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Parents' Pedagogical Culture as an Intrafamily Determinant of the Quality of Upbringing of the Youngest Generation

ABSTRACT

The paper is devoted to parents' pedagogical culture in the context of the quality of the upbringing process in the family, which shapes children's and teenagers' systems of values, norms, principles, attitudes, behaviours and aspirations. Thus, the level of parents' pedagogical culture, which is also influenced by global civilisational transformations, seems significant. The aim of the paper, which, from the methodological perspective, is a synthetic review of subject literature and its constructive criticism, is to contribute to academic reflection on contemporary parents' pedagogical culture and its relevance in the course and results of upbringing in the family. The author first analyses the concepts of culture and pedagogical culture in general and then presents the most important issues connected with parents' pedagogical culture. What is also examined are individual components of the parents' pedagogical culture (based on a selected concept), which are interrelated, constitute a whole and substantially influence the carrying out of the upbringing process in the family.

Introduction

Theoretical and practical research carried out into the pedagogical culture of parents[1] is of fundamental significance for social and educational reasons.

Pedagogical culture is one of major factors determining the family upbringing process, the system of values and norms, attitudes and ways of behaving, expectations and aspirations of the youngest generation depend on. The upbringing process is broadly understood here as a process of preparing the youngest to live in the society by shaping their personality.

> The rearing activity of the family starts this process…. Upbringing in the family may be of intentional, planned and conscious character from the side of parents (reflective), the same as in the institutions of direct upbringing (e.g. at school), and it may happen in an accidental and spontaneous (non-reflective) way.[2]

An essential argument indicating the importance of the undertaken analyses are specific results of the level of parents' pedagogical culture, which concern both the present and future of the youngest generation. According S. Kawula,[3] the low level of parents' pedagogical culture in the closer (personality) perspective leads to the

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[1] Cf. J. Izdebska, "*Kultura pedagogiczna rodziców,*" in: *Rodzicielstwo. Wybrane zagadnienia kontekstów edukacyjnych*, ed. D. Opozda, Lublin 2001, pp. 111–121; M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym*, Kraków 2015; H. Cudak, *Rola ośrodków nieszkolnych w kształtowaniu kultury pedagogicznej rodziców*, Kielce 1997; H. Cudak, *Szkice z badań nad rodziną*, Kielce 1995; Cf. R. Doniec, "*Kultura pedagogiczna rodziców w ponowoczesnej kulturze,*" in: *Rodzina w kontekście współczesnych problemów wychowania*, ed. B. Muchacka, Kraków 2008, pp. 207–220; J. Wilk, *Pedagogika rodziny. Zagadnienia wybrane*, Lublin 2002; S. Kawula, "*Kultura pedagogiczna rodziców jako czynnik stymulacji rozwoju i wychowania najmłodszego pokolenia*" (chapter XIII), in: *Pedagogika rodziny. Obszary i panorama problematyki*, ed. S. Kawula, J. Brągiel, A.W. Janke, Toruń 2007, pp. 335–358. D. Opozda, "'*Kultura pedagogiczna*' i 'kultura wychowawcza' rodziców," in: *Pedagogika rodziny. Podejście systemowe*, vol. 3: *Wychowanie do rodziny*, ed. M. Marczewski et al., Gdańsk 2018, pp. 439–451.

[2] A.W. Janke, "*Pedagogika rodziny i wychowanie rodzinne* (chapter III)," in: *Pedagogika rodziny. Obszary i panorama problematyki*, ed. S. Kawula, J. Brągiel, A.W. Janke, Toruń 2007, p. 102.

