

ACTUALITY OF TWINS UPBRINGING/SELF-UPBRINGING IN CONTEMPORARY SOCIETY

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***Abstract.** In this research the culture history methodology approach has been used for the research of theoretical sources on upbringing/self-upbringing correlations. The objective and subjective factors influencing upbringing/self-upbringing characterizing the individual twins personality have been defined and given the analysis of the correlated components: temperament, attitudes, abilities, volition. The upbringing fosters self-upbringing, where volition and goal-directed action serve as the development opportunity for human abilities, while the twins individuality fostering techniques (undertaking of commitments, self-analysis, self-reporting, self-control, self-assessment) provide an opportunity to each child for self-upbringing, independent choice by herself/himself, autonomous action and the responsibility for the results of her/his own individual self-upbringing. The research drew the conclusions that development and enhancement of each twin's freedom, autonomy and responsibility is fostered by upbringing/ self-upbringing. By scientific literature research, each twin's individuality upbringing criteria (independent choice, autonomy and responsibility) were studied, thus, providing opportunity for further research of the twin's individuality upbringing dynamics in practice.*

***Keywords:** self-upbringing, twins' child, upbringing.*

Introduction

Each twin child demonstrates his developing personality, which in future will be a stable ground for individuality development, through attitudes to her/himself, others, culture and work. Externally it can be perceived via the twin child's behavior. Child's temperament, character, abilities and volition are revealed through behaviour. The entirety of these components reveals, to what extent each child can autonomously make her/his choice, is self-dependent, is able to perform self-assessment and take responsibility, which would prove development of the individuality features. Upbringing is objective, self-upbringing depends on one's own internal conviction and personal significance. Therefore, by this research theoretical literature about correlations of upbringing/self-upbringing, differences has been analyzed, substantiation has been searched not only for the necessity of upbringing, but also for the necessity of the twins enter autonomously self-upbringing, hence developing a different personality,

bright, singular individuality, independent from the objective and subjective factors exerting influence on the development of twins.

The aim of the research is to establish the correlations of upbringing/self-upbringing and accentuate their impact on the twins' individuality upbringing.

Methods. Through the research of the pedagogical scientific literature have been established the correlations of the twins upbringing/self-upbringing significant for the twins individuality upbringing research.

Theoretical substantiation of twins' upbringing/self-upbringing

During the course of history the human's self-development possibilities have been researched and clarified by many pedagogues. For instance, M. Montessori believes that when a three-year-old child is playing with some thing, it processes by help of hands and installs into its consciousness what has been perceived by its subconscious intellect has managed to perceive already premeditated. At this process of work the child develops itself as able to realize the perceived, i.e., self-dependently develops its self-experience, thus nurturing its self-development. M. Montessori believes that the child gradually by its own hands and self-experience grows into a reasonable human. The adult's mission is not to teach, but help the child in its action to self-development. To help the common sense in its miscellaneous development processes, to nurture its power and enforce its multitudinous possibilities, M. Montessori calls aforementioned - the new development direction of the human (Монтессори, 2006).

A. Dauge, researching the essence and tasks of pedagogy science, pointed out that the pedagogue as a scientist is interested in researching and explaining how the human is upbringing another human, how one human is upbringing many, how many are upbringing the one, how a nation is upbringing its citizens, how separate outstanding national representatives are upbringing the whole nation, how each human is upbringing her/himself. He stresses the human soul's life self-activity in its transformation, consequently, self-upbringing (Dauge, 1925).

Maximizing that in order to reach the ultimate aim of each upbringing and education – to bring-up a perfect human, the whole human has to be considered at each upbringing and teaching work, in other words formulated, to observe the holistic methodological approach in upbringing. A. Dauge considered the humanity principle as a very important principle. The activity or self-action principle was considered by him of equal significance, because it means that by upbringing and teaching to train the learners to autonomously search and find the needed cognition. The third principle is the individualization principle, i.e., it is essential that the innate peculiarities, dispositions and gifts/natural abilities of everyone are considered at upbringing (Dauge, 1928). This means to implement an individual attitude in self-upbringing of each twin child.

