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FAMILY AS A SOURCE OF FORMING AXIOLOGICAL SYSTEM OF YOUTH: COHERENCE BETWEEN VALUE SYSTEMS OF PARENTS AND CHILDREN

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Abstract. The paper examines the importance of the family as an educational environment for the formation of the value system of the young generation. It is an outcome of cyclical research on the values of the younger and older generation in the Świętokrzyskie Voivodeship in Poland. The research data refer to the value examination questionnaire "100 Sentences - 100 Opinions" by Mirosław J. Szymański and the Value Scale by Milton Rokeach. The results confirm significant similarity of axiological systems for both respondent groups. The comparison of research results from three study stages (1994, 2003 and 2017) proves that the values systems in both younger and older generation are more constant than variable. Therefore, it can be concluded that in spite of disruptions experienced by a contemporary family, it is still considered the source of principles and values for a younger generation. The author proves that the first positions in the young people's and their parents axiological systems are held by the allocentric and prosocial values. This is also confirmed by the appreciation of the value of "true friendship" and "mature love". It is beyond doubt that these values make it possible today to establish close and rewarding relationships that are extremely helpful to the sense of security and recognition. Furthermore, the studies prove that the participants in both research groups perceived the civic and material values as least important. The research studies a rather moderate acceptance by the respondents of the views representing family values. Young people in particular, still refer to the family with reluctance, criticising the various areas of the family's life, and they do not hesitate to point out the factors that disorganise the life of this community. They also clearly indicate their expectations of the family and, as can be anticipated, construct their own visions of the family. Although there are some changes in the order of values, they are not clear enough to suggest that the hierarchy of values and reference to family values of younger and older respondents has changed significantly over the years. The results with regard to the meaning of the family as a source of the young generation's values somewhat undermine the common theses about the little impact of family socialisation on the development and upbringing of the young generation and the loss of the family's basic duties.

Keywords: coherence of value system, family values, socialisation, young generation.

1. INTRODUCTION

Although we have a good knowledge about young youth, it still seems interesting to investigate what values are appreciated by the contemporary youth, what goals and plans they set for the future.

These aspects are linked inseparably with the value system of an individual. Assessing systems of values makes it possible to anticipate the involvement of young people in every aspect of life, how they seek and determine their own place in it, thus initiating their own development. These actions correspond to young people's developmental timeframes, but also cause many difficulties for them, among which there are conditions resulting from the complexity of the modern world, including in particular the disappearance of all standards, the vehemence, diversity and specificity of the phenomena and situations one is confronted with [21, p. 182, 184]. In this context, the observation of the young generation's world of values, and the search for sources of the youth's system of values need to be considered as a necessary action by the representatives of various scientific disciplines. It should be assumed that gaining and constantly updating accurate and comprehensive knowledge about what young people value creates the best opportunity to build effective educational models, which are more suitable for the existing conditions [27].

When analysing different sources of human values, it should be noted with satisfaction that the family is still one of the significant sources of young people's values, being a natural group in which people can develop in the biological, psychological and social spheres. This has been emphasised by leading experts in this field. The family has an extraordinary value, i.e. the ability to unite spiritually the group of people who provide help and care to one another, based on true or implied biological connection as well as family and social tradition [1, p. 21]. It is undoubtedly the best educational environment due to, among other things, a direct contact between all family members, strong and natural ties, continuity of educational influences [29, p. 121–124]. However, the attitude of adolescents to the patterns of thinking and acting passed on in the family is not always straightforward and it depends on many experiences gained outside the family. Hence, one may find elements common to both generations in religious, moral, social and political attitudes, as well as those dividing the generations [11, p. 94]. Therefore, in an attempt to find the sources of the axiological system of young people, we should recognise the impact of other educational environments, including schools, peer groups, institutions and organisations, as well as increasingly intense processes, such as the europeanisation of our society, the commercialisation of culture, influence of mass media and the commonly encountered risks [25, p. 9–30]. This paper tries to determine the scope of influence of the family environment on the axiological sphere of young people.