[3] Cf. S. Kawula, "*Kultura pedagogiczna rodziców jako czynnik stymulacji rozwoju i wychowania najmłodszego pokolenia*" (chapter XIII), op. cit., pp. 346–347.

situation that the youngest achieve a low level of school achievements and have an indifferent or/and negative attitude to school and family. It also results in the low level of educational aspirations, and consequently choosing a job of lower social standing. In a further (socio-pedagogical) perspective it also determines a child's start in life and education, which is harder, as learning is regarded as an instrumental value. It may also hinder the development, or cause its inharmonious character. The low level of parents' pedagogical culture increases susceptibility to deviant behaviours and decreases the chance to succeed in life. The high level of parents' pedagogical culture in the area of closer effects results in the high level of school achievements, positive attitudes to both parents, high educational aspirations and choosing a job of high social standing. As to further effects, it leads to an easier start in life and education, better motivation to learn, as education is treated as an autotelic value, a more complete and broad development of the child's personality, bigger chances to succeed in life and resistance to the shaping of deviant behaviours.[4] Based on research it seems that the level of pedagogical culture and upbringing awareness of Polish parents is relatively low, it is a matter of concern, and pedagogical competences are insufficient.[5] What is also observed and experienced is an increasing number and diversity of deviant, asocial behaviours of the youngest generation.[6] Taking these facts into consideration, what appears essential is a scholarly reflection on parents' pedagogical culture and taking up appropriate educational action to increase its level in the society.

The cause of the dynamic transformations taking place in the contemporary world is that everything around changes and evolves. Therefore the pedagogical culture of parents should also be analysed in the context of civilisation transformations. What changes is the

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[4] Cf. ibidem.

[5] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, Białystok 2015, p. 164; M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym*, op. cit., p. 5.

[6] Cf. M. Jędrzejko, "*Rodzina w 'wektorze przesuniętego czasu'. Zmiana społeczna a zmiany relacji w polskiej rodzinie*," in: *Pedagogika społeczna wobec problemów współczesnej rodziny. Polska pedagogika społeczna na początku XXI wieku*, ed. M. Ciczkowska-Giedziun, E. Kantowicz, Toruń 2010, pp. 28–41.

family and quality of contemporary parenthood and childhood, and it is closely linked with the level of parents' pedagogical culture.

Contemporary civilisation transformations are to a large extent influenced by postmodernist ideas, where individualism is an important element. The ethos of individualism is linked with a strong increase in the individual's autonomy and freedom and the need for fulfilment and self-sufficiency.[7] Therefore today when a baby is born he or she is treated by their parents in the category of personal happiness. On the other hand, what is observed in the family is the parents' greater focus on themselves, their own development and professional career, or their relationship. Consequently, the developmental needs of the youngest generation are subordinated to the necessity to satisfy parents' needs, parents who expect the child will succeed in all fields. Actually, parental love is conditional on the child's success.[8]

An important socio-cultural phenomenon affecting the shape of the family upbringing is the worship of professionalism, often linked with the worship of success. Among other things, parents demand more of educational institutions (which is known as the professionalisation of education).[9] Moreover, contemporary parents tend to overestimate child's abilities, speeding up his or her development. Parents demand more of their children, especially in the field of intellectual development. They want equip their children with as many features and capabilities which will enable them to achieve success as possible. Therefore they put emphasis on education. In this perspective contemporary childhood is referred to as the "island" one. Children hop

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[7] Cf. A. Jucewicz, "*Ideologia postmodernistyczna a współczesne zagrożenia rodziny,*" in: *Rodzina w trosce o życie – Kościół w trosce o rodzinę,* ed. R. Buchta, Katowice 2010, pp. 229–241; A. Ryk, "*Współczesna rodzina wobec wybranych problemów ponowoczesności,*" in: *Rodzina w kontekście współczesnych problemów wychowania,* ed. B. Muchacka, op. cit., pp. 33–39.

[8] Cf. R. Doniec, *Rodzina wielkiego miasta. Przemiany społeczno-moralne w świadomości trzech pokoleń,* Kraków 2001, p. 18; A. Błasiak, "*Współczesne rodzicielstwo – tendencje zmian i ich uwarunkowania,*" in: *Dziecko, rodzina, wychowanie. Wybrane konteksty,* Kraków 2015, p. 59.