J. A. Students believed that each instruction means only then, if the human after listening to it, processes it mentally, hence involves into his/her content of consciousness and turns it into a possession of his/her whole spiritual life. The obtained information is being processed, by comparing and assessing, by entering agreement or refusal. According to J. A. Students it is transferred through the prism of consciousness, bestowing with something new and mentally enriching. The instruction is acknowledged as a property of one's own consciousness, crystallized and considered, reasoned for so long, till it turns into indivisible part of the spirit at upbringing of oneself, which lies at the basis of every upbringing (Students, 1998).

V. Zelmenis stressed that in the pedagogical appreciation - the child, the teenager and the adolescent is not only a passive object for mouldering of a personality, but an active subject possessing his/her own aspirations for, volition, habits and convictions at self-development and self-upbringing. He considered that such unity in the student's object and subject of opposition in contradictions makes the upbringing work quite complicated, and defines the upbringing as a purposefully intended, organized, guided and controlled process. Self-upbringing is considered as deliberate, purposeful perfection of oneself by V. Zelmenis. He has established the interconnected cyclic phases at self-upbringing (Zelmenis, 2000).

As the culmination level in the personality development T. Malkovska (Maľkovska, 1987) considers the need to self-upbringing and points out that the the purposefulness, intelligence and sustainability of self-upbringing is, imprimis, dependent on the ideals, student's social development direction, on the individual's volition, and how highly the student values the environment of peers.

E. Ilyin recognizes the volition self-upbringing as a part of the personality self-perfection (Ильин, 2000). E. Ilyin considers that there are several stages in development of self-dependence, which can be seen in the Figure 1.

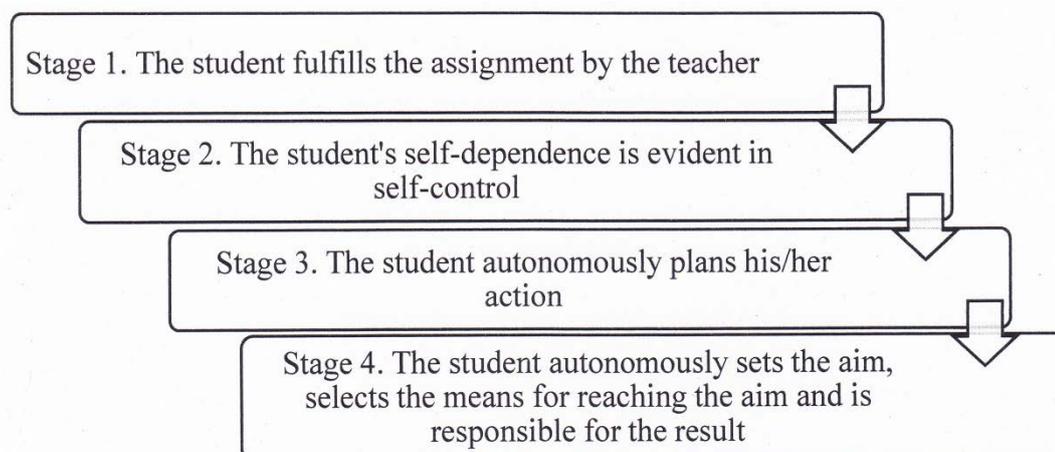


Figure 1. **Stages of autonomy development (Author's constructed)**

E. Ilyin considers that for successful development of the autonomy, definite circumstances and conditions are necessary: the first, development of autonomy is possible only on the basis of the attained knowledge and skills, which are needed for accomplishing of the respective action; the second, the autonomy development is accomplished under control of an adult (teacher, parents), nevertheless, devoid of excessive guardianship, without setting limits to the human's initiative; the third, the student's interest in the respective action is necessary (ИЛЬИН, 2000).

