

MULTI-SIDED UPBRINGING OF A CHILD IN FAMILY

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Abstract: The authors present several opinions on family in the context of an institution responsible for multi-sided upbringing of a child. The initiatory period of a child in family especially abounds in parents' and micro-social neighbourhood's activities of protective, cultural, social, moral, ethical character. The attention is also paid to the basis of upbringing processes present during socialisation and inculturation. What is also emphasised is the fact that all parental activities should aim at child's sake keeping to its subjective and independent character.

Key words: family, multi-sided upbringing, inculturation, socialisation

1 Introduction

The institution of a family, as an extremely important one in child's life, has been present for a long in the area of interests of researchers representing various domains of knowledge. Pedagogues, sociologists and psychologists perform the analysis of it in various upbringing aspects (protective, cultural, social, moral and ethical), psycho-social (quality of life and interpersonal relations, communication, bond, inter-action, pathologies, factors of personal, emotional, day-to-day functioning type). The researchers perceive it as the institution of social, upbringing, transferring general social culture and being defined as the institution of culture.

As a preferred environment of child's multi-sided development and upbringing constitutes its 'internal world', the constructing of which depends on multiple affirmative-pejorative impulses.

The purpose of our paper is to present the role of a family in child's multi-sided development and upbringing and multiple meanings in constructing its humanity.

2 Family as System and Upbringing Institution of a Child - Characteristic Outline

To illustrate a complete and thorough term 'family' is difficult and almost impossible. Constant transformations of social-industry types exerts an imprint on family, which relates to some difficulties when it comes to define it. Family begins to evolve, accepting various, also 'innovative' models thus adjusting to the changes in the life environment. The existing, traditional model of a family whose primary (and in some families the main) breadwinner was a man seen as the head of a family (a woman dealt with housekeeping, looking after children and at times working in order to support the home budget), has not changed into a new model of family defined as *egalitarian, partner or democratic* family [1].

Social science treats family as the main factor of upbringing system which constitutes one of the elements of holistic socialisation grasping all impacts and inter-actions on an individual unit [2]. Therefore, for a child, it becomes the most natural and proper environment for development in which it can be raised, it can learn how to live and function in society [3]. It teaches the formulas of social proceedings, assimilates moral values, attitudes towards marriage, family, other people, suffering and many more [4]. It is also 'a place of accumulation of the very first experiences, the place of acquiring the basic knowledge about the world, moral-social norms' [4], the place of implementation of some basic values making life sensible and harmonic development of emotions, ability to live in a society, with the dialogue with other

cultures as well as the life in tolerance [5] and therefore the place of intensive socialisation-upbringing inter-action [6].

The theory of systems illustrates family as a system which does not relate to it in the categories of a group consisting of particular individualities nor in understanding what happens inside a family referring to intra-psychical qualities of the people, their motivation, internalised past or other psychological categories describing the individuals. According to this theory, a family is an open system in which the participants 'exchange energy, matter and information with the surroundings,' so they depend on it [7-9]. 'Being under pressure from the side of the external environments or in relation to the internal changes (i.e. children's growing up), they start up the negative feedback which allows for resuming the twisted balance and/ or can lead to change of the system' [10]. According to this theory, 'family is a system communicating with other social systems, while the amount of information is dependable upon the transmission of the borders between these systems' [10]. A characteristic quality of a family in the system context is the presence of mutual relation of direct and indirect type between all the family members. It means that the relations happening between two persons, i.e. a husband and a wife, have the impact not only on them but on the children who belong to their family as well. What happens at this place is the complex and system character of family relationship [11].

The assertion of family in the context of theory of systems incline in the perspective of presenting family as child's 'manager' whose role is managing (or at least it should be) the immense intellectual effort of a child's first years of life directed at *learning the surrounding world of nature and culture* [12]. As one of the first and at the same time the basic upbringing environments the family has some special roles and functions to fulfil – which can be noted – in some families they are completely fulfilled, in some they are neglected and in some others (families of pathological type, of ineffective upbringing and/or families where they are concentrated only on professional careers) they are shadowed by one function – in case of so called 'high flying parents' it is the economical function. The literature presents a wide variety of multiple functions and roles which a family faces as a social-upbringing institution of a child. The authors [13, 14, and 1] among others, highlight the following: procreative, economical, protective, socialisation, social-stratification, integration, marriage, parental or even brotherhood. They define and name them in various manners. Analysing the literature in the context of various functions of a family, Stanisław Kawula [6] classifies it to the four major ones. They are: biological-protective, cultural-social, economic and of upbringing type. As Maciej Kołodziejcki [15] states that a family is 'a place of support and development of child's abilities and interests, a place of a diagnosing its strong and weak sides.' In this 'primary' environment the personality of a child is created through direct and long-lasting inter-actions based on close bond with child's parents [16].

