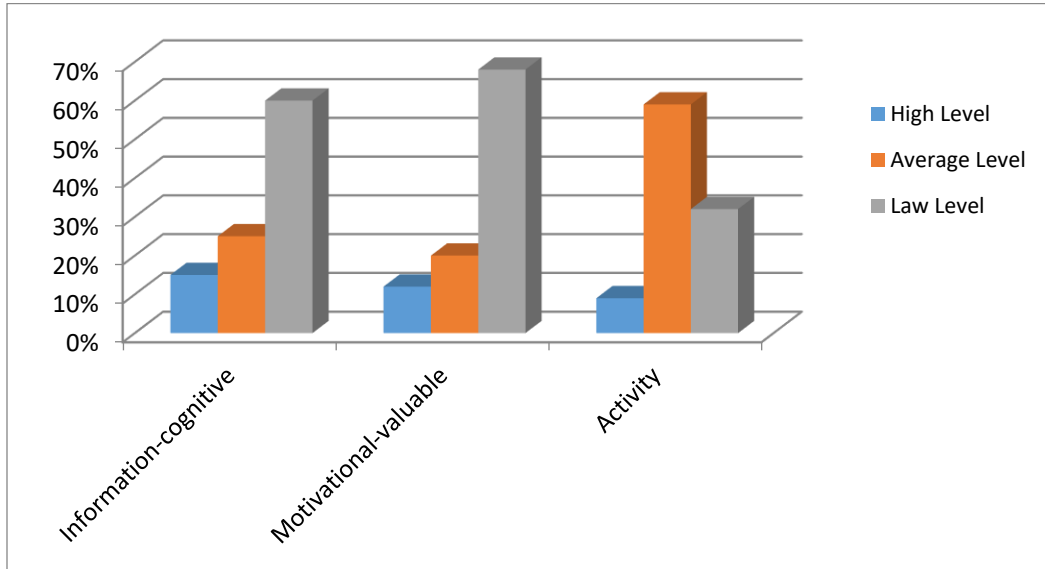

Figure 1: Diagram of the distribution of levels of ideas about the family as a spiritual ideal according to each of the criteria

DISCUSSION

To continue the study, we proposed to take into account the following socio-pedagogical conditions and re-examine their effectiveness. Note them:

- there is an account of age, sex, social features of preteen youngsters who are brought up in orphanages in the course of formation of their ideas about a family as a spiritual ideal;
- organization of an effective educational space through the establishment of family ties, which is important in the formation of ideas about the family as a spiritual ideal in preteen youngsters;
- ensuring the integration of socio-pedagogical influences to enhance the individual experience of children in the process of forming their ideas about the family as a spiritual ideal.

Peculiarities of the development of orphans and children deprived of parental care are determined by the consequences of the type of deprivation − difficulties in relationships with others; the habit of living on the instructions of others; disorders in the field of self-awareness, which causes feelings of inferiority; the ability to commit crimes, etc.

It should be noted that the age characteristics of orphanages pupils are defined as follows: deprivation retardation (developmental delay in physical, intellectual, mental indicators), which is due to the lack of unconditional maternal love; increased feelings of anxiety, focus on the hostility of society; rapid mood swings; non-formation of the image of "I" in the pupils due to the lack of experience of living in a family environment, or the presence of a negative experience (group orphanages feeling "we"); feelings of abandonment, fear, loneliness, personal inferiority, which generates internal conflicts and defensive reactions in the form of aggression, teasing, brutality, slander, loss of self-control, etc.

Some aspects of sex education have become important for our study, especially several changes in attitudes towards sex education. We mean that the moral content of intimate relations and mutual responsibility of partners is now replaced by the freedom to exercise sexual desire. The family and the school should bring to the children's attention information about the consequences of early sexual intercourse, the risk of premarital pregnancy and its termination, the biased attitude of public opinion to young motherhood, the growing number of single mothers, the growing number of children from whom young mothers refuse, etc.

We justify the need to take into account the social characteristics of children raised in orphanages. According to the definition of social specialists, the concept of "sociality" is a complex character of the social subject (person, group, country, etc.), which is manifested through individual positive and creative attitude to social life and ensures the realization of the subject's individuality in the family, ethnic, regional, civil, etc. to the global society. Also, "sociality" is understood as a system of social (family, national, etc.) value orientations, qualities, and behavior of a social subject, which is aimed at strengthening the commonality, consolidation, and centripetal directions of society.

