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Socialization in the Family and Consumer Culture

ABSTRACT

The aim of the article is to show the socialization processes at work in the contemporary family, with a particular emphasis on one of the contexts of everyday life which is consumer culture. The subject of analyses is the educational environment of the family, along with the circumstances of socialisation in the context of the consumer culture which dominates in the contemporary world. In the face of this problem, this goal will be achieved through a critical analysis of studies on socialisation in the postmodern family and consumer culture. The analysis carried out in the article focuses on three issues. One of the contexts of socialisation in the family, which is consumer culture, is outlined. Next, the main aspects of socialisation in the family as a mechanism knowing the system of meanings and the implementation to the participation of a person in a given social reality. Several conclusions have been drawn from the results of the analyses. In such contexts, the challenges faced by the process of socialisation in the family with regard to consumer culture are indicated. Undoubtedly, consumer socialisation allows the younger generation to find themselves in the modern world. It is important that socialisation also shapes the ability to make everyday choices.

KEYWORDS

socialization, socialization in the family, consumer culture, consumer socialization, consumerism

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Introduction

As a result of social-cultural transformations the 21st century brought the experience of liquid reality. A human being is often in the situation when he or she lives on the border of two and sometimes more sub-worlds, incessantly looking for new, satisfying sensations. The multidimensionality of the contemporary family's life generates also a multitude of parallel realities, in which its members live. The intense pace of life and the appearing family and beyond family multitasking of the family members changes the family's life. It frequently happens that the individual's parallel functioning in the real and virtual world changes educational and socialisation processes involving children and teenagers. In general, it may be said that over the last decades the family's tasks and functions have not changed considerably.¹ The family is often still the child's first environment of life, which influences him or her for the longest period of time. It is the family that provides continuous care, upbringing and primary socialisation, and this is what the society expects from the family. However, the contexts in which the spaces of family life are formed undergo dynamic changes, and what emerges are new dimensions, in which family life and educational and socialisation processes take place. One of such contexts is consumerist culture, which has become an inherent element of people's lives in the 21st century. What remains in the context of the family upbringing is the question of socialisation in the family and its relevance in the changing social conditions.² Today it is very often consumption that determines the social position of a person and, so to speak, makes people dependent on objects and services.

The article aims to analyse selected elements of the socialisation process in the family taking into account the space of life formed by consumerist culture.

¹ Cf. W. Wrzesień, "Modyfikacje wzorów socjalizacyjnych w czasach nalogowych konsumentów," *Ruch Prawniczy, Ekonomiczny i Socjologiczny* 2014, vol. 76, no. 3, pp. 261–263.

² Cf. J. Charchuła, "Socjalizacja adolescentów w rodzinie – perspektywa socjologiczna," in: *Wokół rodziny i dziecka – wybrane zagadnienia z teorii i praktyki*, ed. E. Dybowska, M. Prucnal-Wójcik, Kraków 2017, p. 185.

Consumer culture as a context of socialisation in the family

In the contemporary world consumerism is one of the prevailing lifestyles, which involves the excessive acquisition and consumption of goods.³ Consumerist culture is characterised by the “consumerist syndrome,” which is all about speed, excess and waste multiplication.⁴ Consumerism means that consumption is in the centre of human life. On the one hand, it is an ideology, on the other, it is a way of life.⁵ According to Zygmunt Bauman, this results from the fact that in the contemporary society people are subjected above all to the role of consumers. In principle, this is the role human beings have to play in consumerist culture.⁶

Consumerism derives from economic categories, in which it means a process of using services and goods for the purpose of satisfying the needs of the individual. In our age consumption often becomes a basic existential necessity, which is perceived as a process of analysing needs, attitudes and behaviours. Consumerist culture “recommends” not only noticing needs, but also looking for stimuli and impulses allowing the emergence and development of needs, continuous search for the possibilities of their unrestricted development.⁷ It is a kind of artificial generation of needs to buy something without a practical need, and at the same time to express one’s individualism and aspire to self-fulfilment through the use of purchased material goods. Immersed in consumerism, the contemporary human being is characterised by flexibility, that is being able to change fast and immediately, being guided by the principle of receptiveness to any option.⁸ Receptiveness, sometimes uncritical, to everything offered by reality leads to the situation that today often “in the centre of

³ Cf. F. Bylok, *Konsumpcja, konsument i społeczeństwo konsumpcyjne we współczesnym świecie*, Katowice 2013, p. 141.

