The Category of Upbringing in Russian and Western Studies

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Modern life is constantly creating situations when the rights and value of every individual acquire the dominant role. Many educators understand today that the change in the socio-cultural situation in the country gives rise to the need for such personality traits as autonomy, self-reliance, independence, free will, and active life. This situation causes the change of the whole system of fundamental constants of pedagogy, especially the category of "upbringing". This article considers some aspects of the category "upbringing" and its understanding in the context of different cultures of the Western society. The paper analyses the opportunity and the ways of Western educational categories to be translated and be understandable by Russian researchers and educators. The article points out the special role of the interpreter, the necessity of each translated category immersion into the context of culture, way of thinking, and especially the language of the country where it came from. The main methods of the research are systematization, classification, comparative analysis, which allowed to determine the main approaches to defining the notion "upbringing" in comparison with the notion "education". The materials of this article can be useful for the researchers in educational area, for the scholars and students of teachers training institutions in the process of their professional development.

Keywords: education, upbringing, Russia, Western countries, interpretation, category, understanding

INTRODUCTION

Actualization of the problem

In the context of the network society, an open information space, and universalization of education (whatever sanctions have interrupted the process temporarily) understanding of representatives of different types of thinking is becoming increasingly important. It primarily involves understanding for their culture alien characters and signs. This understanding is related to the search for meaning, extracting the sense of the category sign design, to the ability to reject conventional ideas, and to overcome one's typical group of thinking, as well as to the not formalized assumption (Lenk, 1995).

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Explore Importance of the Problem

Without an in-depth study of what is the nature and specifics of the modern understanding of upbringing as a category and the phenomenon in the context of a comprehensive approach, it is impossible to deal with this area of pedagogical science as a whole. Comprehensive approach takes into account the major trends, the main directions, and the underlying content of upbringing consideration within different cultures (Giddens, 2005).

In modern conditions only well-made interpretation of the notions and its components will help the scientific understanding of the text. The special role in the interpretation today plays the relation of interpretation and understanding, i.e. the interpreter's ability to move to another one's subjectivity. A major help in getting rid of the subjective view in the process of interpretation will be new hermeneutics approaches, considering any national language as a coded way of thinking (Apel, 1997).

Of particular importance for the objective interpretation of the social and humanitarian texts and concepts used in other cultures, is the interpreter's knowledge of the different types of thinking, understanding of the need to immerse the concepts being studied in the context of the kind of thinking that corresponds to its cultural code (Valeeva & Markova, 2011; Aleksandrov, 2012; Sadovaya, Khakhlova & Reznikov, 2015).

Comprehension of the category of "upbringing" means to get a clear idea of what it explains and proposes. It should be remembered that these social and humanitarian concepts are extremely mobile thanks to constantly evolving context in which they exist.

Status of a problem

In modern Russian pedagogical science, a lot of attention is paid to the phenomenon and the category "upbringing".

Among the leading researchers of this problem we call E. V. Bondarevskaya (1999), A. V. Mudrik (2005), L. I. Novikova (2010), N. L. Selivanova (2010), S. D. Polyakov (2003), V. G. Zakirova, G. I. Gaysina & A. Zhumabaeva (2015).

The Russian comparative education also pays much attention to the study of contemporary problems of upbringing. But as a rule, the researchers are focusing on specific issues or specific directions of these fields of knowledge development in other countries. It is certainly a major contribution to the Russian pedagogy, but to a lesser extent they focus on the category of the "upbringing". The only exception is R. A. Valeeva's doctoral dissertation on the development of humanistic upbringing in the European pedagogy. She paid a special attention in to the analysis of this notion (Valeeva, 1997). Among the serious issues of upbringing researchers, we name B. L. Wulfson (2009), L. L. Suprunova (2015), N. E. Borevskaya (2009). The problem of free education studied A. A. Valeev (2007). The subject of the researches of T. V. Tsyrlina (1999) is the problems of the so called author schools.

A. N. Dzhurinskiy (2007) explores issues of upbringing thoroughly addressing many areas of the theory of upbringing in different countries, but paying much attention to multicultural education. He also refers to the historical aspect of upbringing.

In other countries of the world the phenomenon of upbringing is developed in the area of multicultural, civic, social, value, religious, moral, and free education (Berns, 2013; Handel, Cahill, & Elkin, 2007; Laible & Thompson, 2007; Maccoby, 2014) .