The issue of the family is very popular, as evidenced by numerous studies on the subject. It may seem that the authors usually focus on different aspects. Hence, there are numerous and repeated examinations of the positive areas of a family operation, the functions and models the families fulfil. It is also possible to notice the focus on family crisis, its conditions and effects on the functioning of the young generation. These issues are of interest to many theoreticians and researchers. They rely on a variety of theoretical constructs, taking into account the interaction, structural-functional, situational, institutional, and other trends [2; 12; 10]. From the perspective of this paper, the most interesting are the pedagogical and psychological contexts of the family. This is justified by the author's cyclical research on the dynamics of changes in the value systems of the representatives of Polish society and the conditions of the values recognised by the young generation [26; 27].

One can hardly disagree with the thesis that the system of norms and values preferred by the young generation depends on the quality of the family environment. The key issue is the ties between the generations present in the family structure. However, a careful observation of the quality of life of contemporary families proves that a modern family encounters numerous difficulties in functioning, many families fail to cope in the new conditions, and consequently, the fulfilment of the functions entrusted to it is hampered, which results in the inefficiency of this educational environment. Understanding the family as a system imposes a set of norms, principles and various measures on it, so that its coherence is maintained. The family system has its own specific features (integrity, circularity, equifinality, equipotentiality, ability of homeostasis and morphogenesis); it formulates its own goals, means of satisfying needs and functioning in society [16, p. 9, 11–16; 18].

Over the centuries, the image of the family, its models and functions have changed [24, p. 696–697]. It is believed that the current understanding of the family seems to be too narrow and does not take

into consideration its new forms. It also raises the question whether there is still a family at all. Given the different sociological positions, the term "postmodern family" appears, encompassing all permutations and combinations of its members [12, p. 53].

The current reality is often characterised in terms of changes. There are few elements of our lives that function today as they did in the past. It also applies to the family. Even if the overall dimension of the changes is positive, the transformation taking place within the family often takes on a traumatic and deeply erosive character. It should be stressed with concern that this causes, among other things, a crisis of moral values, disillusionment, loss of the sense of making things happen, fear of the future, emotional disorders, sense of helplessness. Sudden and profound socio-economic changes have become a carrier of social trauma, and they still strongly determine the quality of family life and the resolution of various problem situations [13, p. 1–12]. Families have changed and new forms of a family life have emerged. These include LAT relationships (Living Apart Together, cohabitation), homosexual, polygamous, reconstructed families, those with an unclear structure (patchwork family), mixed, open, childless, unmarried motherhood or monoparental examples. The distinguished forms of quasi-family life differ from the traditional understanding of the family and entail the creation of alternative forms of family life. One example can be cohabitation understood as a universal form of family life, which allows for building mutual relations without formal obligations and the need to have children. [17, p. 16–17]. Researchers of the family are looking for reasons for its transformation. The causes of family transformation include emancipation of women in different spheres, differentiation of norms and traditional values as well as individualisation and autonomy of family members. When proper functioning of the family is disturbed, it is difficult to build relationships and bonds between family members. Families are unable to cope with situations that generate crises and to overcome crises perceived or experienced as unbearable events or situations. These situations deplete personal resources and affect people's defence mechanisms [14, p. 159]. In the context of numerous reasons causing crisis situations, and thus deeply affecting the proper functioning of the family, it is necessary to underline the incompatibilities or loss of value, discrepancies in goals and in the understanding of social roles by individual family members. [14, p. 162].

In view of the above considerations, it seems justified to evaluate the coherence of value systems between the older and younger generations within the family. The research findings may become the basis for characterising the quality of life of a modern family in comparison with the quality of life of previous generations and for determining the directions of family transformation. It is worth noting that despite the generally-experienced collisions related to the quality of family life, both family and marriage are still the values highly esteemed by the Polish people [7, p. 91–96; 12, p. 253; 4, p. 21–22; 30].