[9] Cf. A. Ryk, "*Współczesna rodzina wobec wybranych problemów ponowoczesności,*" op. cit., pp. 38–39.

from one island to another, that is from one class to another, from one institution to another, from one space to another.[10]

Children in the 21st century grow in the circumstances of globalisation, the development of market economy and media technology as well as consumer culture. As a result, their childhood is commercialised.[11] In the family children are given a lot in the material sphere and very little in the emotional sphere. They receive what they do not need to develop in excess and do not get what is indispensable.[12] The rapid development of the new media has led to the phenomenon called the mediatisation of the family. A consequence of these trends is the dispersion of the family, and childhood is referred to as media or network childhood.[13] Parents' professional activity creates favourable conditions for the so-called childhood in solitude (children spend time alone in front of a TV set or with a tablet).[14]

This incomplete picture of transformations outlined here concerning contemporary parenthood and childhood aims to draw attention to certain changes which happen in the family today and have an impact on the culture of family upbringing, for civilisation transformations generate new problems, which should be taken into account in educational-preventive measures.

Parents' pedagogical culture – complexity of the phenomenon

In pedagogical writing there are a number of definitions of pedagogical culture and parents' pedagogical culture. These concepts are complex and multi-factor. Some scholars use the term educational

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[10] Cf. W. Danilewicz, "*Dzieciństwo 'supernowoczesne' a doświadczenia rodzinne*," in: *Rodzina w kontekście współczesnych problemów wychowania*, ed. B. Muchacka, op. cit., pp. 84–85; J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., p. 77.

[11] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., p. 77.

[12] Cf. *Mądre wychowanie. 20 lat konwencji o prawach dziecka*, Rzecznik Praw Dziecka, Warszawa 2009, pp. 72–83.

[13] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., pp. 79–89.

[14] Cf. ibidem; cf. also B. Matyjas, *Dzieciństwo w kryzysie. Etiologia zjawiska*, Warszawa 2008.

awareness to refer to pedagogical culture.[15] The starting point for the analysed issues is the notion of culture.[16]

> In a general perspective culture expresses humanity and the way of life of a certain community in specific historical circumstances; it is connected with enhancing the development of an individual and social groups and it makes it possible to find one's place and function efficiently in the surrounding world. … The upbringing of a child in the family is clearly in line with the specific culture of a givem community … the relation between the upbringing in the family and culture is bidirectional, as on the one hand people create culture.... And on the other, it is the kind of culture that shapes people.[17]

What emerges against this background is the phenomenon of pedagogical culture, which does not have an explicit or generally accepted definition. In his concept H. Cudak[18] distinguished three

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[15] The term "educational awareness of parents" is used by S. Kawula, according to whom it is a form of reflecting the issues linked with the upbringing of one's offspring. It consists of a specific store of pedagogical knowledge, mainly the popular one, the possessed system of values and assessments in the educational issues, practical upbringing conduct resulting from their personal knowledge. The author uses this term because parents make use mainly of popular knowledge, so their action can be described as "amateur." On the other hand, pedagogical culture would rather concern awareness based on scholarly knowledge – the pedagogical one. Cf. S. Kawula, *Świadomość wychowawcza rodziców: stan aktualny, niektóre uwarunkowania i skutki oraz perspektywy*, Toruń 1975, pp. 19–20. The scholar who has emphasised the necessity to distinguish between the terms "pedagogical culture," "upbringing culture" and "educational awareness" is D. Opozda. Cf. D. Opozda, *"Kultura pedagogiczna' i 'kultura wychowawcza' rodziców,"* op. cit., pp. 439–440.

