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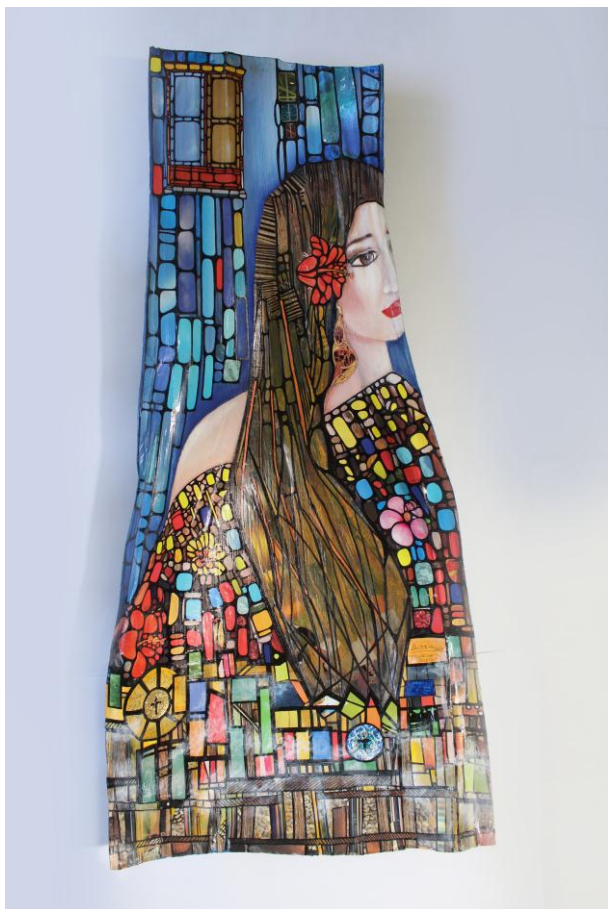
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Suggestion in traditional and civilized upbringing in USA and USSR

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Abstract

The paper looks upon the process of upbringing from the perspective of correlation of suggestion and explanation. The methodological basis of the research was the ideas, the works of Russian philosophers, psychologists, teachers and anthropologists in the field of the theory of cognition and the theory of education. As a result, the upbringing of children in pre-civilized society was based exclusively on suggestion. In conclusion, the task of teachers, psychologists and parents is, therefore, to find a reasonable balance between traditional and civilized methods of upbringing in the family and at school.

Keywords: upbringing, explanation, contrasuggestion, conviction.

Sugerencia en educación tradicional y civilizada en Estados Unidos y URSS

Resumen

El documento analiza el proceso de educación desde la perspectiva de la correlación de la sugerencia y la explicación. La base metodológica de la investigación fueron las ideas, los trabajos de los filósofos, psicólogos, profesores y antropólogos rusos en el campo de la teoría de la cognición y la teoría de la educación. Como resultado, la educación de los niños en la sociedad pre-civilizada se basó exclusivamente en la sugerencia. En conclusión, la tarea de los maestros, psicólogos y padres es, por lo tanto, encontrar un equilibrio razonable entre los métodos tradicionales y civilizados de educación en la familia y en la escuela.

Palabras clave: educación, explicación, contrasugerencia, convicción.

1. INTRODUCTION

The preservation of stability and security in modern society is becoming a very urgent problem. Social relations are getting more complicated. The relations between the representatives of various cultures, ethnic groups and confessions appear quite often. The forms of interpersonal and intergroup relationships depend on the moral standards which an individual adopted in childhood Steinberg & Darling (2017) At present there are a lot of cultures which are at different levels of development, each of them having its own mechanisms of upbringing (Bornstein & Bradley, 2014). We can

conventionally define two types of upbringing: traditional and civilized having their own merits and drawbacks. All the above mentioned justifies the relevance of our research. Cultural transmission is the result of interactions between purposeful socialization decisions inside the family (direct vertical socialization) and indirect socialization processes like social imitation and learning (oblique and horizontal socialization) (Bisin & Verdier, 2005). The subjects of horizontal and oblique transmission in traditional society are tribesmen, in the civilized society – teachers, relatives, neighbors etc. While analyzing various functions of elements of socialization guardians, figures of authority, educators, companions and inmates are identified.