2. STUDY ASSUMPTIONS, GOALS AND ISSUES

This research should be considered as an exploratory and explanatory study. The research procedure was carried out in 2017, and is included in the author's own cyclical research series, conducted since 1994 to the present day [25; 26; 27]. This paper presents those items which relate to the search for consistency between the youth's value system and that of their parents, and which supplement the data previously published [28, p. 174–188]. The research was conducted among the students of vocational and general secondary schools and their parents in the Świętokrzyskie region in Poland. The data obtained made it possible on one hand to capture the similarities and differences in the group of young people and their parents, and, on the other, to assess indirectly the influence of the parents' value system on the value system of their children. Understanding the young generation's value systems opens up perspectives for predicting young people's activity in various aspects of life, and provides a basis for planning social life forms. In this sense, the research carried out has also practical value [27]. The essential study problem was expressed by the question "*To what extent can one determine the coherence of pupils' and their parents' value systems?*" This problem was further detailed in the form of questions about correlations between the value systems of both groups of respondents, and

about the diversity of the socio-educational context in relation to the value systems of youth and their parents. The research assumptions were based on the procedures developed by Mirosław J. Szymański and Milton Rokeach.

2.1. OPERATIONALISATIONS OF NOTIONS

The study included several groups of variables: 1) explained changes (10 groups of values defined by means of the questionnaire "100 Sentences - 100 Opinions" by Mirosław J. Szymański, and two lists of values (terminal and instrumental), distinguished by means of the Milton Rokeach's Value Survey, 2) explanatory (individual variables and social characteristics: gender, age, occupation, job seniority, place of work, place of education, level of education, place of residence), and 3) contextual (recognition of mutual relations between the surveyed communities: children - parents). This group also includes control variables for the purpose of self-evaluation of own study – CCI (certainty of response index), i.e. assessing the consistence of the provided replies with own opinions (as percent, in the range of 0-100%).

First of all, the questionnaire "100 Sentences - 100 Opinions" was used. This is a study tool, developed by M. J. Szymanski. This tool contains 100 different views, which the respondents were asked to address in scope of 10 groups of values: pro-social, family, educational, material, cultural, civic, recreational, affiliate, work-related, power-related.

The respondents replied to each sentence in the questionnaire using a five-point scale, choosing one of five options: a) I agree strongly, b) I tend to agree, c) I don't know, I don't have an opinion, d) I don't really agree, e) I definitely disagree. These answers express: a) strong approval, b) moderate approval, c) ambivalence, d) mild rejection, e) strong rejection [23, p. 132–133]. The questionnaire is adapted to statistical calculations, but also enables qualitative analyses [22, p. 136]. Given that certain views may have become somehow obsolete, some modifications have been made in the content of the opinions, to which the author of the tool granted his consent [27, p. 71–72].

The study also employed Milton Rokeach's Value Survey (RVS), adapted into Polish by Piotr Brzozowski [3, p. 527–540]. Milton Rokeach assumed that the total number of human values is small and amounts to several dozen, the values are arranged in a system, all people have similar values, the values come from culture, society and its institutions as well as from human personality [3, p. 527–540]. Value Survey allows determining the so-called regulatory power of a particular value. The higher the position of a given value in relation to the others, the greater is its influence on human behaviour and more frequent are the behaviours related to that value. In order to measure the relative importance of the values, Milton Rokeach distinguished 18 terminal values and the same number of instrumental values, thus creating independent scales: terminal values (TV) - supra-situational objectives of human life, and instrumental values (IV) - general approaches adopting the nature of the means to implement the terminal values. The statistical study (the SPSS statistical package was used) involved the data from 1055 students and 627 parents, of which 479 complete parent-child pairs were constituted. These pairs contributed to the implementation of the main study problem, i.e. assessing the consistency of parents' value system with that of their children.