T. Malkovska stresses that at the self-upbringing process, the student himself/herself becomes the subject of the upbringing process. She recognizes the direct connection of the self-upbringing with the student life content, their interests, mutual interrelation, which are characteristic for the definite ages. She considers that the development of the student self-confidence serves as a significant precondition for commencing and developing of the self-upbringing process. It is necessary to foster accumulating of positive mutual interrelation and positive behavior experiences. T. Malkovska points out the necessity of the self-assessment of appropriate features at self-upbringing. According to her opinion the collective accomplishes two main functions at students' self-upbringing: creates general circumstances and conditions for autonomous and sustainable self-upbringing process and organize this process. The first function is evident because the collective constructs a positive attitude in students to the socially valid action ways, develops desire and will to active participation in the collective action, stimulate autonomy, fosters the awareness of responsibility. The second function is revealed as the direct organization of self-upbringing, developing the students' self-confidence, positive motivation for work on themselves, helps at setting up plans and assessing the results (Małkovska, 1987).

The dialectics of the self-upbringing process guidance are manifested by the external pedagogical demands turning into such demands, which are set by the students themselves for themselves (Małkovska, 1987). The student self-upbringing methods are seen in the picture (see Figure 2).

V. Bordovskaya and A. Rean (Бордовская & Реан, 2003) stress that, if a human her/himself purposefully turns to her/himself upbringing impact, by guiding her/his psychological state, behaviour and activity, i.e., guides her/himself her/his upbringing action, this can be called self-upbringing. In this case irrespective of what the human desires to be like at present and what to become like in the future, the selection of the aim of upbringing and ways for its realization depends on the human's attitude to herself/himself.

As the initial point for self-upbringing, personality growth G. Borozdina (Бороздина, 2016) considers self-recognition, as its methods she mentions – self-observation, self-analysis, self-attitude, self-assessment.

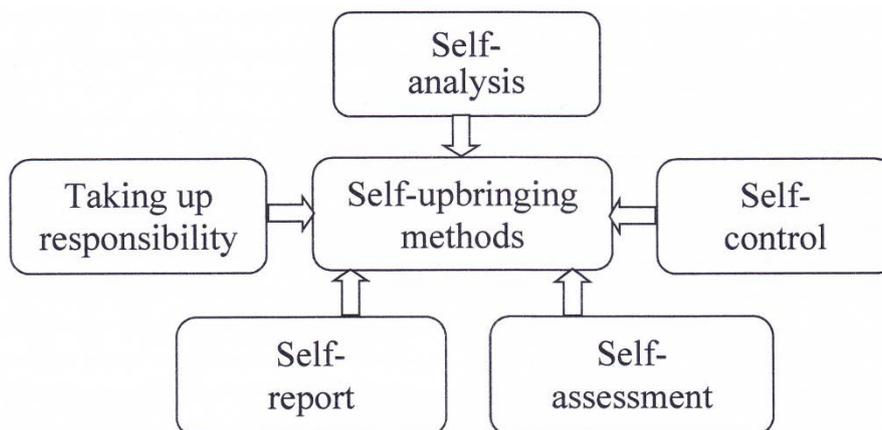


Figure 2. **Self-upbringing methods (developed by the author)**

L. Grigorovicha and T. Marcinkovska believe that the human upbringing conception permits to explain the human as a unique nature phenomenon, admit the priority of his individuality development, to understand correlation between the autonomous selection for the self-realization of the personality and the purposeful impact on it by the society. They consider the self-upbringing to be an important part of upbringing, by which different humans develop their personal position amid the social environment. The self-upbringing commences with the aim as comprehension and recognition the subjective preferable motive for his/her action. While developing and realizing such a motive, the human faces the external (objective) and internal (subjective) difficulties, for overcoming of which is needed his/her volition effort. The upbringing demands to “upbringing the internal upbringing/educator” (Григорович & Марцинковская, 2001).

Upbringing, heredity and environment are considered by A. Špona being significant factors in human development, which are also significant twins development factors. Upbringing and development are at continuous correlation. The aim of upbringing determines the direction of the personality development, in accordance with which the content, methods and forms of upbringing are selected. In each society, the aim – an ideal personality – is different and in coherence with the needs of the society. Only adults through the purposeful upbringing work can help each growing up child to become a diligent and active human. The unity of upbringing and learning first and foremost is determined by holistically joint aims with children development. Upbringing, education, teaching are aimed to foster harmonious and all-around developed personality development, characterized with autonomous consciousness, self-dependence and responsibility (Špona, 2006).