Thus, based on scientific research, it was found that the social characteristics of this category of children are the predominance of biological and physical levels of sociality. This is evidenced by the monotony of their relationship, and hence the limited right to choose friends, which causes socio-psychological and emotional loneliness. Such a manifestation of deprivation (relationships, rivalries, etc.) is a brake on the formation of the idea about the family as a spiritual ideal, where communication between family members should be based on mutual respect and willingness to give up their interests for family welfare. In developing the content, forms, and methods of implementation of the first socio-pedagogical condition, we took into account the

aspect of the type of deprivation of orphanages students, where among the methods of active return of a deprived child to the normative structure of society is media-reflective training. This method is based on a specially organized mediation activity with the participation of a third party to find the parties to the conflict, aspects of resolving the problem to end the conflict and harmonize further peaceful development and coexistence (mediation is a process of purposeful mediation that promotes the conflict between the personality of the adolescent and the regime of deprivation in the direction of its resolution). Given these positions, for the implementation of the first condition was developed training "Family Happiness is My Spiritual Ideal", consisting of seven topics: "Palette of Family Life", "Love Around the World", "Birthday of Trust", "On Mutual Respect and More", "In the Country of Health", "From Remarks to Dialogue", "The Road to Family Happiness". The purpose of the training "Family Happiness – Let's Walk Together" – to form the readiness of students for family life through the analysis and interpretation of basic family values (family, trust, mutual respect, health, dialogue). The objectives of the training exercises are: to assess the level of awareness of participants about a certain value, to find out the level of their awareness of family values and their understanding; to form the interest of pupils in the problems of family life; to help pupils to perceive, understand and consolidate the received ideas. During the implementation of the training, a set of such methods was used as group discussions, group discussions, test methods, story-role play, brainstorming, as well as critical thinking strategies.

We will describe the second socio-pedagogical condition – the organization of an effective educational space through the establishment of family ties, which is important in the formation of ideas about the family as a spiritual ideal in preteen youngsters. The choice of this socio-pedagogical condition is related to the results of scientific research of modern scientists, in which the educational space is interpreted as time characteristics based on the experience of the past, present, and future (power and intensity of information). Educational space as an object of purposeful change is characterized as a certain part of society, where conditions are created for the development of personality. Educational spaces for children who are social or biological orphans are orphanages, which are traditionally characterized as institutions in which children are prone to illegal behavior. We reject the idea of the social and educational insolvency of orphanages because the child's primary socialization takes place in the family. Investigating risk factors in children's behavior, Buschgens, van Aken, Swinkels, Ormel, Verhulst and Buitelaar (2010) paid considerable attention to family parenting styles. They are distinguished as follows: emotional warmth, rejection, and excessive protection. Each style or combination of them, as scientists emphasize, are the main predictors of children's behavior. For example, adolescents who felt a lack of parental emotional warmth and a high level of rejection were described as more inattentive, aggressive, and delinquent. Researchers attribute this to the fact that parents and children are 50% genetically related. Thus, the genetic influence and behavior of parents on their children can cause negative phenomena. And this, in turn, increases the likelihood of behavioral problems. Family history, as an indicator of genetic vulnerability, can make some adjustments in the child's perception of the essence of family life. Instead, scholars (Buschgens et al., 2010) emphasize that using a community example that spans a wide range of environments and parenting styles can overcome all negative influences. In our opinion, the experience of Şahin (2017) is valuable, namely the inclusion in the process of family therapy of

compiling a spiritual genogram − a map that reflects the religious and spiritual relations of family members, their conflicts, connections, relationships, and events over many generations. We share the scholar's scientific view that spiritual genograms are a tool for assessing the spiritual and religious strength of the family (Willow et al., 2009). In our study, the compilation of spiritual genograms will be considered as an auxiliary tool in the development and implementation of socio-pedagogical conditions for the formation of ideas about the family as a spiritual ideal. We believe that this will reveal the spiritual dynamics of the family in the past, the child's experiences that affect the current spiritual life.

To implement the second socio-pedagogical condition, some socio-pedagogical projects aimed at overcoming family deprivation through the establishment of family ties were developed. In this aspect, we have developed a socio-pedagogical project "The Family Begins with Good", which introduced training exercises "Values of my Family Life", role-playing games ("Social Role Studio: Fitting", "Rules of Life", "Marriage and Family", "Traditions of Marriage in Different Countries"), disputes ("Official Marriage: Pros and Cons", "Age for Marriage", "Marriage, Family, Law"); modeling and playing problem situations; collage contest "Happiness is Near"; parental disputes: "Commandments of Fatherhood", "Father, Mother, Children − a Happy Family", "Criteria of Adulthood". It was mandatory to hold joint events ("Happy Family Day", "Happy Family Week", "Happy Family Month"), which was organized to establish child-parent interaction to make participants aware of the value of joint actions of adults and children.