Hypothesis

We assume that the translation of the category and its constituent concepts from one language to another requires a determination of the exact amount of the semantics of each word constituting the concept; stylistic interpretation of them. The understanding of any category requires three stages of work on their comprehension.

The first stage is connected with the study of the basic content of the main concepts of each of these categories (identification of their historical implication features, consideration of the culture type in which they have acquired a specific meaning, the characteristic features of the religious institutions manifestations in which they are formed).

The second phase of work on understanding the category is associated with the knowledge of the socio-cultural features of the language belonging to the concrete culture in which they were formed and developed.

The third phase of work on understanding the category "upbringing" involves the study of this category in the context of modern society. To do this, you must identify the factors that suggest rethinking the basic concepts of these categories in the educational researches in different countries, both nationally and globally.

For an adequate understanding of the category "upbringing" in the western and Russian pedagogy it's necessary to pass all three stages of the work.

MATERIALS AND METHODS

The aim and tasks of the research

The aim of this paper is to study and characterize the pedagogical category of "upbringing" in the context of different perspectives and different approaches to its understanding adopted in different countries.

Theoretical and Empirical Methods

In compliance with the goal, the following methods have been selected: analysis, synthesis, comparison, interpretation, classification, historical digression.

Source base

Source base of the study was the Russian and foreign psychological, pedagogical literature on this issue. There were also studied various philosophical, psychological papers on identifying the thinking characteristics of different countries representatives, dependence of the interpretation of empirical data on the mental features of the researcher. We analyzed textbooks and manuals on the history of pedagogy and psychology of different periods, both Russian and published abroad.

Stages of the study

The first stage included revealing the level of elaboration of the detected problem study in science. The original hypothesis was developed, the aim and the tasks were defined, the methodological bases of research were justified and the methods were chosen.

The second stage was connected with the analysis of the Russian and foreign philosophical, pedagogical and psychological literature on the issue. With the view of adequate understanding of the category "upbringing", the leading modern

practices of education in the face of global challenges were identified and theoretically described.

The third stage involves the consideration of the comparative analysis of the category "upbringing" in Russia and abroad; systematization and generalization of the study materials.

RESULTS AND DISCUSSIONS

The notion of "upbringing" in Western countries

To understand the modern Western categories of "upbringing" the role of religion, and the history of its institutions is obvious. This is due to the fact that for centuries religion played a significant role in the development of a special type of thinking, ways of communication and of value orientations (Tagunova, 2014).

For centuries, there was a serious transformation in the views of Western scholars and teachers with respect to the main objectives and values of upbringing. In general, up to the twentieth century, it was believed that upbringing should promote changes in consciousness and behavior of the individual. In the twentieth century the upbringing was considered to change the nature of the individual's participation in group activities; in the twenty-first century – to further changes in the personality of the individual in the process of participation in group activities.

In the 80s of the twentieth century Western scholars perceptions about the term "upbringing" changed, when "cognitivism" began to dominate in the social sciences and humanities, focusing the attention of researchers and educators on the students' cognitive activity in the course upbringing. At this time, the concept of "emotional intelligence" was presented.

In the 90s of the twentieth century, the semantic structure of the term "upbringing" is expanding by a new understanding of the content of social interaction and socio-cultural context of upbringing. Almost all the Western theories include the category of "socialization".

Today, the term "upbringing" is not presented in all Western countries. In particular, the term "upbringing" is not used in the English-speaking countries; instead they use the term "education". This peculiarity of terminology is not accidental, since in these countries education is in the base of upbringing; it is the level of education that determines the features of well-bred person. In the UK, the US, Canada and other English-speaking countries instead of "upbringing", the terms "moral education", "religious education", "civic education", "multicultural education" and "a model of character development" are used.

In the United States the scientific sources, forming the contents of the category "upbringing" are classified as value theory developed in the areas of philosophy, ethics, psychology, theology, sociology and economics. They are the theoretical bases (installation ideals) of the models of upbringing. In the UK, instead of the term "upbringing" it is sometimes used the German term «bildung» (meaning in Russian translation "education, formation"). As a whole it continues to reflect the essence of the German philosopher Wilhelm von Humboldt's concept - education of free citizen. The modern interpretation of the term includes also the concept of "liberal education."