⁴ Cf. Z. Bauman, *Konsumowanie życia*, Kraków 2009, p. 95.

⁵ Cf. F. Bylok, *Konsumpcja, konsument i społeczeństwo konsumpcyjne we współczesnym świecie*, op. cit., p. 141.

⁶ Cf. Z. Bauman, *Globalizacja*, trans. E. Klekot, Warszawa 2000, p. 95.

⁷ Cf. W. Muszyński, *Kobieta i mall. Próba analizy socjologicznej*, in: *Pułapki (po)nowoczesności. Rodzina, płęć i role społeczne w oglądzie socjologicznym*, ed. K. Piątek, A. Barabasz, Bielsko-Biała 2009, p. 121.

⁸ Cf. Z. Bauman, *Praca, konsumpcjonizm i nowi ubodzy*, Kraków 2006, p. 61.

socially desired values the privileged place is held by self-fulfilment, the achievement of individual aims and the development of opportunities, personal happiness, freedom to choose values, identity, social position, lifestyle, making use of one's rights and satisfying one's needs.⁹

Consumerist culture is more and more present in the private space of family life as the outer reality.¹⁰ What children learn in this reality is not to obey rules, but rather to maximise their benefits.¹¹

Cultural events in the sphere of consumption become seasonal, multi-sensuous, "branded" and offered in the instant form. Culture becomes focussed on events. It is not a desire to take part in an event that is important, but rather the brand and how appealing a given event is.¹² In consumerist culture being somebody becomes inextricably linked with desiring and possessing products. The space surrounding people is filled with consumer goods and advertisements of these products, as well as the abundance of the services offered. In consumer culture socialisation takes place by preparing to function in the world of brands and communicating with the use of them.¹³

Consumer culture is "produced" by the society of consumers. According to Z. Bauman, consumers are the people that are trained in the consumer perception of the world and its *modus operandi* from cradle to the grave. The world is regarded as a huge storehouse of replacement parts. People are not expected to be satisfied with what they have or who they are. What is characteristic in consumerist culture is putting constant pressure on being somebody else. Generating

⁹ Cf. M. Biedroń, "Wpływ kultury indywidualizmu na relację między rodzicami i dziećmi," in: *Dziecko w zmieniającej się przestrzeni życia. Obrazy dzieciństwa*, ed. J. Izdebska, J. Szymanowska, Białystok 2009, p. 247; E. Dybowska, "Upbringing and Socialization of a Child in the Family in the Era of Consumer Culture," *Pedagogika Rodziny. Family Pedagogy* 2017, no. 7(4), p. 132.

¹⁰ Cf. W. Wrzesień, "Modyfikacje wzorów socjalizacyjnych w czasach natłokowych konsumentów," op. cit., p. 262.

¹¹ Cf. W. Wrzesień, "Zmiana pokoleń w czasach globalnej anomii," *Societas/Communitas* 2017, no. 2(24), p. 45.

¹² Cf. T. Szlendak, K. Olechnicki, "Megaceremoniały i subświaty. O potransformacyjnych przemianach uczestnictwa Polaków w kulturze," *Ruch Prawniczy, Ekonomiczny i Socjologiczny* 2014, vol. 76, no. 2, pp. 293–308.

¹³ Cf. R. Kossakowski, "Uprzedmiotowione i 'obrandowane'. Dzieci w kulturze towarów," *Terazniejszość – Człowiek – Edukacja* 2011, no. 1(53), pp. 25–28.

dissatisfaction with the present situation results from the need for change and possessing something new.¹⁴

Socialisation in the family taking into account consumer culture

Socialisation is a process or mechanism in man's development which determines the type of the individual's social participation in the social system. This process enables an individual to exist socially and become a social being who creates his or her life and identity in a given social system through a sequence of successive different types of participation. It refers to the social nature of person's development and assumes the internalisation of norms and principles regulating and functioning in interpersonal relations in social reality in the life of which he or she takes part.¹⁵

Socialisation is a process in which people get themselves acquainted with the socially constructed systems of meanings, they learn how to understand and use signs (language and symbols), familiarise themselves with the ways of interpreting human behaviours. Socialisation is also about acquiring an ability to satisfy one's needs in a socially accepted way and to get to know and adopt a specific system of values. As a result of socialisation a person acquires an ability to use objects necessary to function within a given community.¹⁶ As traditionally understood, socialisation is a process of inheriting a stable hierarchy of values, during which a child acquires abilities making it possible for him or her to function correctly in the social environment they live in.¹⁷

In a broad sense of the word socialisation is understood as a process in which a child (person) comes to social maturity or gains social competences. From the pedagogical perspective socialisation is usually understood in a narrower sense as a process in which an

¹⁴ Cf. Z. Bauman, *Konsumowanie życia*, op. cit., pp. 108–111.