2.1. VALUE CHOICES OF STUDENTS AND PARENTS ON THE BASIS OF THE "100 - SENTENCES - 100 OPINIONS", BY M. J. SZYMAŃSKI AND MILTON ROKEACH'S RVS SCALE

Conducting cyclical research on the values recognised by the younger and older generation has provided rich observations, which will be used here for comparison with the results obtained in 2017. It also creates an opportunity to decide on the change or stability of the youth's and adult's value system in the context of changing socio-cultural conditions. Even a preliminary analysis of value consistency by means of measurement using the "100 Sentences - 100 Opinions" questionnaire in students and their parents proves the correlation in 10 value groups. There is a fairly high similarity in the value systems that can be presented based on the assessments of parents and their children ($R_{\text{Spearman}; N=10}=0.697$) – Table 1.

Students (N=1055)		relations	Parents (N=627)	
M	Value type		Value type	M
0.92	Allocentric	←→	Allocentric	0.74
0.59	Prosocial	←→	Prosocial	0.71
0.55	Pleasure	↗↘	Work	0.62
0.49	Work	↖↗	Family	0.50
0.43	Power	↖↗	Education	0.47
0.32	Family	↖↗	Power	0.44
0.27	Education	↖↗	Cultural	0.33
0.18	Civic	←→	Civic	0.28
0.14	Cultural	↖↗	Pleasure	0.22
-0.28	Material	←→	Material	-0.30

Tab. 1. Differentiation of acknowledging the values according to the "100 Sentences - 100 Opinions" questionnaire (by median) students - parents.

Key: - order in the category by average value assessment index, descending

The data indicate that the studied groups differ in terms of the analysed values. The parents of the examined students form a different group from their children primarily in terms of recognising *pleasure* values - they regard such values less than their children do, compared to other examined values. It is also observed that parents prioritise *work*, *family*, *educational* and *cultural* values, in comparison to their children. Family values, analysed with particular attention, ranked fourth in the parents' group and sixth in the students' group. While this is not a significant difference (by two positions on the scale), it still seems worth emphasizing. Quite similar results were obtained in the past studies. At that time, in the category of so called pairs: parent-child, family values were much more appreciated in the subgroup of parents (fifth place) than in the subgroup of students (seventh place) [25, p. 171].

It should be noted that despite the differences in the position of individual value groups in the order of values, young people and their parents consider family values very important, just like they did in the past. Though it is not a leading position, it still remains a source of satisfaction, especially that both young people and adults are quite critical as regards the assessment of indicator sentences representing this particular group of values. The visible differences in acknowledging individual values, including family values (mean score) result, as it should be assumed, from the age of the respondents and the different life experiences. Therefore, the appreciation of the family as a place of retreat in difficult life situations and obtaining help from the loved ones is more valued by the older respondents. Similar references are observed with regard to educational, cultural and work-related values. Differences in the assessment of these values seem obvious and require no extensive explanation.

students	Me	M		parents	Me	M
safety of family	4	5.3	↔	safety of family	2	3.8
health	4	5.5	↔	health	2	4.7
respect	7	7.7	↔	wisdom	6	7.3
mature love	7	7.9	↔	respect	7	7.2
true friendship	7	8.0	↔	true friendship	7	8.1
wisdom	7	8.1	↔	peace in the world	8	8.7
freedom	8	8.2	↔	mature love	8	8.9
pleasure	10	9.7	↔	national security	8	9.0
peace in the world	10	10.0	↔	freedom	9	9.2
equality	10	10.1	↔	internal harmony	10	10.2
national security	10	10.1	↔	equality	11	10.8
sense of accomplishment	11	10.5	↔	social recognition	11	11.0
comfortable life	11	10.8	↔	pleasure	11.5	10.8
internal harmony	11	11.0	↔	salvation	12	10.8
exciting life	12	10.9	↔	sense of accomplishment	12	11.0
social recognition	12	11.3	↔	comfortable life	14	12.5
salvation	13	12.1	↔	exciting life	14	12.9
world of beauty	14	12.9	↔	world of beauty	14	13.3