It is necessary to clarify the concepts upbringing and suggestion to analyze the process of upbringing. Bronfenbrenner (1970), a well-known American social psychologist, Bronfenbrenner, (1970) wrote that there was no English equivalent for the Russian word *vospitanie*. He clarified that Russians using this word meant the formation of a character. That is why it is necessary to underline that from our point of view the English equivalent of the word *vospitanie* is upbringing. In Oxford dictionary upbringing is defined as the treatment and instruction received by a child from its parents throughout its childhood. In Merriam-Webster dictionary there is the following definition: Upbringing early training; especially: a particular way of bringing up a child (had a strict upbringing). A wider definition is given in Cambridge dictionary the way in which you are treated and educated when young, especially by your parents, especially in

relation to the effect that this has on how you behave and make moral decisions. In English dictionaries, there are several meanings of the concept suggestion. The definition given in Longman Dictionary is the most relevant for our subject: an indirect way of making you accept an idea, for example by hypnosis.

So, subjects, objects and orientation of upbringing were investigated quite properly. However, the methods of influence on the object of upbringing, and the essence of the process of transition to contemporary, democratic forms of upbringing were not analyzed thoroughly; and their effectiveness was not compared. The question of the measure of preservation and transformation of traditional forms of upbringing is of great interest for researchers. The authors of this research set an aim to analyze and compare traditional and civilized types of upbringing, moreover, to explain the role of suggestion in each of these types. The research objectives:

- To define the concepts of upbringing, suggestion, contra-suggestion;
- To find out the essence of basic stages of upbringing development;
- To determine the role of suggestion in traditional upbringing;
- To analyze the negative and positive methods of traditional upbringing;

- To compare civilized and traditional upbringing, to distinguish what elements of traditional upbringing are preserved in the era of civilization;
- To compare the effectiveness of traditional and civilized upbringing, including the effectiveness of suggestion and explanation;
- To compare the specific character of upbringing in the USA and the USSR in 70-s of 20th century.

2. METHODOLOGY

The methodological basis of the research was the ideas, the works of Russian philosophers, psychologists, teachers and anthropologists in the field of the theory of cognition and the theory of education. To achieve the aim of the research a set of complementary research methods was used, among which are:

- Theoretical methods: the study and analysis of special philosophical, psychological, pedagogical and anthropological literature on research problems; the analysis of educational and methodological documentation, general theoretical methods of analysis, synthesis, and theoretical modeling;

- A comparative method, namely, the method of comparing the role of suggestion and explanation in the process of education, comparing the traditions of education in the Soviet Union and in the United States of America;
- Dialectical principles of communication, development and contradictions;
- The study and generalization of pedagogical experience on the research problem, conceptualization of educational practice (Tkhorikovboris et al., 2018).

3. THE BASIC CONCEPTS OF THE RESEARCH

We understand upbringing as the process of such forms of moral and value education in the process of socialization which dominates in society. Upbringing and education are the main mechanisms of socialization based on public conscience which are realized purposefully. Alongside with them, socialization takes place by means of spontaneous continuous influence on a man of the whole system of social relations and material products of culture. Education can be connected with upbringing or can be sterile and only provide knowledge. Upbringing as many other social phenomena (e.g. holidays, religion, hypnosis) is based on the phenomenon of suggestion. According to the point of view of Subbotina, the suggestion is a means of instinctive submission inclusion which is the

condition of self-preservation of a group. The suggestion is a product of evolutionary connection of natural mechanisms of behavior regulation, formed at the pre-anthropoc stage of animal world development and the human phenomenon of articulated speech. In primitive society people obeyed the suggestive influence inviolately; this was the main condition of a tribe's and family's survival in the severe environment. A modern man due to intellect is capable of opposing undesirable suggestion; however, its role in social relations in the whole is positive.

A means of protection from undesirable suggestion is contra-suggestion. The most familiar and so seldom noticed way to use suggestion – upbringing of children. Many of the moral codes contradict with the vital requirements of an individual (especially in primitive society, and nowadays – in extreme life situations) (Belyaeva, 2011). That is why the only way to put these rules of behavior into mind is to do it by force with the help of suggestion. This violence is not always recognized because it is mostly not concerned with cruelty, but, as a rule, it achieves success (Asatryan, 1983). In the process of upbringing, its subject uses suggestion. Sometimes the object of upbringing uses contra-suggestion as a defense (Burmenskaya, 2011). All mentioned above socialization agents are educators, in fact. And the purposes of upbringing may not coincide and sometimes they enter into a conflict. It is interesting to analyze the socialization of immigrants' children when parents try to educate them according to the norms of their native country, but the surrounding people – according to the norms of their culture. In order

