PROCESS OF DEVELOPING SKILLS AS A PROCESS OF UPBRINGING

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At first, generally speaking, skills can be defined as the psychological characteristics which differ one person from another based on their ease of receiving and processing the information about the surrounding world. They are called psychological characteristics as they are the condition needed for a successful performance of a given task.

Skills are strictly connected with the whole of psychological / mental life with the personal motivation and with the cognitive processes and intelligence. Skills are often identified with being active. They appear in a place where the degree of efficiency in task solving is higher than average.

The process of skills development is dependent on the inborn and hereditary factors; however, acquired and environmental ones seem to be equally important. The significant role among environmental factors play the conscious impacts. Among them we can number - acceptance of a child at home; satisfying their emotional

needs and learning how to co-operate with others; restraining their selfishness; giving them psychological support in the moments of failure; helping in their mental development and development of interests by the parents; spending time on conversations with a child; showing the acceptance or the constructive criticism; encouraging to creative work.

At this point, it seems extremely important to emphasize the fact that the development of skills can be partly or totally restrained in the unfavourable conditions. Despite a child's predispositions, some of the skills can in such a situation not be disclosed or not be developed, if the child does not receive a proper support, encouragement, guidance or the possibility of practicing and checking the progress. The more such stimulation involves the individual (his or her energy, will and mind) the more intensively skills develop.

Furthermore, the development of skills depends on the personality, interests, passions and the initiative of the individual, as well as his or her activity and the need for taking some actions in a particular field. There are other features which appear to be equally important.

Among them we can number stubbornness, constancy, the sense of aim, and the critical attitude towards themselves and their abilities.

Commonly known and only briefly mentioned here the processes of skills development allow us to assume that skills are the manifestation of actualization of individual subjectivity in the course of diverse interactions.

Accepting as a criterion the process of subjectivity of "the subject of education" (the one who is brought up), that is the activating of the subjectivity of the one who is educated in the course of interactions, a number of stages can be distinguished. I am particularly interested in three stages of control, partnership and self-education. The boundaries among individual stages can only be defined with reference to particular individuals. Their distinction is the agreed category used in the academic research.

The stage of control uses the previous experiences of the individual and his or her connections with other individuals. The one who is brought up is put in the position of the controlled choice. In fact, the one who is

brought up is allowed to decide about the way of behaviour in a particular situation. However, two constraints are introduced. The first one possibly relies upon the assumption that we want to eliminate from the situation such ways of behaviour, which we do not approve or which endanger the one who is brought up. The second constraint takes into consideration the subjectivity of the one who is brought up. We make suggestions to the one who is brought up showing what we expect him or her to do. In this stage we can distinguish many indirect stages, as a result of which the modification of our statements takes place. The educator becomes a kind of consultant or adviser.

The stage of partnership is the period of common actions of both the educator and the one who is brought up. The one who is brought up is aware of the direction of his or her image and quest constructing the strategy of actions. The one who is brought up can make his or her own choices co-operating with the partner - the educator at the field of selecting the means and sources. At the same time the partner enriches the experiences and improves the actions of the one who is brought up.

At this point of my speech I would like to stop for a second and think about the term of partnership itself. Unfortunately, partnership is often considered to mean equal rights and duties. This is a very simplified and distorted version. Such an attitude is the mostly visible in the area where partners are extracted from equal division of duties, rights and privileges. However, the idea of partnership should be based on conviction that two parties are not the same and that each of them can bring something different in this partnership. They can both complement each other. The educator, for instance, can share his or her life experience with the one who is brought up. Nevertheless, the one who is brought up holds so called "fresh" view of the issue and different, based on the technological orientation of the surrounding world. Thanks to the based on the partnership combination both of these predispositions, which the assumed aim takes into consideration, both change into the educator and the one who is brought up, can be achieved. In other words, the partnership means the willingness for giving and taking, the openness on the attitude of teaching and learning from each other and the

openness on the diversity and difference. It is the essential guarantee of success not only in the process of upbringing.

Next to come is the self-education. In this stage the one who is brought up can independently decide about the direction of life strategy, make choice concerning methods and means of its realization. They make by the selection of desirable and undesirable ways of conduct and events by themselves. To some extent the one who is educated becomes in this stage the self-educator, self-creator. It does not mean that in such a situation there is no place for "classic" educator. The educator is present; however, their position is to serve with their specialist knowledge and be ready to help the one who is brought up using this knowledge. It is crucial to emphasize that such a role does not mean that the educator has to wait for the "client". The educator is ahead of the one who is brought up by improving their skills in order to be useful and be able to help the one whom is brought up. That is the way the educator tries to "advertise" their services. Moreover, this is just the educator who should notice much faster the qualitative

changes appearing within the field of interest of the one who is brought up. What is also important is the fact that the educator themselves should make the suggestions towards the one who is brought up in order to make them feel comfortable and secure and to eliminate the sense of confusion of the one who is brought up in the fast changing reality. In this sense, we can call it the oscillation between the partnership and the self-education.