While growing up in the family, the twins shape and develop attitudes to themselves, others and life, develops comprehension of daily routines, which, by

maintaining a definite daily routine, is empowered by upbringing at kindergartens and further are developed at systematic education and upbringing at school.

The importance of the parents in the family, in order to eliminate problems later in the process of upbringing at school in the child and the teacher communication, is stressed by the pedagogues L. Lapina and V. Lubkina, when they write that at the beginning of any relationship is the family, and only then we can speak about the mutual interrelation of children and teachers (Lapina & Lubkina, 2008).

At the process of upbringing, the attitudes as the personality features, character traits and behavior self-regulation are being developed. The human's development content is referred to the subjective aspect of the upbringing process. The human's internal or psychic life content is established, by external interiorization – due to becoming internally or personally significant. Heredity is accomplished through the children and adult collaboration and communication process on the emulation psychological basis. The child's positive experience gradually grows into habit during the upbringing process (Špona, 2006).

The upbringing formulations significant for the research are compiled in the culture historical chronological succession as following:

- Each upbringing is self-upbringing, and the basis of any upbringing is self-upbringing (Students, 1932).
- Self-upbringing is deliberate, purposeful development of oneself (Zelmenis, 2000).
- Self-upbringing is purposeful guidance of the child self-development, development of one's own self-assessment, self-control and self-regulation (Špona, 2006).
- Self-upbringing is deliberate and purposeful work done by the human for developing the desired features, traits and behavior standards in him/herself (Jurgena, 2010).

Significant are also the self-upbringing formulations developed by the Russian scientists:

- Self-upbringing is a deliberate, purposeful and autonomous action, which are based on the individual/personality's active mutual interaction with environment, which impacts the development and perfection of the personality (Мальковска, 1983).
- Self-upbringing is a systematic and deliberate human's action directed to the personality's self-development and the basic culture development (Григорович & Марцинковская, 2001).
- Self-upbringing indicates onto the subjectivity of the upbringing individual, because being involved in emancipation thanks to his/her

pedagogues, he/she has transformed his/her Ego/I into the personal perception and deliberate impact object (Шуркова, 2002).

- Self-upbringing is a purposeful upbringing impact directed to him/herself by the human, guiding his/her psychological condition, behavior and activity, i.e., the human him/herself guides his/her upbringing action (Бордовская & Реан, 2003).
- Self-upbringing is an active creative attitude of an individual towards him/herself, “construction” of him/herself by him/herself (Бороздина, 2016).

I. Jurgena believes that the human must attain conviction that he/she can gain the desired result only by his/her own effort and persistent work. Everybody is the developer of his/her own volition and intellectual power. Self-upbringing fosters the personality's autonomy, activity, initiative, developing of his/her own positive features and possesses a definite conscientiousness level, which is revealed by clear understanding of the aim, and self-critical attitude to him/herself and comparing him/herself to other humans. In the result of self-upbringing, the personality's quality transforms and the essence of the human morality is structured by striving to be in harmony with him/herself (Jurgena, 2010).

A. Špona emphasizes that upbringing is commenced in the family. Nowadays, the functions of kindergartens, preschool and the family come nearer. She believes that the self-development skills and aims of the growing up human are not determined by separate forms of upbringing work, but by a united life-action style of the family, kindergarten and school. The upbringing environment at home, the model of the parents, collaboration skills of each teacher with the students, to upbringing oriented environment at school grow into significant factors at upbringing. It can happen only by the collaboration of the family and the school, where the aim is set and implemented coordinated means for reaching of the aim, the arguments are listened to and the achieved results are assessed/self-assessed. At collaboration, the experiences are exchanged, the best models are replicated, the self-experiences are promoted due to new knowledge, skills and attitudes (Špona, 2006). Self-development appears as the result of self-confidence and self-respect, which are processed at the self-upbringing process. Therefore, it is important for twins to develop a positive attitude to oneself and the other twin, by involving the principle *to be based on the positive* at promotion of the child's self-experience and autonomy (Špona & Čamane, 2009).