to achieve their aims socialization agents make efforts of different degrees. The direct vertical socialization of the two cultural types are equalized (i.e., intuitively, when family and society are substitutes in the transmission mechanism, in fact, families socialize children more intensely whenever the set of cultural traits they wish to transmit is common only to a minority of the population. On the contrary, families which belong to a cultural majority spend fewer resources directly socializing their children, since their children with high probability adopt or imitate the cultural trait most predominant in society at large, which is the one their parents desire for them (Bisin & Verdier, 2005). Language plays a great role in the process of socialization, language, can serve as a cue for bi-cultural individuals, directing them to tune to another cultural mindset (Kesebir et al., 2010). In our opinion, this fact proves the suggestive role of a language: the variant of the answer depends in some degree on the complex of ideas put into the head in childhood, which is activated switched on when an inquirer uses the native language of a taste. Thus, the success of socialization in the process of upbringing depends on definite purposes set by educators, efforts and definite conditions of socialization. Language is used both for suggestion and explanation that results in a different way in traditional and civilized methods of upbringing.

4. SUGGESTION IN TRADITIONAL UPBRINGING

Three main stages in the development of the socialization process could be distinguished. The first stage corresponded with the

primary formation. At that time various forms of playing, social, manufacturing, and ritual activities were not separated enough; that is why the earliest institutions of socialization, such as age groups are multifunctional performing labor, social, organizing and ritual functions (Kon, 1983). While agreeing with this statement, it should be noted that today any social institution besides its direct functions at the same time performs the function of socialization. As for the ritual activity, in our opinion, the function of socialization was always the main, not the secondary function. In this case, the objects (simultaneously a collective subject) of socialization were not only children, but all the members of the group and the main method of socialization was a collective self-suggestion.

At the next stage of social development, as Kon (1983) said, the main institution of primary socialization became a big family. The upbringing methods were becoming more personal and socially differentiated. As family education could not fully provide the necessary level of socialization, traditional forms of communal socialization were saved in a transformed form. The so called youth houses, secret societies etc. belonged to the institutions of such socialization. At the same time, there appeared new institutions – schools and various forms of apprenticeship. In our opinion, these institutions can be considered to be civilized, although the methods and forms of socialization largely retain its traditional character. The main traditional method of upbringing is the same suggestion, which manifests itself mainly in various forms of speech influence. The rudiment of the civilized method of upbringing and training is an

explanation which emerged in that period and is essential for school and other apprenticeship. The explanation requires both a teacher, and an educate having logical reasoning. At the first and second stages, traditional methods of influence on a child dominated. The analysis of the anthropological literature allows us to select various forms of socialization through education in this period. Conventionally, they can be divided into positive and negative, causing a child to feel the positive or negative emotions. The goals of both forms are mainly positive - to achieve the desired behavior. The varieties of positive forms of socialization are the following:

- Lullabies with the elements of future life programming. For example, Asatryan (1983) quotes the words of a lullaby of Persians: The word of the mullah, you make him an elder, help to make a pilgrimage to the holy places. Apparently, these words of the lullaby did not relate so much to the newborn as to other family members.

- Introduction of the younger child into the myths of their people, which in addition to ideological representations also contain elements of programming. This may also include familiarity with proverbs and sayings of their people. Repeated many times, they inspired its content to each new generation. For example, there are the following Mordovian proverbs: Work feeds, and laziness spoils, Stolen good - not good. Since the fraud is the risk to maintain the stability of social relations the value of truth is emphasized in proverbs. Among many

proverbs collected in the book *Oral poetic writing of Mordovian people* there are the following ones: Living in truth, you will get everything; the truth is the strongest thing. It should be noted that laziness, lie, stealing, and other drawbacks were present in the culture of traditional societies; otherwise, they should not be told about. However, they were more tightly controlled than in the era of civilization. At that stage, proverbs played a much greater role than at present.

- Encouraging phrases and expressions of love. These phrases present collocations, a kind of a formula. For example, according to Rahimov (1983) in Afghan society the mother may say to the child, let me be your victim.

The following several forms are not concerned only with the suggestion, as they related to the activities and the natural mechanism of imitation.

- Upbringing by the example of somebody's own behavior.

- The commission of serious cases, discussion of problems with teenagers (especially boys).