Social-industry transformations caused that a contemporary family has become 'a thing more' to a child than a mere upbringing environment. It has become an institution in which despite (sometimes) the lack of realisation of some functions, 'in the first place there appear emotional relations both between the spouses and between parents and children [17]. These relations determine the quality of family bonds which 'are responsible for family endurance and the satisfaction which is shared by its participants.' Profound, properly developed family bonds between the family members favour the completion of the most important family functions: emotional-expressive and protective-upbringing, and which is combined with that, it favours the development of individuals (children and adults,) fulfilment of their needs and keeping the family as one unity. H. Izdebska [18] underlines that for the upbringing function of a family to be one of the priority functions – it has to be 'considered in broader context of the changes taking place in the family.' The author also points out to the necessity of integration of family upbringing activities with the upbringing activities of other institutions interacting with children and teenagers.

Asserting, a family constitutes for a child 'a life environment' in which 'there are mutual interactions of configuration of elements of this environment which are always created individually and uniquely and such elements of an individual (a subject) which direct its attitude to the environment [19]. This 'life environment' allows a child (here a significant influence have other upbringing environments of a child, such as social environment, peer group, school) 'with relation to constructivist concepts, to create a personal knowledge on reality and the learned reality is individually constructed with the use of cultural tools and through getting the understanding of meanings' [20]. This 'life space', 'social space' of a child creates its 'educational space' through a mediating role of a family between various institutions and organisations (as indicated among others by H. Izdebska) which, as assumed, fulfil educational functions. It can be therefore stated that a family is the main and primary upbringing institution of a child; without its participation in the educational area of local (social) environment, the optimal development of a child would not take place. For the sake of a child and its development what is indispensable is the integration of various upbringing environments which facilitate the cognition and experiencing of the coherent world, support the process of its education at all levels, which is assumed to bring the positive results in the adult life. According to K. Konarzewski [21], 'the vision of children's future depends also on reconstructing the family culture passed from generation to generation.' Moreover, 'parents' pedagogical culture' is also of great importance as it creates 'a system of relations between the family members, their knowledge, opinions and attitude regarding such relations and proceedings of the people who form a family group' [21].

3 Multi-sided upbringing in family

Upbringing is associated with forming and supporting the development of man's personality in the area of health, morality and aesthetics, is also used to form the attitudes and to build the system of values of its recipients that is the pupils [22]. A human being hides persons – *biological and social*. Since the moment of birth a man has been creating and developing collective life, completing the spirituality, feelings, habits, imaginations and opinions expressing a social group – thus, building his or her own value and transfers it to some individuals and groups, next generations building on it new benefits and improves the conditions and ways of life [23]. The continuation of a species is assured to the human being through the mechanisms of procreation but it is only the unceasing contact of a man with culture, the immature human being becomes a perceiving recipient and an active participant of it [24]. Adolf E. Szołtysek [25] claims that ontology of man grasps three key categories:

1. Category of natural development.
2. Category of the environment of the nature (this environment determines the biological development).
3. Category of socio-cultural environment (this environment conditions the formation of man's attributes in the process of its development).

The development of child's inborn structures and the genes inherited after their parents is, in the context of upbringing, influenced by natural environment and child's activeness in the environment, as well as socio-cultural environment, and child's activeness in the environment. The foundation of *upbringing* or a condition of its co-existence are two vital processes: *socialisation and inculturation*, both of which are shared by many people. Among the concepts and imaginations on the upbringing there appear some associations of the term upbringing with attraction (revealing from darkness into the direction of light), transmitting (subjected to the authority), raising (subjected to an adult person), allowing for growing (trusting a young person in the process of growing), adjusting (a controlled and effective activity) and help in life (helping with upbringing to all the human beings, including stigmatised and excluded) [26].

