



Communication in the family and the system of values of young people in late adolescence

Komunikacja w rodzinie a wartości młodzieży w okresie późnej adolescencji¹

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Abstract: Communication in the family performs a series of vital functions. It enables the transfer of information and the acquisition of knowledge, fosters bonding and reinforces relationships, and helps in the creation of one's own self-esteem and identity. It also serves the purpose of transfer of patterns of social functioning and the system of values. The purpose of this paper is to show a relationship between preferred values and an assessment of communication in the family of origin. The study covered 200 respondents aged 17 to 23 years. In the study, the Short Schwartz Values Survey (SSVS) and the G Scale (communication) were applied from the Olson Family Adaptability and Cohesion Evaluation Scale (FACES). Analysis of the results shows that the respondents who assess communication in their family best assign importance to values such as benevolence, tradition, conformity, and security. K-means cluster analysis allowed to specify three concentrations of the respondents, of which the communication in the family is assessed best among the persons who belong to the second cluster for which the most characteristic are the highest results related to preference of the values connected with conservation, openness to change and self-transcendence. Female respondents assess communication in their families better than men. They also choose values that are connected with self-transcendence. The men, on the other hand, prefer values connected with self-enhancement, mainly power.

Keywords: adolescence, communication, family, values

Abstrakt: Komunikacja w rodzinie spełnia szereg istotnych funkcji: umożliwia przekazywanie informacji i zdobywanie wiedzy, sprzyja budowaniu więzi i umacnianiu relacji, pomaga w budowaniu poczucia własnej wartości i tożsamości. Służy również przekazywaniu wzorców funkcjonowania społecznego oraz systemu wartości. Celem tego opracowania jest ukazanie związku pomiędzy preferowanymi wartościami a oceną komunikacji w rodzinie generacyjnej. Badaniem objęto 200 osób w wieku od 17 do 23 lat. W badaniach zastosowano Krótką Skalę Wartości Schwartza (SSVS) oraz skalę G (komunikacja) ze Skali Oceny Rodziny (SOR) D. Olsona. Analiza wyników badań wskazuje, że osoby najlepiej oceniające komunikację w swojej rodzinie duże znaczenie przypisują takim wartościom, jak: życzliwość, tradycja, przystosowanie i bezpieczeństwo. Analiza metodą k-średnich pozwoliła na wyróżnienie trzech skupień badanych, spośród których najlepiej komunikację w swojej rodzinie oceniają osoby wchodzące w skład skupienia drugiego, dla którego charakterystyczne są najwyższe wyniki dotyczące preferowania wartości związanych z postawą zachowawczą, otwartością na doświadczenie oraz przekraczaniem siebie. Badane kobiety lepiej oceniają komunikację w swoich rodzinach, niż mężczyźni. Częściej również wybierają takie wartości, które wiążą się z przekraczaniem siebie. Mężczyźni z kolei preferują wartości związane z umacnianiem siebie, głównie władzę.

Słowa kluczowe: adolescencja, komunikacja, rodzina, wartości

Introduction

Adolescence is a period of intensive physical, mental, social, and spiritual development that should result in maturity and the readiness to pursue an independent life. The formation of the system of values is an important aspect of development at this stage, and the

ability to develop a concept of one's own life based on the adopted system of values is recognized as an expression of maturity (Oleszkowicz, Senejko, 2013). The system of values plays an important role in the creation of one's identity since, on one hand, it is connected with a possibility to build a social and a religious identity while, on the other hand, it also

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fosters approval from the persons or groups who are important for a given individual. The participation of an individual in various areas of activity connected with internalization of values constitutes a foundation of mature personality (*ibidem*).

The hierarchy of values of young people is characterized by the influence of „the social time in which an individual lives and the environment in which the individual grows“ (*ibidem*, p. 242). Family is the basic environment where an intergenerational transfer of values takes place. Family values are internalized by the mechanisms of modeling, imitation, and identification (*Czerwińska-Jasiewicz, 2020*). Significant persons transfer information concerning a preferred system of values and the ways of realization of one's own beliefs to their children. Such values are copied, imitated by their children, and as time goes by, they are internalized as their own. In the period of adolescence, cultivation of the system of values is closely connected with a cognitive development. The development of formal reasoning allows for better evaluation of norms and values that were internalized in childhood (*Santi, 2020*). A critical review of the content of the values acquired in the past takes place, along with their coordination with personal needs (*Vasilets, 2015*). Based on the values most regarded, adolescents create concepts of their own life, with an important role of self-education and autocreation in addition to emulation and identification (*Czerwińska-Jasiewicz, 2020*). Personal values cultivated in adolescence may have an impact on the long-term cognition, behavior, health and mood (*Yasuma, Watanabe, Matsunaga, Nishi, Kawakami, 2019*). *Bojanowska and Piotrowski (2018)* demonstrate in their empirical studies that there is a connection between preferred values and the feeling of mental well-being, and they claim, among others, that the lack of a clearly specified system of values may be a source of such problems as the sense of emptiness and the nonsense of life.