- Involvement into various public events (funerals, weddings, events, ceremonies, rites) first as spectators, then as participants and even the organizers. This form of upbringing, in our view, is of major importance, as, relying on the natural human need to

live in a group; it teaches standards of public relations. Feasts play a special role here. The authors of the paper Burmenskaya (2011) consider the feast to be the primary means of self-preservation of a group.

The negative forms of socialization can be classified as follows:

- Familiarity with the taboo is based exclusively on the suggestion. For example, Belyaeva (2011) gives examples of taboo in the traditional culture of Mordovians and the expected consequences of their violations,... you cannot throw the bread – wealth will leave the family; if to stir feet while eating – feet will swell; if to spit into a well, spring, fire natural group relations – the mouth will dry and the boil pops out on the tongue.

- The threat of punishment varies in different cultures: deprivation of food, games, leaving a person alone in the closed room, corporal punishment (not used in all cultures), etc. Such a threat causes the fear of punishment and instills a sense of guilt. Both of these feelings are the most powerful factors in natural upbringing. Corporal punishment is a natural way of regulating behavior that arose on the pre-human level, and does not use suggestion. Unlike animals, using only one type of corporal punishment, the man invented an amazing variety of its forms.

- Laughter (basically, not parents' but peers' one). For example, Rahimov (1983) notes that if an Afghan teenager over 13 years old will play the children's games, he/she will be laughed at.

- Condemning phrases. For example, a mother in the traditional culture of Persians, as Asatryan (1983) notes, can say, let me suffer the grief of your death.

- Intimidation by evil spirits, wild animals, etc. But this method, as well as corporal punishment is not used with all nations.

It should be clarified that there is a point of view, bringing together some of mentioned by us negative socialization variations with a common notion of punishment. For example, in Standard cross-cultural sample of the Human Relations Area Files – HRAF in the section of socialization there are the following penalties: 1) teasing, taunts about bad behavior; 2) verbal reprimand, scolding; 3) warning, threats on behalf of supernatural beings, and outsiders and 4) corporal punishment.

These forms of upbringing are implemented in all institutions of socialization of traditional society: in tribes, families, youth houses. Not only suggestion was manifested in the process of upbringing, but other regularities of natural group relations. The notion regularities of natural group relations mean phenomena discovered by different researches, having a natural beginning in their basis: mass conscience, mass behavior, suggestion, conformism, the formation of group

mentality, etc. It should be mentioned that some forms of pre-civilized upbringing remained in a number of cultures. For example, the research of upbringing on the Pacific islands showed that the negative forms of upbringing are the most wide-spread there. Mockery, the threat of punishment and punishment itself are used: ...being beaten with belts, sticks, brooms, sandals, boots, and fists. But most believed that this was the most effective way to teach children proper behaviour and that it was a necessary part of their upbringing (Schoeffel et al., 2016). A lot of negative forms of upbringing remained in Persia.

4.1. Advantages and Disadvantages of Upbringing in the Era of Civilization

The third period of socialization Kon (1983) associated with industrialization, urbanization and the scientific and technological revolution. During this period, he noted, socialization becomes directly social and national undertaking requiring a systematic government planning, management, coordination of the efforts of individual institutions (family, school, peer groups, mass media, and so on) (Kon, 1983). We know that such institutions as the youth houses, disappeared at that time, but the natural need of young people in the group communication remained. Society creates more or less civilized replacement - scout and pioneer organizations for them. However, at places having no such organizations or with organizations which are non-referential for young people, there are spontaneously arising groups, which without adequate public scrutiny readily undergo

criminalization (Rahimov, 1983). Thus, to the remaining traditional institutions of socialization (family and spontaneously arising groups) in the era of civilization a school, a nursery, a kindergarten, mass media, theater, cinema and many others are added (Schoeffel et al., 2016). At the same time suggestion remains the basic mechanism of upbringing. Myths virtually disappeared from upbringing forms; lullabies became less important (in some cultures they may have disappeared), proverbs, sayings and superstitious beliefs began to play a decorative role. Taboo in its purest form was not preserved (Ziaeaian, 2016). But there the following forms of positive impact on the child left: the upbringing by an example of his own behavior, and commission of serious cases. Encouraging and love phrases no longer have the character of traditional formulae. All parents use their own wording. Festivals and other public events continue to play a huge educational role. Religious education – the acquisition of civilization, but it is also based on suggestion. A lot of written works are devoted to this fact.