Tab 2. Differences in the terminal value systems, as per RVS, in the student population (N=1055) compared to parents (N=627)

Key: - on a theoretical scale from 1 to 18, where 1 is the first, most important rank
 - Me – median, M – mean of ranks after rounding
 - in the order specified in the RVS questionnaire

Both students and parents demonstrate a similar order of values (relative to median) within the terminal values. Correlation is clear and high. The shifts occur in adjacent places in the value system: the first and second places in both groups are held by the values of *family safety* and *health*, the last place is occupied by the value *world of beauty*. A similar sequence of values, and thus a great resemblance between the studied groups, is found in instrumental values, as shown in Table 3.

students	Me	M		parents	Me	M
ambitious	6	6.8	↔	loving	5	6.3
loving	6	7.1	↔	honest	6	6.6
honest	6	7.4	↔	ambitious	6	7.0
responsible	8	8.2	↔	responsible	6	7.0
loyal	8	8.5	↔	cultural	9	8.8
clean	9	9.2	↔	helpful	9	9.0
cultural	9	9.2	↔	considerate	9	9.0
considerate	9	9.5	↔	loyal	9	9.3
brave	10	9.5	↔	brave	9	9.8
intellectual	10	9.5	↔	intellectual	10	10.1
helpful	9	9.7	↔	independent	10	10.2
independent	10	9.9	↔	composed	10	10.4
composed	11	10.7	↔	obedient	11	11.1
with broad horizons	11	10.8	↔	clean	11	10.2
logical	11	10.8	↔	logical	11.5	10.7
efficient	12	11.0	↔	with imagination	12	11.7
with imagination	12	11.0	↔	with broad horizons	12.5	11.5
obedient	13	11.8	↔	efficient	13	11.6

Tab. 3. Differences in the instrumental value systems, as per RVS, in the student population (N=1055) compared to parents (N=627)

Key: - on a theoretical scale from 1 to 18, where 1 is the first, most important rank

- Me – median, M – mean of ranks after rounding

- in the order specified in the RVS questionnaire

Just like with terminal values, the results presented by means of the scale of instrumental values also show similarities as well as differences in the recognition of values in both groups of the respondents. From the standpoint of these analyses, the identical high appreciation for the value of *safety of the family* is worth emphasising. Moreover, as in the case of the "100 Sentences - 100 Opinions" tool, the higher appreciation of the indicated value is noted in the parents' group (M=3.8), than in the youth group (M=5.3).

The obtained assessment indicators of the particular values clearly demonstrate that younger and older respondents appreciate the human qualities relating to the value of *responsible* equally. The average scores in the group of students and parents are M=8.2 and M=7.0 respectively, which allows to place this value quite high on this scale. In both groups, this value holds fourth position on the scale. It is therefore a highly esteemed value, often associated with the value of *freedom*.

In summing up the obtained hierarchies with the use of M. Rokeach's Value Scale, it should be stated that the leading positions are: *loving*, *ambitious*, *honest* and *responsible*, with slight shifts in both groups. This result corresponds to the results of the "100 Sentences - 100 Opinions" tool by M. J. Szymański, which is evidenced by the highest positions awarded to allocentric and pro-social values. The greatest differences in value assessment by adults and their children are observed in relation to the following values: *clean* (higher appreciation in the group of students – M=9.2, parents – M=10.2), *obedient* (higher appreciation in parents – M=11.1, students – M=11.8), *helpful* (higher in parents – M=9.0; students – M=9.7). The result obtained (consistency of parents' and their children's value systems) is further confirmed by additional analyses of accuracy of opinions [27, p. 180–18].