¹⁵ Cf. J. Modrzewski, D. Sipińska, "Socjalizacja," in: *Encyklopedia pedagogiczna XXI wieku*, vol. 5: *R-St*, Warszawa 2012, p. 803.

¹⁶ R. Kossakowski, "Uprzedmiotowane i 'obrandowane'. Dzieci w kulturze towarów," op. cit., p. 22.

¹⁷ J. Juszczak-Rygałło, "Socjalizacja dziecka, jako proces kształtowania tożsamości," *Edukacja Elementarna w Teorii i Praktyce* 2016, vol. 11, no. 4(42), p. 15.

individual acquires elementary forms of socially desired behaviour.¹⁸ Socialisation is a process in which an individual, child, or young person develops social identity and enters into culture. In our age it also to a large extent concerns entering into consumerist culture.¹⁹

Taking up the subject of socialisation in the family, it must be related, above all, to the primary stage of socialisation, spanning the period from childhood, which plays a dominant role in this process. The family is a basic agenda for primary socialisation. In this situation socialisation takes place in a relatively small group of people in the family, through direct relations. A child gains knowledge, common sense, above all from the community he or she lives in. By imitating, identifying, they learn models of behaviour by observing social behaviours in the closest environment.²⁰ With the passing of time an opportunity to observe models or norms of other people's behaviour may become an internalised way of the child's action.²¹ At the primary stage of socialisation in the family an essential role is played by emotional relations. They are usually very strong, and the child imitates the behaviour of important people at this stage, namely the parents. The process of socialisation always takes place in a specific time-space continuum, in a specific cultural context. One of the factors standardising the process of socialisation at present is consumerism. It also functions as a mechanism of social control, by which individual's socialisation is achieved.²²

The family, parents and their traditions as a space in which above all primary socialisation takes place affects the child in four ways. First of all, taking mechanisms of socialisation into account, the family shapes child's behaviours, it provides models of behaviour. Secondly, the child draws inspiration for consumer behaviours from discussions concerning consumer choices, held in the family. The third channel of socialisation in the family includes relations with siblings, above all when younger children imitate the older ones. The fourth element

¹⁸ Cf. J. Modrzewski, D. Sipińska, *Socjalizacja*, op. cit., p. 804.

¹⁹ Ibidem, p. 808.

²⁰ Cf. J. Turowski, *Socjologia. Małe struktury społeczne*, Lublin 1993, p. 41.

²¹ Cf. J. Charchuła, "Socjalizacja adolescentów w rodzinie – perspektywa socjologiczna," op. cit., p. 187.

²² Cf. J. Modrzewski, D. Sipińska, "Socjalizacja," op. cit., pp. 810–811, 814.

of primary consumer socialisation in the family involves providing opportunities for independent economic activity.²³

In this way, either intentional or unintentional, the child undergoes consumerist culture processes within the family. As to socialisation, it is frequently faster consumer socialisation, in which children have bigger and bigger influence on the consumer decisions made within the space of family life. Parents earlier and earlier delegate to their children a wider range of consumer decisions in the categories which are not children-specific, but concern the whole family, and in the case of certain categories of purchases children become parents' advisors. Despite the fact that they do not have the full legal capacity, children play an important role as consumers in the context of family life. They constitute a good material for consumers as they grow and develop, and consequently have bigger and bigger needs. What is often observed in families is the preference of children's needs, actually purchases are made for them first.²⁴ According to Tomasz Szlendak, the consumer's social role is at present one of the criteria of treating a child as an adult. Being a consumer involves making a conscious consumer choice.²⁵ Therefore one talks about accelerated socialisation because attitudes, habits characteristic of adults are manifested in children's behaviours.