As for the negative forms of exposure, the taboo was replaced by prohibitions, some of which are practical (for example, not to touch hot iron), some of them are associated with the traditions of a peculiar nation and not always justified rationally (Belyaeva, 2011). For example, in Russian culture, it is prohibited to give an even number of flowers to a living person. Such negative forms as reprimands and threats of punishment are still present. The punishment which is not based on suggestion also remained; in many cultures, inhuman corporal punishment is preserved. Such form of upbringing as

mockery continues to play a huge role. Little children sometimes face an extremely harmful form of upbringing – intimidation by mythical creatures. The essence of the transition to civilized methods of upbringing is to replace suggestion for an explanation. A prerequisite of this process is the development of logical reasoning of an individual (first with adults and then with children). It is necessary to clarify the meaning of such a concept as a conviction. In our view, the conviction may be based both on the knowledge gained as a result of logical reasoning and logical explanation, and the suggested views. Therefore, the conviction is present at all stages of socialization as its result. Suggestion as a method of influence is opposed not to conviction, but an explanation. And the results of suggestion – the suggested views – are opposed to understanding.

The explanation, reliance on logical reasoning of a child and at the same time the formation of this reasoning provides a powerful impetus to the development of society (Kesebir et al., 2010). A child gets the choice of behavior, development of his own opinions, which contributes to the disclosure of his abilities and talents. But this method of upbringing, deprived of suggestion that always works, regardless of the truth or falsity of the information given to a child, becomes more difficult and less effective (Bisin & Verdier, 2005). The deviation from the traditional forms of upbringing not always gives positive results. For example, ethnographers distinguish the goodwill of family relationships in large families of all peoples at a traditional level of development. But the order in such families is achieved through the rigid hierarchy and subordination. In addition to all,

children obey their parents, younger children obey their elders, and girls obey boys. Thus, the eldest son is the main person among children. He may punish the Youngers, but he also protects them outside the family. The democratization of family relations manifests itself in the fact that words expressing piety disappear from phrases addressing people, children begin to address their parents as if they were peers and so on. This leads to an increase of the personal self-estimation, to the earlier formation of the individual, to abilities implementation, but at the same time, this creates the possibility of conflict in the family relations.

There is a situation similar to the one described by Hegel (1991) in *Elements of the Philosophy of Right* in relation to society as a whole. He noted that civil society denies familial morality and generates the fight of private interests, so only the state with its rigorous laws can protect the freedom of an individual, acceding in a civil society relation. Currently, we see that competitive relationship, characteristic of civil society in spite of Hegel's (1991) warning penetrates into families, displacing intra-strict morality of traditional society. Therefore, society should produce something similar in strength to the state, but of family size. Thus, at present, the traditional methods of upbringing have not disappeared from the arsenal of teachers and parents. It should be clearly said that these methods need not be rejected completely in any case. They are only possible in the upbringing of small children. Even explanation at the beginning is formal; it operates on the child as a suggestion. But gradually, a child begins to understand the content of explanation. During this period

suggestion is beginning to play a supporting role in the development of upbringing but it is still the leading one in upbringing and in instilling moral norms.

4.2. The Comparison of Education Methods in the United States and the Soviet Union

Bronfenbrenner (1970), the famous American social psychologist in the well-known book *Two Worlds of Childhood: the US and the USSR* Bronfenbrenner (1970) compared the education experience and its results in the United States and the Soviet Union. Having been several times to the Soviet Union in the 1960s-1970s and having read the instructions and teaching materials for upbringing in the Soviet family and at school, as well as having visited a number of schools and other educational institutions to which he was invited, Bronfenbrenner (1970) somehow idealized the Soviet education system. He identified a number of advantages that existed at that time. And modern Russia managed to lose some of them. Since then, it took half a century; the Soviet Union broke down a quarter of a century ago. The United States has undoubtedly changed, but Bronfenbrenner's (1970) book is still of great interest to our subject. From a historical perspective, it is useful to consider what the ratio of suggestions and explanations in the United States and the Soviet Union was and how it has remained in the upbringing practice of modern Russia.