[16] J. Szczepański defines "culture" from the sociological perspective as "all the products of human activity – material and immaterial values and the accepted ways of behaving, made objective and adopted in any communities, handed over to other communities and next generations." He differentiated between "the personal pedagogical culture and the pedagogical culture of the society." J. Szczepański, *Społeczne uwarunkowania rozwoju oświaty*, Warszawa 1989, p. 74. From the pedagogical perspective B. Suchodolski indicates that "culture as the whole output of the humankind, socially consolidated and collected over the ages, enriched with constantly new creative works and works of all societies." B. Suchodolski, *Wychowanie mimo wszystko*, Warszawa 1990, p. 156.

[17] D. Opozda, *"Kultura pedagogiczna' i 'kultura wychowawcza' rodziców,"* op. cit., pp. 440–441.

[18] Cf. H. Cudak, *Rola ośrodków nieszkolnych w kształtowaniu kultury pedagogicznej rodziców*, op. cit., p. 27.

fundamental components of pedagogical culture: (1) the cognitive one encompasses knowledge, awareness of objectives and tasks, (2) the emotional and motivational one concerns role models, ideals of upbringing, needs, a sense of being responsible for the fate of the young generation, improving knowledge and pedagogical skills, (3) the behavioural one concerns an ability to use pedagogical knowledge in upbringing, support actions taken up by educational institutions. This issue is defined in a similar way by M. Winiarski.[19] According to him, pedagogical culture is a coherent set of internalised pedagogical approaches comprising specific components: the cognitive one, the emotional and motivational one and the behavioural one.

Parents' pedagogical culture has been defined by J. Maciaszkowa[20] as an ability to react in upbringing situations (in conformity with the child's needs), defined by a specific knowledge, system of values, norms and ways of behaving, connected with the awareness of upbringing aims and the capability of upbringing action as to upbringing methods and means.[21] The scholar has listed three basic components of parents' pedagogical culture: (1) knowledge concerning a child, awareness of aims and educational tasks; (2) an emotional attitude to others; (3) abilities to act in the way that is favourable to others, in particular a child, for their good is a fundamental value.[22]

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[19] Cf. M. Winiarski, "*Kultura pedagogiczna warunkiem upedagogicznienia współpracy*," in: *Rodzina – szkoła – środowiska lokalne*, ed. M. Winiarski, Warszawa 2000, pp. 332–333; cf. M. Winiarski, "*Kultura pedagogiczna*," in*: Encyklopedia pedagogiczna XXI wieku*, vol. 2, ed. T. Pilch, Warszawa 2006, p. 937.

[20] Cf. J. Maciaszkowa, "*Kultura pedagogiczna rodziców*," in: *Pedagogika opiekuńcza. Materiały z krajowej konferencji Komitetu Nauk Pedagogicznych PAN*, ed. J. Wołczyk, Warszawa 1977, p. 164; cf. J. Wilk, *Pedagogika rodziny. Zagadnienia wybrane*, op. cit., p. 79.

[21] Some scholars show that the word "react" used in this definition may suggest the tutor's passivity. The word which seems better in this case is "act." Another remark concerns the expression "upbringing situations," which may narrow the concept only to deliberate and intentional actions, whereas the family upbringing includes largely non-reflective, unintentional actions. Cf. J. Truskolaska, *Opieka, wychowanie i partnerstwo w rodzinach wiejskich i miejskich województwa lubelskiego na początku XXI wieku*, Lublin 2010, p. 36.

[22] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., p. 161; H. Cudak, *Szkice z badań nad rodziną, op.* cit., p. 110.