A period of special vulnerability to any interactions of educational and upbringing (in other words pedagogical) type is the *childhood in which the possibility of multi-sided development of a child is sought*. Ronald W. Richardson and Lois A. Richardson claim that the family identity has an enormous impact on the development of individual's personality, since children learn the social behaviours with relation to their parents and siblings [27]. Childhood comprises of the periods of anomy and heteronomy in upbringing [28]. However, according to the philosophy of Sergiusz Hessen who understood upbringing as forming personality through the introduction into the world of the results of human culture, a human being in the process of upbringing should defeat the period of anomy and heteronomy to be able to achieve the phase of personal autonomy which facilitates understanding, surviving and creating the cultural goods [29].

The power of child's auto-creation is noticed by Danuta Waloszek which claims that trying and discovering the world by a child is a special period happening during childhood, in the borders defined by the nature [30] and culture within the frames of parents' responsibility for their child's upbringing. Every man has the eagerness to trigger a creative process in them as the art of creating a winner in themselves (auto-creation) [31]. *Socialisation is understood* as a process and the result of a process of transmission the systems of values, norms and pattern of behaviours compulsory in a particular group of people [29] to an individual. Estelle R. Jorgensen [32] defines socialisation as the life-long process in which groups and institutions impose the social values, opinions and customs of their group to the immature, hoping that there would happen further continuation of particular, common beliefs and rules.

Socialisation in this aspect does not limit only to the teenagers but along with the re-socialisation [33] it is a process which combines theory and practice, beliefs and values, knowledge and know-how which constitute the unique competences of a human being necessary to co-exist, to co-operate and participate in society [34].

In the context of multi-sided upbringing in family a special kind of inter-action is *inculturation*. Inculturation is the absorption of the culture which surrounds a man since the time of birth until a certain age – according to some authors [35].

The primary factors of inculturation (acculturation) include:

- Collection of child's primary abilities disclosed at the moment of birth or a bit later.
- Experiences delivered by the cultural environment during the period of growing.
- Influence of rapidly changing cognitive system, developed along with learning other abilities brought with culture [36].

Inculturation is characterised with procedural course without the aware effort and without the recognised marks of intended and aware learning. Despite people's efforts, in the context of multiple abilities or skills, various cognitive styles of man in this phase do appear and improve [36]. A lot of people and social institutions, ranging from parents, peer group, local community to mass media, church and the state take part in the process of inculturation. Each of these groups uniquely interacts with the individual's personality (or we hope it interacts with the others). A child dwelling among other people learns, even subconsciously, how to deal with others, assimilates the language, customs and behaviours [24]. In other words, inculturation is the acquisition of culture in the conditions (situations) of cultural contact of a man with another man and it has some anthropological connotations [34]. It seems that in the process of inculturation the most important part belongs to the family home (parents, siblings), as the place of cultivating the customs, habits and traditions. Family as a small social group consisting of parents and their children constitutes the basis of inculturation, as this is the place where a child encounters the *culture and mass culture* for the first time [37]. Family creates its own cultural environment [38], lifestyle, individual ways of expression, their customs, habits, even diction. It also upkeeps the biological continuation of a society and cultural continuation, here fulfils the procreative, social, cultural and economic functions.

Besides, a family through incultural actions does form all the child's qualities which would be decisive when it comes to its future, doing it fully aware of emotions and with the conviction that they are commonly shared thus creating the atmosphere of closeness and the emotional bond [39]. Therefore, it should be remembered that inculturation is a process of in-building an individual into the culture of a particular social group and locality and subsequently, the individual will be a bearer of such absorbed culture. Furthermore, inculturation is an unaware process of assimilation of cultural values, in-building into the culture of the environments. It also has to be noted that within the inculturation we can witness the informal managing when a parent in constructed or non-constructed manner shows the culture to a child in which it grows and attempts at creating the best conditions for its absorption [36].

4 Conclusions

Upbringing is an activity continuing the future of a human being and directed at its sake, thus, as perceived by Józef Górniewicz, there is extreme attention of the institutions of upbringing, including family, so as to develop the cognitive dispositions, manual abilities, creative abilities of an under-aged person, directing at the prospective dimension [40].

It is important to understand that the ever-changing social, economic, industrial and axiological reality demands some defined attitudes in mind and in action of the upbringing type – especially *a creative and valuing positively attitude*, since something what is new does not have to prove valuable.

These particular actions of a parent-guardian are implicated in *pedagogical humanistic thinking* [41].

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