The above statements are supplemented by the analyses of the respondents' reference to selected indicator sentences, which represent family values. Examining respondents' references to the evaluated statements will allow for confirming the actual consistence of the youth's and their parent's opinions

with regard to the family values. The subject-matter literature contains numerous evidences of how important the quality of life in the family is, including a wide range of conditions that form the basis for the construction of life perspectives by the young generation and for shaping the attitudes, beliefs and aspirations of the youth [27, p. 180–186]. The implementation of values in the family is comprehensive, uncontrolled and spontaneous. It is based on a spiritual and biological bond, and the incorporation of the most valuable values cultivated in the family is fostered by an atmosphere of closeness and the quality of bonds between individual family members [5, p. 36; 9, p. 182].

There is no questioning the fact that the family as a social structure is undergoing constant changes. These changes concern both the family's structure and the functions it fulfils. Family size has shrunk to a small one, which in turn deteriorated the bonds and contacts between the family members. The functions and tasks entrusted to the family are also performed in a different way; currently they are not attributed to a given gender. Growing autonomy and individualism has led to a weakening of the parents' and grandparents' authority. P. Sztompka argues that individualism is related to the marking of the existence of human beings, who, regardless of their environment and external influences, pursue their own goals. A person is endowed with status and permanent rights, both as an individual and as a member of a given society, influences his or her life, and having various life patterns to choose from, takes sole responsibility for his or her achievements and failures [20, p. 579]. A special manifestation of individualism is the observed behaviour of young people, who use their rights to choose and to live freely in various forms of activity. They break away from adult control. This is also noted by our respondents, but nearly half of them do not agree with the statements: *"Family today is not what it used to be before; it is increasingly more evident that family members are becoming strangers to one another"* (53% students and 57.3% parents), and *"It is increasingly common for a family to set a bad example for children"* (62.6% students, 62% parents). When assessing the quoted opinions, it is worth noting a fairly large group of younger and older respondents who have no specific opinion on the subject (one in ten respondents). Though the obtained indicators are not very high, they suggest that parents make great efforts to ensure that their children have favourable conditions for psycho-social development. They also understand that attention to being close to a child, right emotional interactions and proper dialogue create valuable ground for children to become mature.

At this point, it is worth reiterating after J. Mariański that at present one can see a model of a post-modern family that is adequate to the conditions in which we live. It is characterized by its complexity, plurality of its forms, lack of compulsions concerning the role of individual members; instead, one observes the negotiability of own expectations [12, p. 51]. Although the proposed standpoint of sociologists sets the framework for contemporary families, including the Polish ones, it does not always mean neglecting family responsibilities. This is reflected in the assessment of particular views. And so, the vast majority agree more or less strongly with the statements: *"In difficult life situations, family is a place where you can find help and care"* (82.8% of youth and 87.1% of parents) and *"The nicest moments in life include time spent with the family"* (72.7% of youth and 79.4% of parents). The acceptance of the above views proves that disturbances in the functioning of the family, commonly formulated and experienced by many people, do not translate into how the family is perceived by the examined youth and their parents. The respondents claim that the family remains the environment where the needs are met and the foundations for acting in the future are constructed. The respondents prove the thesis formulated by the psychologists that the feeling of belonging - in this case to a family - is an essential resource determining the proper development of a young person and creates potential for the next stages of life. This is because it happens from the first moments of life and enables development in every sphere, constructing one's own person, acquiring the basis for the realization of parental and professional functions [19, p. 85]. The parents' behaviours and positive emotions expressed by them are also important, as they become an essential basis for the emotional development of children. Such resources affect the adaptive functions and enable a better quality of life [6, p. 300–319]. They also foster creativity, development of thinking and problem-solving [8, p. 87–100].

Both the young and the older respondents also express their appreciation of parents' efforts and contribution to preparing children for adult life. They recognise their contribution to the goals of

upbringing, their ability to discover and build their own self and efforts to ensure their success in life. They express high approval for the view that *"People's behaviour reflects how they were brought up in the family"* (75.6% of youth and 79.2% of parents).