According to I. Jundziłł,[23] parents' pedagogical culture is a kind of behaviour manifesting itself in fulfilling formulated educational objectives, in gaining knowledge of upbringing, sensitivity to the matters concerning children and teenagers, in the feeling of being responsible for the young generation and being expressed most fully in exerting a proper influence on children, teenagers and adults. The scholar has emphasised that the quality of parents' pedagogical culture concerns not only children, but also all family members.[24] According to her, its components include: the awareness of the parent's role as an educator, the knowledge and understanding of children and their needs, accepted models of behaviour, a kind attitude to the youngest generation and sense of being responsible for it, appropriate methods and means of exerting influence in the field of rearing, an ability to organise the upbringing environment and child's life.[25]

According to M. Grochociński,[26] parents' pedagogical culture encompasses parents' all behaviours towards their children, the organisation of family life, its atmosphere and developed style. The scholar has mentioned the following elements of pedagogical culture: parents' knowledge of children and their needs, the awareness of their role in upbringing, responsibility for the development of the youngest generation and its fate, parents' views on the character of family relations, an attitude to children's school and further education, exerting competent upbringing influence by an appropriate use of educational methods and the organisation of family life.[27]

M. Bereźnicka has described this phenomenon in a very broad perspective. According to her, it consists of three aspects complementing each other: (1) the theoretical one, which is connected with

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[23] I. Jundziłł, *Środowiskowy system wychowawczy w mieście*, Warszawa 1983, p. 149; I. Jundziłł, "*Kultura pedagogiczna społeczeństw,*" *Nauczyciel i Wychowanie* 1977, no. 1, p. 24.

[24] Cf. M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym*, op. cit., p. 33.

[25] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., p. 161; I. Jundziłł, "*Kultura pedagogiczna społeczeństw,*" op. cit., p. 24; I. Jundziłł, *Rola zawodowa pedagoga szkolnego*, Warszawa 1980, p. 161.

[26] Cf. M. Grochociński, "*Kultura pedagogiczna rodziców,*" in: *Rodzina i dziecko*, ed. M. Ziemska, Warszawa 1986, p. 302.

[27] Ibidem.

the need to possess a specific compendium of pedagogical knowledge of upbringing, the family and its functions, the development of offspring and their needs and interests; (2) the instrumental pays special attention to the broad development of a young person, arousing his or her interests, activity and cognitive curiosity, which depends on parents' specific abilities as to establishing close relations with the child, planning educational situations and the organisation of family life; (3) the normative one requires the assessment of positive and negative situations, the selection of educational methods and means adjusted to the child's age and a given situation.[28]

J. Izdebska believes parents' pedagogical culture is a set of parent's competences and attitudes (the cognitive component, the emotional and motivational component and the behavioural component) conditioning the character and effectiveness of the parents–offspring relation. They are the result of being together on a daily basis, that is mutual openness, love, empathy, dialogue, in the atmosphere of mutual respect, dignity and respect, always for the sake of the child, family."[29] Therefore in this perspective "the level of the pedagogical culture of each of parents depends on the competences they have,"[30] that is the ability to perform specific types of upbringing actions oriented towards a specific aim with the use of a given knowledge, ability to adjust actions to needs, surrounding conditions and circumstances and a capability of modifying them creatively, changing; active and emotional engagement in the upbringing process.

Scholars specialising in the issues of pedagogical culture emphasise this phenomenon can be examined in the categories of the model-pattern conception (which is a theoretical construct, a desired state with a normative tinge, which is to be aspired to) and

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[28] Cf. M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym,* op. cit., pp. 35–36.

[29] J. Izdebska, "*Kultura pedagogiczna rodziców,*" op. cit., p. 117.

[30] J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej,* op. cit., p. 163. "The concept of competence belongs to a lexicon of axiological meanings, expresses value and is associated with something desired. It is derived from the Latin word *competere* and means: compete, vie. The etymology of this word indicates the significance of the potential of the subject determining the ability to do acts of specific kind." J. Izdebska, "*Kultura pedagogiczna rodziców,*" op. cit., p. 114.