As I noticed before, the process of developing skills and mutual relations between the educator and the one who brought up is a specific process of activating the subjectivity of individual. It happens because this process of so called interaction between the educator and the one who is brought up we can call de facto the process of upbringing.

The upbringing is not a single act, or a single activity. It is an integrated group of such acts, which is directed towards realization of a particular aim. What is more, this upbringing aim is an integrated set of aims, which are much more detailed. As a result of such a thinking, we can say that each of such sets of acts and

their complex structure are directed towards realization of these detailed aims. The more complex the structures are the more complex the upbringing aim itself is. For the realization of this upbringing aim, the acts must be integrated and well-organized. If a detailed aim is considered to mean the change of personality, so the set of the acts will be the process leading to the introduction and recording of the change. Aiming at the realization of more general aims, for which it will be necessary to realize detailed aims, each of the change will be the source and the encouragement for starting the new sets of actions, which, in the end, will lead to the qualitative higher change. Among these elements appear some cause – effect relationships. With reference to the upbringing it can be called the process of upbringing. At this point, we can say that the process of upbringing is the chain of integrated and organized actions leading to achieving higher and higher qualitative changes.

Generally speaking, in my point of view, the process of upbringing is the chain of integrated and organized activities leading to achievement of higher and higher qualitative changes in the personality of the one who is

educated. Each process can be judged in two directions – describing and evaluating. As far as the description is concerned it is possible to state the agreement and disagreement with the established direction of changes. In the sense of evaluation, we can make an assessment concerning the direction as desirable and undesirable. If the process is formed according to the desirable changes, they will be qualitatively higher than the former changes. Such a process will be called a developing one. In other case we will talk about the regress. According to the previously assumed concept of upbringing it is the action leading to qualitatively higher changes in the personality of the one who is brought up, which are consistent with the assumed "upbringing postulate". Analysing this "postulate" and the process of upbringing we cannot evaluate it with reference to the content. If the achieved changes are contradictory or they differ from the assumed ones we can talk about the disorders or inefficiency of the given process. As we can notice, only by means of such categories as efficiency or not, regularity or disorders, the objective analysis of the process of upbringing is possible. Taking into

consideration such a point of view, we can assume that each process of upbringing is a developing process.

To make this speech clear and summarise what I have already said, let me give you the thesis concerning the assumptions of the process of upbringing:

1. Each process of upbringing is a developing process. It means that next each element is a qualitatively higher change from the previous one. In each other case we talk about disorders in the course of actions or the irregularity in its realisation.

2. The process of upbringing is an integrated part of the process of socialization and at the same time the part of the processes of social life.

3. The processes of upbringing are based on the "upbringing postulate"

4. During the process of upbringing we put into action the detailed upbringing aims included in the postulate.

5. These aims are the desirable changes in the personality of the one who is brought up and are

formulated in a way that takes the image of the individual into consideration.

6. In the process of upbringing it is already at level of formulating the aims that both the interests of social life and the individual interests must be taken into consideration.

7. In the process of upbringing the regularity of the personality development play an important role.

8. Achieving the upbringing aims takes place as a result of continuous actions. Such actions are conscious and directed on the ideal image of the individual in prospect of the ideal upbringing. They can be called the intentional upbringing actions.

9. Such actions become socially accepted and controlled consistent with the upbringing ideal of social interactions in which the subject is both the educator and the one who is brought up. Such interactions are called upbringing ones.

10. All the social interactions proceed in both given, organized or planned, and accidental sets of actions called situations.

11. If such situations are planned and organized for the sake of the established upbringing aim or give a chance for realizing the upbringing aims, they are called the upbringing situations.

12. Such situations are not isolated. What is more, they occur in the real relations with the situations and life experiences of the individual.

On the basis of the aforementioned thesis, we can say that the process of upbringing is an ordered and integrated chain of social interactions proceeding in the particular conditions leading to the realisation of the established upbringing aims. In other words, the process of upbringing is a developing chain of upbringing interactions taking place in the upbringing situations.