However, teenagers' vulnerability to influence, a need to excel and non-conformity conduce to adoption of such values and norms of behavior that are far from standards, often without a sufficient insight (*Santi, 2020*). Therefore, it is important that at this stage, a young man had an access to points

of reference which can include his parents and the family. Adults' duty is to pursue cultivation of a harmonious, valuable person, capable of doing the right things. It is fostered by an authentic communication between parents and the child, that leads to recognition of adolescents' needs and results in creation of a development of personality through supplying patterns of behaviour and relevant values (*ibidem*). An adolescent's perception of the way of communication in the family will influence his perception of parents' orientation and values, as well as will have impact on his readiness to internalize them. The aim of this study is to recognize a relationship between the assessment of communication in the family and the values preferred by the young people.

1. Communication in the family

According to V. Satir, „communication is the most powerful factor that determines the type of relationship with other people and one's own development“ (*Satir, 2000a, p. 56*). It enables, among others, the transfer of information, the acquisition of knowledge, the definition of the feeling of self-esteem, and the building of relationships with others. It creates the social world of the man and has an impact on quality of life (*Adamczyk, 2013*). It is also a key factor of the child's attachment to his family and community (*Vaccari, Marschark, 1997*). „Communication is a basic element of both a correlation between members of the family and their subjective sense of intimacy“ (*Laursen, Collins, 2004, p. 339*).

Communication skills are acquired in the process of interaction with others. Basic knowledge of the surrounding world is acquired through the „communication of the child with people who care for him since birth“ (*Satir, 2000a, p.56*). Family is the first system of social communication.

Many books have been written about how communication in the family should look like to facilitate the optimum functioning and development of its members (cf. *Bandler, Grinder, Satir, 1999; Bradshaw, 1994; Hogg, Blau, 2015; Satir, 2000a; Satir, 2000b*). They focus on formulation of precise, understandable and unambiguous messages, attentive listening,

construction of statements in a form of „I” messages, respect to one’s own limitations and the limitations of other people, or avoidance of communicative barriers, such as: judging or criticism. Due to the framework of this paper, it is impossible to summarize all textbook instructions related to correct communication. We will focus only on the results of research related to communication in the family.

The studies on communication in the family have been pursued in various strands. The first one comprises the search for communication patterns and building relationships among family members, and their developmental changes. The quality of communication in the family is connected with the individual development of its members (Harwas-Napierała, 2015), so an analysis of communication patterns shows that the relations in families raising adolescents will be different from the families with small children. It is acknowledged, among others, by Laursen and Collins (2004) who devote their scientific considerations to a specific character of communication between parents and adolescents. Researchers discover that difficulties in communication with adolescents are not the effect of the adolescent’s inability to talk, but the result of the changing nature of their relationship with parents. The growing autonomy of teenagers changes the patterns of experience and perception of privacy and responsibility, as well as self-exposure. There is a growing discrepancy related to their opinions about intimacy and the nature of the relationship between parents and their offspring. An exacerbated conflict and a lower level of intimacy constitute an integral part of the quest for independence. Additionally, Harwas-Napierała (2015) discovers that a difficult process of transformation of relationships between parents and adolescents is reflected in a transformation of communication into a more symmetrical one with decreasing participation of nonverbal communication and increasing importance of verbal communication.

The second strand of research concentrates on a comparison of the quality of communication in various types of families. Researchers are especially interested in the families of unorthodox construction: one parent families, broken and reconstructed ones. Furthermore, comparison of communication

quality in complete families and one-parent families may lead to the conclusion that the structure of the family is not as determinant as the competence and the gender of the respondents. In the studies conducted by Koprowicz, Gumowska and Piotrów (2018), no differences are found in the evaluation of communication by adolescents raised in complete families or by single parents. However, the differences appear between men and women - men being more critical in the assessment of communication. Furthermore, adolescents raised by single mothers and tested by Napora (2013) were, to a similar extent, as happy with their communication as young people raised in complete families, but girls assessed that communication better than boys. However, Gwiazdowska-Stańczak (2018) obtained opposite results: adolescent boys evaluate their communication in the family and communication with their mothers better than girls, which is explained by the author of the study by the social and cultural changes that encourage an increase of defiance among girls and their more intensive involvement in virtual relationships, as well as by a tendency to create an idealized picture of their future families, which, as we may expect, is to foster worse assessment of a traditional extended family as not so ideal.