In Bronfenbrenner's (1970) opinion, the advantages of the Soviet education are the following: care of nutrition and health of pregnant women and infants, modeling positive behavior on a large scale, mass involvement of young people and adults into working with young children (the Institute of patronage), the conscious use of the influence of the collective, formation of a sense of responsibility for the common goals of the class, the school and the district with even very small children. He concluded that socialization in the Soviet Union was realized well than in the US. Young people and teenagers committed fewer crimes. He was surprised that even at night you could walk safely round Moscow. One of the distinguishing features of upbringing in the Soviet Union in the seventies of the last century Bronfenbrenner (1970) called the reassignment of motherhood - the willingness of unauthorized persons to assume the role of a mother. It is possible to clarify that such a feature, in fact, is a relic of traditional upbringing, it is easily explained by the fact that a child in the community was brought by the whole collective. Noting the success of such upbringing, Bronfenbrenner (1970) said that Russians went too far in introducing the child and the peer group to a single code of values, developed by adult society.

As for the US, Bronfenbrenner (1970) claims that children are given much more freedom there; they grow as more initiative and independent individuals. However, according to him, a group influence in his country only reinforces antisocial tendencies. This should be clarified. In the Soviet Union, in addition to the official groups (Pioneer and Komsomol), controlled by the state, a huge

number of teens' yard groups the same as in the US functioned according to the laws of natural group relations. These very groups formed the gangbans in the 90-s after the downfall of the Communist government. The desire (rather typical for males) to gather into groups with a strict hierarchy is a natural need, and with the disappearance of tribal relations, such groups are formed spontaneously. Some of them are made in the form of parties and other public organizations, some of them become criminalized, some become sects, and the major part exists in the form of the friends group. In the USA of Bronfenbrenner's (1970) work writing period the adult impact on children declined, because, according to him, there was a phenomenon of the age segregation: large families split up, in the big cities all age groups began to exist separately from each other, even in the families working parents paid little attention to their children. Therefore, Bronfenbrenner (1970) suggested using upbringing methods which he saw in the Soviet Union: patronage, modeling of behavior through role models, reinforcement and group influence, the presence of lofty goals. The trouble is that such methods work well only under rigid state control, although, if desired, any state can achieve great things with them.

The comparison of methods of upbringing in the United States and the Soviet Union shows that in the Soviet upbringing was more traditional than in the USA. Today there is a process of individualization in Russia, although many of the features, such as the reassignment of motherhood still remained. In the view of the authors, it is important to remember that in the upbringing of independence and

individualism you cannot cross the line, because of a man by nature - a collective entity. If a mother on her way to full emancipation pays less and less attention to her child, it causes the feeling of loneliness, rejection, and various phobias in him. All this can lead to antisocial behavior in the adult future. With the collective animals from which we came, the lower a cub, the more a mother pays attention to it, and if it ceases to care about it, it means that a cub is completely abandoned by it, and it is doomed to destruction. Parents believe that they are progressive and democratic. Suppressing her instinct, the mother thinks that she benefits the child giving him maximum freedom. Here, in our opinion, the amount of freedom turns into a different quality: children do not learn the values of their parents; their socialization occurs in teenage groups and lowered from more civilized to a natural level, where there is little room for morality.

5. CONCLUSION

Thus, the upbringing of children in pre-civilized society was based exclusively on the suggestion. With the emergence of civilization in addition to the use of suggestion conviction based on logical reasoning both of a teacher, and an educated was used. As by suggestion it is possible to instill both false, misleading, and true information, the suggested beliefs reflecting the truth can be realized, and conviction becomes logically justified. The earlier explanation is used in the process of education, the less suggestion is used, the more civilized the process of upbringing can be considered. But civilized

upbringing is more difficult and less effective. That is why natural, suggestive upbringing still plays an important role, especially, in cultures which have not overcome the communal consciousness yet. In our opinion, in the process of upbringing both methods should be used, and their reasonable ratio should be determined in empirical or scientific ways.

Ignoring the civilized methods of upbringing at school, especially, in adolescence age prevents the formation of logical reasoning and subjective qualities. Such an obedient child can become an easy prey for a variety of destructive associations and individuals. On the other hand, complete rejection of traditional upbringing methods can produce anti-social behavior of the same destructive agents. The task of teachers, psychologists and parents are, therefore, to find a reasonable balance between traditional and civilized methods of upbringing in the family and at school. In other words, if the suggestion will prevail in upbringing, then, human behavior will be somewhat automatic and instinctive. It is hardly possible to convince a person of the need for socially useful behavior without elements of suggestion.

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