The third socio-pedagogical condition, which was to promote a better socio-educational process, focused on the integration of socio-pedagogical influences to enhance the individual experience of children in the process of forming their ideas about the family as a spiritual ideal. It should be noted that the socio-pedagogical work in orphanages is mainly limited to collecting information and conducting diagnostic techniques (without further social correction, because it is written in the plan of work of the specialist). Due to this state of socio-pedagogical work, children's development is in a statistically unchanged state. Therefore, it is necessary to pay attention to the following points: the pedagogical staff of the orphanages should follow the socio-pedagogical guidelines; in addition to the formation of knowledge, skills, and abilities, it is important to teach children to observe and analyze their actions, deeds, and emotions, as well as the ability to feel the emotions and feelings of others (analysis should be about positive phenomena). Thus, ensuring the integration of socio-pedagogical influences to enhance the individual experience of children, we will consider as an action, motive, method, and result aimed at forming their ideas about the family as a spiritual ideal. Accordingly, we have developed a program of social and educational activities for children (10-12 years old) "Spiritual Treasure", which provides mastering of 9 topics (36 hours), including: "Matrimonial Behaviour as a Construct of the Ideal Family Life", "World of Family Emotions", "Motive and Awareness as a Strategic Reference Point for Family Life", "Foundation of the Future Family", "Family Life in the Context of the Legal Aspect", "Spiritual and Moral Self-improvement in the Socio-Pedagogical Range", "Construct and Result of the Image of Future Family Life", "Responsible Behaviour of Girls and Boys as a Component of Family Harmony", "Action Invariants: Today is Equal to Tomorrow". The program provided for the organization of meetings of children with specialists in various fields (center of social services, volunteer associations, medical and legal spheres, religious denominations, etc.) to get acquainted with important aspects of the modern family, its functions, spiritual and moral foundations. Based on the generalized results of this

experiment, we re-processed the methods and found positive changes in the levels of formation of ideas about the family as a spiritual ideal in preteen youngsters, which are presented in table 2.

Table 2: Comparative results of the formation of ideas about the family as a spiritual ideal in children at an orphanage

Criteria	Before the introduction of social and pedagogical conditions			After the introduction of social and pedagogical conditions		
	Levels					
	High	Average	Low	High	Average	Low
Information-cognitive	15% (28)	25% (48)	60% (116)	23% (44)	29% (55)	48% (93)
	10 years old					
	4 girls 2 boys	6 girls 2 boys	25 girls 26 boys	9 girls 3 boys	1 girl 21 boys	25 girls 6 boys
	11 years old					
	12 girls 4 boys	18 girls 10 boys	5 girls 18 boys	12 girls 4 boys	18 girls 10 boys	5 girls 18 boys
	12 years old					
	6 girls 0 boys	10 girls 2 boys	24 girls 18 boys	6 girls 10 boys	5 girls 0 boys	29 girls 10 boys
Motivational-valuable	12% (23)	20% (38)	68% (131)	19% (37)	23% (44)	58% (111)
	10 years old					
	2 girls 2 boys	5 girls 2 boys	28 girls 26 boys	2 girls 2 boys	15 girls 2 boys	18 girls 26 boys
	11 years old					
	9 girls 4 boys	13 girls 10 boys	13 girls 18 boys	19 girls 4 boys	3 girls 20 boys	13 girls 8 boys
	12 years old					
	6 girls 0 boys	6 girls 2 boys	28 girls 18 boys	10 girls 0 boys	2 girls 2 boys	28 girls 18 boys
Activity	9% (17)	59% (113)	32% (62)	24% (46)	64% (122)	12% (24)
	10 years old					
	2 girls	13 girls	20 girls	12 girls	18 girls	5 girls

	2 boys	22 boys	6 boys	20 boys	4 boys	6 boys
	11 years old					
	6 girls	16 girls	13 girls	7 girls	24 girls	4 girls
	2 boys	22 boys	8 boys	2 boys	26 boys	4 boys
	12 years old					
	5 girls	23 girls	12 girls	5 girls	33 girls	2 girls
	0 boys	17 boys	3 boys	0 boys	17 boys	3 boys
Total results	12%	36,6%	53,4%	22%	38,6%	39,4%

CONCLUSIONS AND FURTHER PERSPECTIVES

Thus, the effectiveness of socio-pedagogical conditions for the formation of ideas about the family as a spiritual ideal in preteen youngsters at orphanages has been empirically confirmed. The study does not provide all aspects of the problem presented. We see further prospects of research work in the development and implementation of spiritual and moral activities for children at orphanages, their parents, and persons instead of them, as well as in the involvement of socio-pedagogical and psychological specialists in conducting workshops, training for pedagogical workers.

Conflict of interests
The authors declare that there is no conflict of interests.

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