While most families face significant difficulties, students find in it the necessary potential to equip children with the essential basis for good functioning. Despite a commonly observed phenomenon of dysfunctionality, which also affects Polish families and is of serious importance for the realization of care, educational and economic functions, more than half of the respondents disagree more or less strongly with the following views: *"The importance of the family is constantly diminishing, as more and more of life affairs are resolved outside it"* (55.4% of youth and 57.9% of parents) and *"It is increasingly common for a family to set a bad example for children"* (62.6% of youth and 62.2% of parents). In the study participants also expressed much hesitation about these controversial views, with as many as one in six respondents having no definite opinion on the subject. When examining parents' opinions on all views representing a group of family values, it is important to stress the consistency of referring to those views. Parents demonstrate a strong position that the family continues to play a significant role in the development of the young generation. A separate question is to what extent parents consider and evaluate their own upbringing decisions, and whether they fully understand the family's responsibilities, including, for example, opposing family disintegration and even dysfunctionality under current conditions [10, p. 88]. The complexity and difficulty in solving these problems by parents is evidenced by their ambivalent attitude to many views on the family.

Of all the assessed statements, the one causing most difficulties was: *"Mothers who raise children while on parental leave should be treated everywhere as if they were working"*. In this case, young people express the greatest hesitation (almost every fifth person surveyed), which is probably related to the lack of experience in this area. However, 64.5% express stronger or weaker approval of such statement (approval in parents – 76.9%).

Looking at the overall assessment of the indicator sentences representing family values, it is evident that the respondents - young people and their parents - express high appreciation for the views representing family values. However, these evaluations take into account the change in the model and the scope of family functions as an upbringing environment. Still, it must be clearly stated that a significant part of the respondents (especially young people) does not have a well-founded opinion on these issues. The number of the respondents expressing ambivalent attitudes grows with the decline of the rank of views concerning this group of values on the ten-degree scale.

3. CONCLUSIONS

While summarising the considerations on the recognition of values by young people and their parents so far, it should be stressed that both research groups are quite similar in relation to the values included in the study. The first positions in the young people's and their parents' axiological systems are held by the *allocentric* and *prosocial* values. This is also confirmed by the appreciation of the value of *"true friendship"* and *"mature love"*. It is beyond doubt that these values make it possible today to establish close and rewarding relationships that are extremely helpful to the sense of security and recognition. It is particularly satisfying to note that these values, in line with Rokeach's concept, fall within the scope of central values, which implies their greater durability [3, p. 527–540]. Thus, they are part of values that do not yield to the passage of time, and form a solid basis for human behaviour. This is evidenced by their high position recorded in author's previous studies [25, p. 170–202]. Furthermore, the studies prove that the participants in both research groups perceived the *civic* and *material* values as least important. According to the classification by S. Ossowski, these values are still regarded as "solemn" and "festive" [15, p. 88–93], while the reference of the respondents to views representing the indicated values clearly reflect the general moods towards these areas of reality. It should also be stressed that the main difference between the order of values in younger and older respondents is the position of *pleasure* values in it. These values are placed by young people at the top of the value hierarchy, and they close the list in the group of parents.

With regard to the estimated consistency in the parent-child pairs on the basis of the M. J. Szymański's questionnaire, it is stated that the different views of the studied groups concern the *pleasure* values (lower recognition by parents), as well as those *related to work, family, educational and cultural* ones (higher recognition by parents) [27, p. 216–217]. Similar situation is observed in the results obtained using M. Rokeach's Value Scale. This provides solid grounds for concluding that there is coherence between the value system of parents and the value system of their children.

It is also important to highlight a rather moderate acceptance by the respondents of the views representing family values. This is the outcome to reflect upon. Over the recent years, the recognition of a family as an important place in the development of each family member has increased significantly [26]. Yet, young people in particular, still refer to the family with reluctance, criticising the various areas of the family's life, and they do not hesitate to point out the factors that disorganise the life of this community. They also clearly indicate their expectations of the family and, as can be anticipated, construct their own visions of the family. In general, it must be stated that the obtained sequence of values has a flattened character, as was assumed. The distance between particular values is insignificant. Also, there is no evidence of clear individual differences in the preference for the values tested. The material obtained confirms greater stability rather than variability of youth's and parents' value systems. Although there are some changes in the order of values, they are not clear enough to suggest that the hierarchy of values and reference to family values of younger and older respondents has changed significantly over the years.