The modern interpretation of «bildung» is a concept of the ideal man, which implies a balanced personal and social development of the person. It includes two major aspects of development: informative (to teach the students a broad view of the world) and procedure (students in the process of education discover the values themselves) (Kurdyumova, 2014, 100-108). The Finnish pedagogics not only has the term "education", but the pedagogical science itself is called "Science of Upbringing" ("Kasvatustiede"). According to the Finnish pedagogy, the category "upbringing"

includes the categories of "teaching" and "education". The Finns believe that teaching and education should be primarily focused on upbringing pupils. They think that upbringing is the foundation of any education. This position is directly opposite to the British and American understanding of the relationship of categories "upbringing" and "education" (Skopets, 2014, 199).

In the German pedagogy there is also the term and category of "upbringing", and the relevant theoretical science of upbringing (Erziehungswissenschaft). But the category of "upbringing" does not include the categories of "teaching" and "education". In Germany these are standing next to categories. One of the main directions of researches in the theory of upbringing in Germany are considered to be works relating to the specification of the conceptual apparatus. Nevertheless, there is no uniform understanding of the category "upbringing" in Germany today (Sukhin, 2014, 179-182).

In all Western countries, there is unity with respect to the aspects of the category "upbringing". These are: intellectual, physical, labor, moral, ethical, aesthetic, legal, economic, environmental and gender aspects of upbringing. The degree of primacy, the dominance of one of these aspects of upbringing in Western studies vary from country to country. The contents of the aspects of upbringing. in each country is also different. Meanwhile, in recent years a substantial unity in these countries has been achieved in the description of the following aspects: legal, economic, ecological and sex upbringing.

The category of "education" in almost all Western countries includes such areas as "family upbringing", "social upbringing" (in particular, the "secular" in the English sense), "community upbringing", "religious upbringing". The category of "education" in these countries also involves civil, democratic and international education.

The major installations on the upbringing of personal qualities of the individual in Western countries differ according to the national views of the ideal citizen of the society.

In England, the main purpose of upbringing is breeding a character and adherence to tradition.

The main purpose of upbringing in the United States is the law-abiding and moral education of the citizen. But upbringing of such a citizen is not based on authoritarianism, but run at a constant dialogue with the children, the development of their reflection, the ability to evaluate and analyze their own and others' actions.

In France and Belgium, the main purpose of upbringing is the development of children's communication skills. In these countries, much attention is paid to social adaptation of children from an early age. They form the ability to live and work in a group. Particular attention is paid to ethical behavior.

In Italy and Greece they make the main emphasis on the development of creative abilities of the child. Therefore, great attention is paid to free manifestations of the child: he is not punished; they do not scold, and do not offer certain rules of conduct. Such an attitude is aimed at developing artistry and individuality of the child. In these countries, they form the children's confidence in their abilities, talents and the freedom of their manifestations.

In Spain, the main purpose of education - to form the concept of "good" and "evil." In this country, all aimed at emotional upbringing of children by developing their sense of happiness, cheerfulness, confidence.

In Germany, the main purpose of upbringing is the formation of the sense of security. The children in this country are not punished, they are not imposed on someone's opinion, they are not abused, and parents form their independence, freedom of action and expression.

In Sweden, Finland and Denmark upbringing is based on a dialogue. Parents have with children ongoing conversations.

In Japan, the most important thing in upbringing is following the traditions. They have specific tasks of upbringing at each age level.

From a small excursion into the main objectives of education in Western countries, it is obvious that the category of "upbringing" in different countries is based on different ideals of the concept of "well-bred man".

Thus, in English-speaking countries, the category " upbringing " is a set of concepts developing the person's individualism in the meaning «keep privacy» (privacy, the right to personal space, time and place in life, respect for freedom of expression of any type, not causing danger to life or health of people around them).

The notion of "upbringing" in Russia

The category of "upbringing" as well as the upbringing itself have long been central for the Russian pedagogical science and practice. Traditionally, upbringing has been and is a powerful factor of stability and at the same time the progressive development of Russian society. It was always emphasized in the Russian pedagogy that upbringing is a purposeful process.

For many years in Soviet pedagogy category "upbringing" was mainly considered in the broad pedagogical sense and in the narrow pedagogical sense. Upbringing in the broad pedagogical sense is a purposeful influence of the society to prepare the younger generation for life. Upbringing in the narrow pedagogical sense is a purposeful influence on the development of specific personal qualities, such as collectivism, patriotism, industriousness, etc. It should be noted that this view exists today too.

In modern Russian theory of upbringing there is an ongoing debate on the definition of its basic concepts, such as: upbringing, upbringing process, upbringing system, upbringing space, the content of upbringing, technology and upbringing techniques.