model (a reflection of the real reality, state of pedagogical culture).[31] H. Cudak[32] has developed a model of parents' pedagogical culture which consists of eight elements encompassing its basic and desired content[33]: (1) knowledge of upbringing and child's physical and psychological development; (2) the awareness of one's role in upbringing; (3) accepted and implemented upbringing models; (4) kindness towards children and teenagers and sensitivity to their needs; (5) a sense of being responsible for the fate of the young generation; (6) improving knowledge and pedagogical skills; (7) an ability to use pedagogical knowledge in upbringing; (8) parents' cooperation with school and other educational situations and supporting the undertakings carried out by them. It should be noted that according to this scholar, usually the "picture of the culture of each of parents will be different, depending of the level of their perfection in eight different categories. Taking the above into consideration, its seems correct to use the presented model and a plane of reference in the diagnosing of the pedagogical culture of a specific group of parents."[34] R. Doniec believes the working out of the universal model of parents' pedagogical culture "is not possible, or at least very difficult at the time of such rapid transformations and big social and cultural differences as today, although such reflection is needed in the programmes of pro-family education."[35]

Components of the content of parents' pedagogical culture and their characteristics

The components of parents' pedagogical culture are closely connected with each other, they make up a given whole and significantly influence the character and effects of the family upbringing process.

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[31] Cf. R. Doniec, "*Kultura pedagogiczna rodziców w ponowoczesnej kulturze*," op. cit., p. 209.

[32] Cf. H. Cudak, *Rola ośrodków nieszkolnych w kształtowaniu kultury pedagogicznej rodziców*, op. cit., pp. 28–34.

[33] Cf. ibidem, p. 30.

[34] Ibidem, p. 34.

[35] R. Doniec, "*Kultura pedagogiczna rodziców w ponowoczesnej kulturze*," op. cit., p. 209.

What is emphasised are the principles that the higher the level of individual components and the more harmonised they are with each other, the higher the level of parents' pedagogical culture.[36]

I want to present components of the content of parents' pedagogical culture based on the concept developed by J. Wilk,[37] who mentioned: educational awareness linked with responsibility, an ability to establish an upbringing relation, pedagogical knowledge, the synthesis of which are specific pedagogical principles and an ability to use upbringing methods and means.

The first element of the presented conception is the educational awareness. Based on research carried out among others by H. Cudak, S. Kawula, I. Jundziłł, M. Grochociński, A. Płukis, M. Truszkowa, its level is low or very low, and it is mothers rather than fathers that show greater awareness.[38] The awareness is linked with the fact that a person is aware of oneself, what one does and the possible results of the action. The educational awareness of parents is closely connected with being responsible for the child's fate, development, upbringing and socialisation. Parents should know that with reference to their children their action or no action produces specific effects in the attitude, behaviour and functioning of their offspring.[39]

The concept of educational awareness, defined by S. Kawula, has been used in pedagogy since the 1970s.[40] Describing educational awareness, I. Jundziłł[41] has emphasised that it is a cognitive element encompassing the awareness of upbringing objectives, the knowledge of the youngest generation and the process of its development and

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[36] Cf. J. Izdebska, *Dziecko – dzieciństwo – wychowanie rodzinne. Kategorie pedagogiki rodziny w perspektywie pedagogiki personalistycznej*, op. cit., p. 163.

[37] Cf. J. Wilk, *Pedagogika rodziny. Zagadnienia wybrane*, op. cit., pp. 79–87; J. Wilk, R. Bieleń, *Pedagogika rodziny. Zagadnienia wybrane*, in: *Rodzina. Bezcenny dar i zadanie*, ed. J. Stala, E. Osewska, Radom 2006, p. 449.

[38] Cf. M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym*, op. cit., pp. 45–46.

[39] Cf. J. Wilk, *Pedagogika rodziny. Zagadnienia wybrane*, op. cit., pp. 79–87; cf. also H. Cudak, *Rola ośrodków nieszkolnych w kształtowaniu kultury pedagogicznej rodziców*, op. cit., p. 31.