Consumer skills are acquired by a child in the family through imitating and modelling, when he or she observes conversations, decisions and parents' action. Children turn into adults, and consumer socialisation, which they undergo in the period of childhood and early youth, has a considerable influence on their later consumer behaviours.²⁶ Already a several-month-old child is seated in a trolley

²³ Cf. A. Kołodziejczyk, "Trzy podejścia do wyjaśniania natury procesu socjalizacji konsumentów," *Psychologia Społeczna* 2012, vol. 7, no. 3 (22), p. 276.

²⁴ B. Frątczak-Rudnicka, "Dzieci w roli konsumentów – przyspieszona socjalizacja konsumentów," in: *Zmiana czy stagnacja? Społeczeństwo polskie po czternastu latach transformacji*, ed. M. Marody, Warszawa 2004, p. 92.

²⁵ Cf. T. Szlendak, "Komerccjalizacja dzieciństwa. kilka uwag krytycznych o niewygodnych wychowania dzieci w kulturze konsumpcji," *Kultura i Edukacja* 2005, no. 2, p. 71.

²⁶ B. Frątczak-Rudnicka, "Dzieci w roli konsumentów – przyspieszona socjalizacja konsumentów," op. cit., p. 92.

from which they can freely watch supermarket shelves filled with goods, placed at the height of their eyes.²⁷

Consumer socialisation in the family may be direct or indirect. It is direct when children do the shopping with their parents, and parents suggest what and why should be bought. Consumer socialisation is indirect when habits are formed, e.g. by reading the same magazines regularly or repeated rituals of watching TV. In the family environment parents show children models of behaviour in this way. What a child experiences in the process of education in the family, also in the range of consumer behaviours, to a large extent shapes their later behaviours, including the consumer ones.²⁸ The child learns consumer behaviours at home, directly and also indirectly through the lifestyle, habits and tastes formed in the family and ways of spending leisure time. Parents are role models for the child, who watches their conversations and decisions and initiates discussions.²⁹ Consumer socialisation in the family provides a child with the framework for the interpretation of his or her own experience and teaches how to confront meanings with the requirements of the people around them and of culture.³⁰

Three types of children's participation in the consumer market are mentioned. The first one is direct consumerism. It happens when children make purchases on one's own, making use of the financial means at their disposal. The second way of children's participation in the consumer market is indirect consumerism, in which children have influence on their parents' purchases. The third type concerns future consumerism, which aims to make children attached to specific brands early enough.³¹

²⁷ Cf. T. Szlendak, "Komercjalizacja dzieciństwa. Kilka uwag krytycznych o niewygodnych wychowania dzieci w kulturze konsumpcji," op. cit., p. 23.

²⁸ Cf. R. Kossakowski, "Uprzedmiotowane i 'obrandowane'. Dzieci w kulturze towarów," op. cit., p. 26.

²⁹ B. Frątczak-Rudnicka, "Dzieci w roli konsumentów – przyspieszona socjalizacja konsumentka," op. cit., pp. 92–93.

³⁰ Cf. A. Kołodziejczyk, "Trzy podejścia do wyjaśniania natury procesu socjalizacji konsumentkiej," op. cit., p. 276.

³¹ Cf. B. Łaciak, "Komercjalizacja dzieciństwa," in: *Dziecko w zmieniającej się przestrzeni życia. Obrazy dzieciństwa*, ed. J. Izdebska, J. Szymanowska, Białyłstok 2009, p. 162.

The process of socialisation in the family, in particular in a highly individualised consumer culture, faces difficulties, but it is the family that remains the environment with the greatest significance for the shape and effectiveness of socialisation.³² Despite the fact that the family's significance is less and less, it remains a dominant environment for socialisation.³³ "At all stages of its life the family is the space of permanent socialisation"³⁴ – above all (as already mentioned) primary socialisation, but also secondary socialisation, throughout the whole life.

Challenges for socialisation in the family in the face of consumerist culture

The socialisation process involves the shaping of the social personality of a person, in particular a child. The process takes place in a specific social space, at a specific historical time. Showing norms and values would usually happen between generations, when the younger generation was inspired by the older generation. In our times in the society dominated by technology, consumerism and globalisation, it seems it could concern some other dimension of socialisation. According to Margaret Mead, what happens today very often is the reversal of intergenerational relations, for adults now learn certain behaviours from adolescents. In this context the scholar writes about pre-figurative culture (earlier there was post-figural culture and configurative culture), as a result of which the process of socialisation, not only in the family, takes place by way of accustoming adults to the behaviours known to the younger generation.³⁵ In the case of buy-

³² Cf. T. Szlendak, *Socjologia rodziny. Ewolucja, historia, zróżnicowanie*, Warszawa 2012, p. 213.