Researchers are also interested in looking for variables which determine communication and for the effects of defective communication in the context of the development of individual persons. Proper communication in the family promotes the development and maintenance of family integrity, the resolution of conflicts, and the transfer of values. It also constitutes a pattern of communication for children raised in a given family (Braun-Gałkowska, 2010). Banes and Olson (1985) found that families with effective communication between parents and teenagers assess family cohesion better, along with its adaptive capacity, and are generally more satisfied with the family life. Open communication fosters development of skills and strengthening of the feeling of self-esteem of children, supports independence and autonomy and leads to pursuance of new developmental tasks (Napora, 2013) and cultivation of the emotional intelligence (Błażek, Kaźmierczak, 2009). It also has a preventive importance: it fosters

conformity of young people (Steinberg, 2001) and is regarded as a factor which prevents addiction and crime of juveniles (Thoyibah, Nurjannah, Smarni, 2017). The study by Radochoński (2007) on the relationship between family relations and criminal behavior demonstrated that the families of notorious offenders are characterized by a lower level of communicative skills than the families of the respondents from the control group. Teenage culprits of electronic aggression declare substantial difficulties in communication with their parents (Bernacka, Pufal-Struzik, Zieja, 2019). Proper communication between parents and the child prevents externalizing behavior of children (Davidson, Cardemil, 2008). Consequently, the quality of the relations between parents and teenagers and the style of communication in the family constitute important predictors of a success of the therapy of externalizing disorders of young people (Clark, Shields, 1997). Relationship between communication in the family and mental disorders of children and youth was also researched. In longitudinal studies, Brière, Archambault and Janosz (2013) admittedly do not confirm the influence of communication with parents on instances of

depression symptoms among teenagers. However, they find a reverse direction of the relationship between these variables - the symptoms of depression disturbed the way of communication of adolescents with their parents.

Communication is an important tool for socialization. It enables a transfer of patterns of behavior and a cross-generational transmission of values (Jezierska-Wiejak, 2013; Lewandowska-Walter, 2014).

2. The S. Schwartz Theory of Basic Values

Values are related to what is important for an individual, what excites, draws attention, fosters involvement or the sense of identification (Nowak, 2011). Values bring clues related to the choice of a mode of conduct and the human behavior adequate to a situation (Wojciszke, 2011). They form aspirations, life plans, and they channel human actions connected with realization of their needs, reaching selected objectives and even the objects which are valuable for a given

Table 1. Ten basic values of the S. Schwartz model (1992)

Value	Defining motivational goal	Exemplary items
Power	Social status and prestige, control or dominance over people and resources	Authority, wealth, controlling others, social power
Achievement	Personal success through demonstrating competence according to social standards	Success, ambition, and admiration for one's abilities
Hedonism	Pleasure, sensuous gratification	Pleasure, enjoying life, fun, spoiling oneself
Stimulation	Excitement, novelty, and challenge in life	Exciting life, adventure, risk, daring
Self-direction	Independent thought and action—choosing, creating, exploring	Creativity, freedom, independence, curiosity
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and nature	Social justice, equality, wisdom, world peace, protecting the environment
Benevolence	Preservation and enhancement of the welfare of people with whom one is close	Helpful, caring, loyal, supportive
Tradition	Respect, commitment and acceptance of traditional and religious customs and ideas	Respect for tradition, humility, devoutness, modesty
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others or violate social norms	Following rules, obedience, honoring parents and elders
Security	Safety, harmony, and stability of society, relationships, and self	Family security, social order, cleanliness, avoiding danger

Source: Schwartz, Rubel-Lifschitz, 2009, s. 172.

person (Okoniewska, 2019; Wnuk, Marcinkowski, 2010), at the same time playing a significant role in the motivational structure (Wnuk, Marcinkowski, 2010).