[40] Cf. S. Kawula, *Świadomość wychowawcza rodziców: stan aktualny, niektóre uwarunkowania i skutki oraz perspektywy*, op. cit., pp. 19–20; cf. note 17 in the article including the abovementioned definition.

[41] Cf. I. Jundziłł, *Rola pedagoga szkolnego*, Warszawa 1980, p. 159.

the possibilities of conscious action in this respect. By contrast, S. Cudak[42] believes the educational awareness is inner reflection concerning upbringing and a relation between an educator and a student, a parent and a child, upbringing methods, objectives, development, protective-upbringing, socialisation conditions, as well as the results of these parental behaviours.

According to D. Opozda,[43] it manifests itself in general reflectiveness, vigilance and sensitivity to everything connected with upbringing. This scholar has differentiated between introspective and perceptive educational awareness. The former manifests itself in the constant realisation of the fact of being an educator, which requires continuous reflection on how parents act in the upbringing process, why they act and for what purpose. It is a psychological ability to realise one's own mental processes in the field of upbringing. The latter, perceptive one involves integrating information concerning the surrounding parents are aware of. In is a psychological capability of being aware of external events, the subject of noticing and experiencing, and what is at the same time seen from the perspective of upbringing categories. These two types of educational awareness complement each other. According to D. Opozda, parents' high awareness in the introspective and perceptive dimension combines reflective awareness. It excludes thought passivity and reactiveness in the upbringing process.[44]

In her analyses E. Świdrak[45] has shown that parents' insight into the process of upbringing leads directly to intentional planning and organising the upbringing activity of children, as well as to controlling parents' own upbringing action in the aspect of their usefulness, effectiveness and the possibility of mistakes made. In this context she has emphasised that parents act consciously, rear consciously, which is a consequence of having upbringing awareness.

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[42] Cf. S. Cudak, "*Świadomość wychowawcza rodziców*," in: *Encyklopedia pedagogiczna XXI wieku*, vol. 6, ed. T. Pilch, Warszawa 2007, pp. 455–456.

[43] Por. D. Opozda, "*Świadomość wychowawcza rodziców*," in: *Dziecko – nauczyciel – rodzice. Konteksty edukacyjne*, ed. R. Piwowarski, Białystok–Warszawa 2003, pp. 156–159.

[44] Cf. ibidem.

[45] Cf. E. Świdrak, *Świadomość wychowawcza we współczesnej rodzinie*, Lublin 2013, pp. 38–39.

Another element of the structure of parents' pedagogical structure is an ability to establish an upbringing relation,[46] which is intricately linked with the time devoted to the child and correct communication. It creates favourable conditions for building a bond and the proper organisation of family life based on fixed principles, the creation of appropriate family atmosphere, the realisation and meeting of needs, as well as the creation of optimal development conditions.

J. Wilk has listed several components of upbringing relations[47]: (1) Mature parental love involving parents' close and emphatic relations with their child. Parents make sure the care provided by them is optimal, creating independence and resourcefulness. It concerns setting wise and necessary requirements, adjusted to abilities, age and the situation of requiring[48] (2) The favour, that is positive, emotional attitude to a child, which is the basis for supporting his or her development. (3) Struggle connected with the fact that individuals meet in the upbringing relations, but it should be an encounter without aggression and violence. (4) Tolerance expressed as understanding for the child, connected with empathy and the acceptance of the child, which facilitates the development of the child and his or her undertaking of initiatives. (5) Guiding, which involves offering help to a child in getting to know the world and oneself (parents as guides with specific authority). Guiding is also about teaching values, principles and norms.

Based on research, pedagogical wisdom,[49] which is another component of parents' pedagogical culture, remains on the average level. It turns out that upbringing activities are usually based on the model taken from the family background and not scholarly knowledge.[50] According to research, the high level of parents' pedagogical knowledge correlates with the high level of the child's school achievements. The knowledge of the parents of students who achieve average results at school is rooted mainly in the family experience and tradition,

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[46]   Cf. J. Wilk, *Pedagogika rodziny. Zagadnienia wybrane*, op. cit., pp. 80–81.