³³ Cf. J. Charchuła, "Socjalizacja adolescentów w rodzinie – perspektywa socjologiczna," op. cit., p. 189; S. Kawula, *Kształty rodziny współczesnej. Szkice familologiczne*, Toruń 2005, p. 89.

³⁴ W. Wrzesień, "Modyfikacje wzorów socjalizacyjnych w czasach nalogowych konsumentów," op. cit., p. 264.

³⁵ Cf. J. Modrzewski, D. Sipińska, "Teoretyczne i praktyczne aspekty procesu socjalizacji," in: *Dzieciństwo i młodość. Standaryzacja socjalizacji inkluzyjnej. Przewodnik i teksty do ćwiczeń z socjologii wychowania*, ed. D. Sipińska, J. Modrzewski, A. Matysiak-Błaszczyk, Leszno 2010, p. 39; M. Mead, *Kultura*

ing technologically advanced devices (computers, telephones, music equipment) children usually advise parents, as they are well aware of the range of products on offer and their parameters.³⁶

Contemporary parents must realise that children learn to understand the symbols and meanings of the surrounding world not only from authorities, but also from the manufactures of goods and from the media, in particular from the Internet. Despite the fact that the family remains the basic socialisation platform, this role is also played by now commercialised advertising exerting influence not only beyond the family, but at the same time with the family even. Parents, shaped by consumer culture themselves, are continually confronted with its effects. It constitutes a challenge for them, to “save” their children from the total “have” to also “be.” It requires increased vigilance from parents, for example by being alert to how much time their child spends on urging them to buy something and how much time on urging them to play together. What is also important is the vocabulary parents use when talking to their children. Already small children ask about a given object by mentioning its brand: Pampers/nappy; Samsung/mobile; Hotwheels/cars; Barbie/doll. In the “have” mentality of consumerist culture a present quite quickly becomes a substitute of parent-child bonds, a kind of compensation for the lack of time. It may lead to a worse relation between a child and his or her parents, because to be able to buy, have and possess new objects all the time, one needs money, which has to be earned, which means parents have to go to work, often having more than one job.³⁷ The life oriented to “have” deprives a person of internal autonomy, condemning them to continuous, devastating competition, regarding other men above all as competitors.³⁸

i tożsamość. Studium dystansu międzypokoleniowego, trans. J. Hołówka, Warszawa 2000.

³⁶ Cf. B. Frątczak-Rudnicka, “Dzieci w roli konsumentów – przyspieszona socjalizacja konsumencka,” op. cit., p. 94.

³⁷ R. Kossakowski, “Uprzedmiotowane i ‘obrandowane’. Dzieci w kulturze towarów,” op. cit., pp. 22–32.

³⁸ A. Sebesta, “Konsumpcjonizm i komercja jako wyzwanie pedagogiczne (refleksja nauczyciela etyki zawodowej),” in: *Wartości podstawowe w kontekstach współczesnych*, ed. M. Uliński, Kraków 2010, p. 295.

It is worth encouraging parents to develop self-discipline rather than discipline in families. This may require a change in the way of thinking about the responsibility of the family members for each other. "An individual's responsibility for other members of the family must 'be limited to' the responsibility for decisions and actions taken by this individual, the results of which concern the whole family."³⁹ Teaching and getting children used to self-reliance may lead to mistakes and failures. However, parents cannot try to protect their offspring from the results of unwise doings at all costs. One sometimes has to let their child experience failures and defeats and cope with difficult situations as well as they can. If it is assumed in the pedagogical discourse that parents create family life and are responsible for the preparation and introduction of a person into the social life, equipping him or her with necessary social competences and teaching them the ways of achieving success in the society, it is worth shaping creativity and teaching alternatives for possessing brands and goods by changing habits and models of behaviour. Despite the fact that consumerist culture is the dominant reality in the educational environment, the socialisation of the young generation is supposed to prepare young people to take up and fulfil social roles, which is connected with entering into organised social life and enriching it with one's presence and activity.⁴⁰

There is no doubt that one of many dimensions of socialisation in the contemporary world is consumer socialisation. In this process children gains competences (knowledge, skills, attitudes) enabling them to perform the role of consumers.⁴¹ Children experience the first socialisation events above all in the family, where parents are already advanced consumers, characterised by considerable individuality. Such reality does not create favourable conditions for the creation of the consistent and stable space of family life, marked by

³⁹ M. Biedroń, "Wpływ kultury indywidualizmu na relację między rodzicami i dziećmi," op. cit., p. 248.