We'll single out in the article the most interesting and productive understanding of the category of "upbringing " allowing not only to highlight the essential aspects, but also to grasp the essence of the phenomenon. A.V. Mudrik (2005) considers upbringing as a relatively meaningful and purposeful cultivation of a human. He was the first in the Russian pedagogy to distinguish between family, social, religious, correctional, and most importantly dissocial upbringing. By the latter he understands purposeful formation (growing) of deviant consciousness and behavior of people engaged in criminal, totalitarian political, quasi-religious communities (Mudrik, 2005, 4-5). A.V. Mudrik notes that these types of upbringing differ considerably in the principles on which they are based, educational goals, content, methods and forms (Mudrik, 2005, 6). He considers upbringing as a relatively controlled socialization, which differs from the spontaneous socialization.

There are some other researchers regarding upbringing as a component of socialization that involves concerted action to create the conditions for human development (Rozhkov, 2001, 13; The Modern concepts, 2000, 45-46).

Unfortunately, for the last five years it is often observed identification of the categories of " upbringing " and "socialization" or replacement of the category " upbringing " by the category of "socialization". This is not conducive to an adequate understanding of what is happening in pedagogical practice.

In the framework of a person-centered education E.V. Bondarevskaya and S.V. Kulnevich (1999) treat upbringing (from the ancient Russian *vzpitanie* - sublime spiritual nourishment of a person associated with the ability to extract hidden) as a development of the spiritual world of the individual, aimed at providing support to self-formation of his moral image. Upbringing can also be viewed as a process of self-identity by means of its internal resources, requiring certain external initiation

(Bondarevskaya, 1999, 38). According to E.V. Bondarevskaya upbringing is the process giving birth to sense of life.

A growing number of researchers understand the category of "upbringing" in connection with the category of "spirituality" (Danyluk, 2014; Nikitina, 2005). For example, in the "Concept of spiritual and moral development and upbringing of the citizen" upbringing is considered as a pedagogically organized process of assimilation and acceptance by students of basic national values, with a hierarchical structure and complex organization (Danyluk, 2014, 11).

N. N. Nikitina relates to upbringing the cultivating of human spiritual experience, interpreted as the experience of understanding oneself and others, the experience of existential reflection and building of meaning (sense of life), experience of high spiritual states, leading him to the attainment of his integrity (Nikitina, 2005, 43).

This consideration of the category "upbringing" clearly shows the influence of religion.

S. D. Polyakov presents upbringing as a purposeful influence on the development of *the personality* of student (Polyakov, 2003, 10). The author notes that the volume of the concept of "personality" the is less than the concept of "man".

Connection of upbringing with the culture is emphasized in the definition of this category by N. E. Schurkova (2000). Upbringing is the process of introducing the child into the context of human culture, formation of a child's ability to live at the level of culture, to recreate its achievements and to create new material and spiritual values (Schurkova, 2000, 11).

Widespread is the understanding of upbringing as a management of the process of personality development through the creation of supportive environments (Karakovsky, Novikova & Selivanova, 1996, 12).

Slightly apart from these meanings of the category of "upbringing" is understanding of it as a side effect of the interaction, the relationship of people and their deep communication when everything else is self-adaptation and self-determination of the child (Krylova, 2000, 107).

Circle of the definitions cited can be extended, but on the basis of these definitions, we can conclude the ambiguity of the concept, which is probably due not only to the desire of authors to present their understanding of this phenomenon, but also to the complexity of the phenomenon.

The most difficult period not only for understanding of the category "upbringing", but also for the phenomenon in Russia was 90s of the last century. Not only the notion of upbringing as compared to the Soviet period, has acquired a new meaning, but the value of upbringing, especially the upbringing system has undergone significant changes. It ceased to be central. This is particularly reflected in the Law on Education of the Russian Federation (1992), proclaiming the central concept of "education". Education is considered in the Law as a purposeful process of upbringing and teaching for the benefit of man, society and the state, accompanied by a statement of achieving by a citizen (student) the established by the state educational levels (educational qualifications) (The Law, 1992).

Today in Russia we see the return of interest in upbringing, in understanding its role in the development of every person and the state. "The Strategy of development of education in the Russian Federation until 2025" is adopted (The Strategy…, 2015). It passed a broad public discussion, in the framework of which the understanding of the category of "upbringing" is repeatedly returned.

CONCLUSION

With the development of globalization as a leading development trends in the science universal basic global category of "upbringing" is formed, which is different from the national models of this category by the presence of human values and

goals. It develops in the context of the installation of survival in a globalized human society, in a society of risk.

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