[47]   Cf. ibidem.

[48]   Cf. J. Mastalski, *Jak dobrze wychować dziecko?*, Kraków 2009, pp. 259–260.

[49]   More: D. Opozda, *Struktura i treść jednostkowej wiedzy o wychowaniu. Studiu pedagogiczne wiedzy rodziców i jej korelatów*, Lublin 2012.

[50]   Cf. M. Bereźnicka, *Kultura pedagogiczna rodziców w społeczeństwie informacyjnym*, op. cit., p. 47.

and the knowledge of the parents of the weakest students results from popular, intuitive knowledge, family traditions and imitation. It should be emphasised that they are usually adverse.[51]

The last element of the analysed concept is an ability to use educational methods and means. An essential issue in this area includes above all the criteria of the appropriate upbringing method to optimise the process of family upbringing, because incorrect methods cause undesirable behaviour. Therefore it is important that the method takes child's abilities into account; it exerts a positive and freeing influence; it is preventive, that is it prevents situations that may be dangerous for them, and directs their attention to valuable behaviour. It should be combined with care, be based on dialogue and the explanation of motives (therefore something should or should not be done); and take into account the parents' example.[52] Research has revealed parents show the lack of abilities in this field, they use punishments (including pedagogical corporal punishments) and awards, above all the material ones.

Conclusion

Research has shown that parents' pedagogical culture is most considerably affected by: the socio-economic status, education, the level of aspirations, style of communication, personal culture and values accepted and held onto by parents. As to the level of pedagogical culture represented by parents, there are three categories of contemporary families: elite families, centre families, risk families.[53]

Elite families include intellectual families, "new" entrepreneurs, certain white-collar workers. Parents are characterised by the high socio-economic status. They support their children with their intellectual, cultural and material wealth. They use democratic upbringing methods and represent a sensitive and consistent style of upbringing. They take care of friendly atmosphere and family bonds. They pay attention to their children's education, at the same time having

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[51]   Cf. H. Cudak, *Szkice z badań nad rodziną*, op. cit., p. 144.

[52]   Cf. ibid, p. 85.

[53]   Cf. R. Doniec, "*Kultura pedagogiczna rodziców w ponowoczesnej kulturze,*" op. cit., p. 216.

little time for them. They show consumerist tendencies and relativism in terms of values. Centre families include above all white-collar workers of the service sector, a group of well-educated workers. Parents show tendencies to instil their own unfulfilled ambitions in their children. They reinforce their children's optimism and faith in their own possibilities. Children are much affected by media models, as they lack practical models of success in family life. If they were offered support and their pedagogical competences were broadened, these teenagers could achieve considerably more, even rise to social elites. The third group of parents, that is risk families, consists of educated workers, farmers and the unemployed. These parents, characterised by the low social status and difficult financial situation, poor education and the low level of participation in culture, do not provide their children with educational stimuli. Parents rear their children in the autocratic, indifferent and inconsistent style. They do not have a financial or cultural wealth. They feel excluded from the good life and society. The situation of young people from this group is similar. They need support, the same as their parents, in order not to be foredoomed to failure.[54]

To recapitulate, depending on the level of parents' pedagogical culture, it can contribute either to the life and educational success of the young generation or to their failures, pathology even. Due to the fact that the level of contemporary parents' pedagogical culture is not satisfactory, they need support from different people and circles as well as institutions. It is particularly important today also taking dynamic civilisation transformations into consideration. There is the need for parents' education in a broad sense of the word, that is providing the knowledge of specific upbringing abilities and attitudes, preparation to perform parental roles and support in different situations. It is vital to remember that these are long-lasting processes, which should concern different generations. What is also important is the cooperation of a large number of subjects in this respect.

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[54] Cf. ibidem, pp. 216–219.

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