When researching the students' attitudes as social values, A. Špona and M. Vidnere have accentuated that the development of upbringing and the society are mutually correlated and relatively conditioned processes. The more democratic is the society, the bigger are the humans' possibilities to self-realization, in order to develop into an independent, autonomous and responsible personality and it is possible by the self-upbringing process (Špona & Vidnere,

2008). During the self-upbringing process, the student him/herself develops his/her personality, autonomously selects ways and means for development of his/her abilities and maintenance of his/her autonomy, which promote the responsibility feeling; the student is upbringing him/herself with the indirect assistance from the adult. These verities had been taken into account for developing the criteria and indexes of the individuality's self-upbringing.

T. A. Makedona (Македон, 2011) stresses that the family constitutes the initial point for further development bestowing the child with the quality to accommodate oneself to the environment, where oneself is learning to endure and self-realization. The more prolific life experiences are received by the child, the more prolifically and actively he/she will be able to develop. A significant meaning fills up the relationship of the children and parents, it is based in the necessity to ensure the following preconditions for: the child's physical and emotional – volition development, the child's adequate psychological gender formation, the child's intellectual development and cognitive needs' development, the child's positive socialization and communicative competence development, development of the child's indivisible intellectual life, selection and recognition of ethical norms, self-assessment, self-confidence, fostering of autonomy and responsibility appearing. It has to be realized via: emotionally independent, positive communication; ensuring upbringing, enriching and development providing environment; the child's autonomous action and the right to elective freedom for accomplishing of the family duties in respect of time, methods, ways and content; providing of correction and psychological support; the parents trust in the child's abilities and positive development.

N. Shurkova (Шуркова, 2002) recognizes that the upbringing is characterized by the following essential traits: purposefulness; socially- cultural value process gait conformity with the achievements of the mankind's historical development; efficiently organized upbringing system. The upbringing realizes the child's "creation", which reflects some of the child's conditioned achievements at such a level of development, when he/she has learned the skill to autonomous living amid society, to set up plans for his/her actions and autonomously shape his/her behavior, as well as is able to recognize his/her mutual interrelation with the surrounding world and show reasonably stable value selection. The personality structure develops physical and social innovations and the shift of the external expression of personality is accomplished, thanks to it, the personality exists for the benefit of other humans.

Bordovskaya and A. Rean (Бордовская & Реан, 2003) interpret the upbringing as the main category of pedagogy and the human being as the object of upbringing, the upbringing serves as one of the ways for transformation action of the human or a group of humans. It is a practical transformation action aimed

at transformation of the child’s psychic condition, conscientiousness and worldview point, knowledge and action methods and values of the personality. The specifics of the upbringing are revealed by the aim and the teacher’s position concerning the child. The teacher considers the child’s nature, genetic, psychological and social essence holistically, as well as age and the living conditions.

V. Bordovskaya and A. Rean believe that the structure of the appearing upbringing process itself reveals the mutual correlation of its main elements (aims and content, methods and means, the achieved results). The upbringing process is accomplished due to impact of many factors, it is influenced by the natural environment, live world and the hierarchy of the society; family, school and children, adolescent organizations; routine and professional performance, arts and mass information medias. The factors impacting the upbringing can be seen visually reflected in the following table.

**Table 1 The factors impacting the upbringing/self-upbringing
(according to V. Bordovskaya &A. Rean)**

Objective factors	Subjective factors
Heredity and human's health situation	Psychic peculiarities, worldview opinion, value orientation, internal needs and interests
Social and cultural affiliation of the family	
Culture tradition, professional and social status	Mutual interrelation system with the socium
State and historical peculiarities of the epoch	Impact of the organized upbringing onto the human being

Conclusions

The self-upbringing commences with the comprehension and acceptance of the aim as one’s (twins) own desired motive of the subjective action. The achievement of the aim is commenced with the existence of the aim and the need to reach the aim.

At the self-upbringing process, a significant precondition is the students’ (twins) self-confidence development. It is necessary to foster the experience accumulation of the positive attitudes, mutual interrelation and positive behavior.

The self-upbringing process guidance dialectics are revealed by the transformation of the external pedagogical demands into the self-established students’ (twins) demands.

The self-upbringing process fosters self-confidence and self-respect, which appear due to the self-development process. One of the main principles is to lean on the positive at the twins self-development process.

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