The results with regard to the meaning of the family as a source of the young generation's values somewhat undermine the common theses about the little impact of family socialisation on the development and upbringing of the young generation and the loss of the family's basic duties. As argued by J. Mariański, there are numerous behaviours that weaken mutual relations and destroy bonds (e.g. divorces), but still the family is a value that is experienced, appreciated and desired [12, p. 60]. The author also claims that the transformations taking place in the European family are an important ground for the transformation of the Polish family, which can be manifested in the future by widely disclosed moral and cultural orientations, radically different from those of previous decades. Current moral and cultural orientations are articulated by individualistic understanding of freedom, moral relativism and a hedonistic lifestyle. In post-modern societies, traditional marriage and family models are losing their importance [12, p. 61]. This entails upsetting young people's conscience, ambiguities in their system of values and inconsistencies in their understanding of goals [22, p. 135]. This is confirmed by the results obtained in the course of the study, presented selectively in this paper. The research observations should be considered important from the perspective of implementing the educational process within the family and estimating its outcomes. Regardless of the adopted concept (convergence or classical universalism), it is necessary to determine both endogenous and exogenous factors [18, p. 237–238]. The contents and corresponding educational methods used for the purpose of intergenerational communication should also be reconsidered. This is a particularly justified and urgent step in view of the trends observed in ageing societies, including the Polish one.

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Мариола Войцеховска. Сім'я як джерел формування аксіологічної системи молоді: когеренція між системою цінностей батьків і дітей. *Журнал Прикарпатського університету імені Василя Стефаника*, **7** (1) (2020), 144–155.

У роботі обґрунтовано значення родини як освітнього середовища для формування ціннісної системи молодого покоління. Автором представлено результат циклічного дослідження цінностей молодшого та старшого поколінь у Свентокшиському воєводстві у Польщі. Дані дослідження стосуються опитувальної експертизи "100 вироків - 100 думок" Мірослава Дж. Шиманського та шкали цінності Мілтона Рокеаха. Згідно результатів дослідження виявлено значну схожість аксіологічних систем для обох груп респондентів. Порівняння результатів досліджень трьох етапів дослідження (1994, 2003 та 2017 рр.) доводить, що аксіологічні уявлення як у молодого, так і у старшого покоління є більш постійними, ніж змінними. Зважаючи на це, перші позиції в аксіологічних системах молоді та їх батьків займають алоцентричне та просоціальне значення. Це підтверджується також оцінкою цінності "справжньої дружби" та "зрілої любові". Без сумніву, ці цінності сьогодні дозволяють встановити тісні та корисні взаємини, які надзвичайно потрібні для відчуття безпеки та визнання. Крім того, дослідження доводить, що учасники обох дослідницьких груп сприймали громадянські та матеріальні цінності як найменш важливі. У роботі досить помірковане сприйняття респондентами поглядів, що представляють сімейні цінності. Зокрема, молоді люди все ще ставляться до сім'ї з неохотою, критикуючи різні сфери життя родини, і вони не соромляться вказати на чинники, які дезорганізують життя громади. З'ясовано, що вони чітко вказують на свої очікування сім'ї та, як можна передбачити, будують власні бачення сім'ї. Хоча в порядку цінностей є деякі зміни, вони не є достатньо чіткими, щоб припустити, що ієрархія цінностей та посилення на сімейні цінності молодших та старших респондентів за останні роки значно змінилися. Результати щодо значення сім'ї як джерела цінностей молодого покоління дещо підбивають загальні тези про незначний вплив сімейної соціалізації на розвиток та виховання молодого покоління та втрату основних обов'язків сім'ї.

Ключові слова: узгодженість системи цінностей, сімейні цінності, соціалізація, молоде покоління.