⁴⁰ Cf. A. Błasiak, "Wychowanie w rodzinie," in: *Pedagogika rodziny na początku XXI wieku w świetle pojęć i terminów*, ed. B. Sieradzka-Baziur, Kraków 2018, pp. 148–149; A. Sebesta, "Konsumpcjonizm i komercja jako wyzwanie pedagogiczne (refleksja nauczyciela etyki zawodowej)," op. cit., p. 299.

⁴¹ Cf. A. Kołodziejczyk, "Trzy podejścia do wyjaśniania natury procesu socjalizacji konsumenckiej," op. cit., p. 272.

inconsistency in decisions taken, the inconsistency of the educational and socialisation front, excess of privileges, resigning from marking out precise borders and trust in negotiability. Children willingly take advantage of it, implementing their own “versions” of socialisation.⁴²

Conclusion

Socialisation happens consciously or unconsciously. “Throughout their whole life, from birth to death, a person remains under a never-ending influence of social factors.”⁴³ In this way he or she learns to internalise the social reality. Socialisation in the family concerns above all children. Rapid technological-social-cultural transformations at the turn of the 20th and 21st centuries indicate newer and newer planes of people’s functioning. Consequently new challenges for socialisation emerge in these new conditions. One of such planes is undoubtedly consumerist culture. In consumerist culture a child becomes a good, and a good can hardly be suspected of subjectivity. In order for socialisation not to lose the subjectivity of a child (person) in consumerist culture, it is worth including in the socialisation in the family process the preparation to make a choice among a multitude of different offers. Such socialisation can develop an independently thinking man, who will be able to make autonomous decisions.⁴⁴

One may wonder whether consumerism is imposed on people and families or it is an effect on an independent decision. Consumption is controlled by needs. It is the awareness of a need on which depends whether an individual chooses or accepts what is “imposed” on him or her. It must be noted that the shaping of needs happens also in the process of socialisation. In our age, with reference to consumerist culture, people satisfied with a limited selection of goods and needs, who

⁴² Cf. W. Wrzesień, “*Modyfikacje wzorów socjalizacyjnych w czasach natłoczonych konsumentów*,” op. cit., p. 269.

⁴³ J. Juszczyk-Rygałło, “*Socjalizacja dziecka, jako proces kształtowania tożsamości*,” op. cit., p. 14.

⁴⁴ R. Kossakowski, “*Uprzedmiotowane i ‘obrandowane’*. Dzieci w kulturze towarów,” op. cit., p. 26.

are happy with what they consider necessary and do not look for new needs (desires), become the “dregs of society” or defective consumers.⁴⁵

Discussing the consumer syndrome, Z. Bauman claims that lasting has been degraded by temporariness. The value of novelty is now more important than the value of durability. What has definitely shortened is the period of time between a desire and its satisfaction. Possessed goods will last longer than desiring them. Consumerist culture develops a society of excess and redundancy. This to some extent generates liquidity of the life system.⁴⁶ Therefore socialisation today should be a socialisation to an ability to make choices, and to an ability to answer questions about the issues that are of greatest importance to people. The dismantled complete system of normative regulations makes now a person individually responsible for bigger and bigger areas of life. The socialisation to make choices becomes important because responsibility for one’s choices, actions happening after these choices, and the consequences of these actions rests upon the individual.⁴⁷

Social reality, which undergoes dynamic changes, makes educational environments (which a family is) to develop a broad approach to the socialisation process. Conscious socialisation, in particular the primary one taking place in the family, should guarantee a young man is prepared to deal with the challenges of the contemporary world.⁴⁸ What is linked with it is the mechanism of social control, as it is the success of the socialisation process that the functioning of an individual in the society globally and in individual interpersonal relations depends on.

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⁴⁵ Cf. Z. Bauman, *Konsumowanie życia*, op. cit., p. 108.

⁴⁶ Cf. ibidem, pp. 94–95.

⁴⁷ Cf. ibidem, p. 98.

⁴⁸ Cf. J. Juszczyk-Rygańo, “*Socjalizacja dziecka – czas bezpowrotnie utracony (?)*,” *Pedagogika* 2017, vol. 26, no. 2, p. 55.

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