The concept of values is used by representatives of philosophy, pedagogy, sociology, and economy, dealing with them from different points of view and taking into consideration their various conditions, including individual and cultural ones, and defining them in a way specific for a given discipline. Schwartz and Bilsky (1987, p. 551), in their survey of the literature, describe five qualities that are shared by definitions of values and which are: „(a) concepts or beliefs, (b) about desirable end states or behaviors, (c) that transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance”. The authors (*ibidem*. p. 551), by treating values as beliefs, define them as „a cognitive representation of three types of universal human requirements, such as biological based needs, social interaction that organizes human relationships, and social and institutional requirements related to the well-being of a group and its survival”. These requirements motivate people to act. Consequently, Schwartz (1992) defined values as general, trans-situational motivational goals which constitute leading vital principles. Therefore, motivational goals help to diversify basic human values (*ibidem*).

Diverse types of motivational values are deduced from five universal human requirements. Initially, Schwartz and Bilsky (1987) proposed a model with seven different motivational goals: enjoyment (fun), maturity, pro-sociality, conformity, achievement, self-direction, and security. That model was later modified by the addition of three subsequent types of values, such as: tradition, power, and stimulation. In that model, Schwartz (1992) replaced a pro-social attitude with benevolence, joy with hedonism, and maturity with universalism.

S. Schwartz (*ibidem*) indicates two superior dimensions of the types of values: self-enhancement vs. self-transcendence; openness to change vs. conservation. Therefore, 10 types of values are divided into four groups: self-transcendence (benevolence, universalism); openness to change (self-direction, stimulation, and partially hedonism); self-enhance-

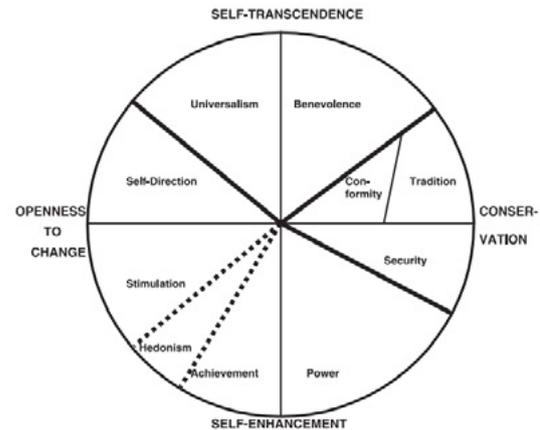


Fig. 1. Schwartz's model of relations between values (1992). Source: Lindeman, Verkasalo, 2005, p. 171.

ment (power, achievement, and partially hedonism); conservation (security, conformity, tradition) (cf. Ciecuch, 2013). These values are included in a circle model (Fig. 1), in which the types of values are positioned next to each other and are interrelated (compatible and similarly valued), unlike the opposing ones, which are situated opposite each other. Consequently, a high assessment of the values of the specific type means, at the same time, rejection of the opposite values (e.g. a high assessment of security leads to a low assessment of self-direction and vice versa). Moreover, Schwartz and Rubel-Lifschitz (2009) demonstrate that the study of a relationship of values to attitudes and behavior does not require distinguishing of individual values, but their types, which consists of several interrelated values.

That model is modified again in 2012 when Schwartz, Ciecuch, Vecchione, Davidov, Fischer, Beierlein, Ramos, Verkasalo, Lönnqvist, Demirutku, Dirilen-Gumus, Konty adopt jointly nineteen values (Ciecuch, 2013).

Ciecuch, in reference to three above mentioned universal human requirements, finds that the man, as a member of a community, must distinguish these needs and their implementation during the process of communication. „Due to cognitive development, the man constructs cognitive representations of such requirements (needs) as values or goals, for the specification of which appear the terms in the language learned by a child” (*ibidem*, p. 53). He adds, that the cultural transmission which channels the

human motivation and needs, is a specific language which expresses motivation, and the needs of an individual are ancillary to the actions specified by social requirements.

The values are transferred in the process of upbringing (Furmanek, 1995), mostly by a verbal stimulation such as: conversation, persuasion, formulation of orders and prohibitions, their justification, but also by approvals and reprimands (Skrzypniak, 2001). It is astonishing, that in the bulk of studies related to communication in the family and creation of values, it is so difficult to find reports of the research connected with the relationship between these two variables, although it may seem obvious, that the family communication is the factor which cultivates the development of the system of values of children and young people.

3. Method

The purpose of the presented study is to specify a relationship between the evaluation of communication in the family and the values of young people in the late adolescence.

The following research problems were specified:

1. Is communication in the family connected with the values declared by young people, if so, in what way?
2. Do women and men in the late adolescence differ in their assessment of communication in the family?
3. Do women and men in late adolescence differ in their preferred values?

The following hypotheses were formulated in connection with the questions below:

H.1. Evaluation of communication in the family is positively correlated with a choice of values connected with self-transcendence and conservation. It is difficult to justify this hypothesis on the basis of the research done so far. However, by reference to psychology of education, we can say that in the process of education (raising), parents transfer onto

their issues information referring to preferred values on the basis of which young people create their own hierarchy (Czerwińska-Jasiewicz, 2020). At the same time, the values preferred by adults (for example, connected with respect for other people or tradition) will determine their way of communication, including also construction of a specific style of communication in their own families. We can assume, that the persons for whom tradition, security, benevolence or universalism are vital determinants of action, will realize these values also in the way of their communication, among others, by showing respect for their interlocutors, respect for their needs and different opinions, cordiality in reference to other people, and this, in turn, will result in the way such communication is assessed.

H.2. The women respondents evaluate communication in their families better than men. Justification of such a hypothesis confirming this relationship comes from results of the research done by Napora (2013) and Koprowicz, Gumowska, Piotrów (2018).

H.3. The women respondents prefer the values connected with self-transcendence and conservation, while men with self-enhancement. This hypothesis is based on a stereotypical treatment of community as an ingredient of womanhood, but agency as a feature connected with manhood, and on the results of research which confirm such differences (Wojciszke, Mikiewicz, 2003). Also Ciecuch (2013) demonstrates in his research that in a group of high school and university students, women attribute more importance to such values as: benevolence, universalism, security, while men attribute more importance to power.

The variables controlled in this research are: gender, assessment of communication in the family, the values declared by young people.

The following tools were used in the research:

1. Family Evaluation Scale - A Polish adaptation of D.H. Olson's FACES-IV (Margasiński, 2013). The questionnaire consists of 64 statements that allow family evaluation of the functioning of the family on eight scales: balanced cohesion,

disengagement, enmeshment, balanced flexibility, rigidity, chaos, communication, and satisfaction of family life. Due to the character of this study, the analyses included only the communication scale (FES G) understood as „an ability of positive communication used by a given partnership or a family system” (*ibidem*, p.15). The author of this tool treats communication as one of the key dimensions of family functioning, emphasizing that it determines the family consistency and flexibility (*Banes and Olson, 1985*). Attentive listening, an open and honest manifestation of one’s own emotions, needs, and opinions, clear formulation of messages, and respect for the interlocutor facilitate the construction of closeness and the ability to adapt (*Plopa, 2004*). The scale of communication consists of 10 items that respondents refer to using the scale from 1 to 5. The reliability of the scale expressed with the Cronbach’s alfa coefficient is 0,92.

2. The Short Schwartz Value Survey (SSVS) – an abbreviated version of the Schwartz Value Survey (*Schwartz, 2003*). The respondents assess importance of each of the ten types of values specified in the classical model, such as: power, achievement, hedonism, stimulation, self-direction, universalism, tradition, benevolence, conformity, and security. The names of the values are presented together with their descriptions (*Lindeman, Verkasalo, 2005*). An assessment is made on the basis of the scale from -1 (the value in contradiction to my system of values), through 0 (unimportant), up to 7 – the most important value. The values included in the questionnaire comprise four groups of values serving the purpose of: self-enhancement (power, achievement, hedonism), self-transcendence (benevolence, universalism), openness to change (stimulation, hedonism, self-direction) and conservation (security, conformity, tradition) (*Kozłowski, 2017*). The coefficient of convergence of SSVS with the original scale of values elaborated by Schwartz (SVS) is 0,96, which demonstrates their congruence (*Lindeman, Verkasalo, 2005*).
3. The research included 200 respondents, 139 women, and 61 men. The survey was carried out among late adolescents, high school students, and first-year undergraduate students. The age of the subjects was 17 to 23 years and the average age was 19,4; the standard deviation is 1,26.

The survey was performed in groups. In secondary schools, it was organized with the permission of the principal during classes, while undergraduate students filled out questionnaires during lectures. During the survey, respondents could get additional instruction from assistants.

4. Results

The first stage of the analysis was to check whether the assessment of communication in the family is in a significant correlation with the values preferred by the young people. These relationships are presented in Table 2.

Statistically significant positive correlations occur between the evaluation of communication in the family and the preference for benevolence (concern of the well-being of others), tradition (respect for customs and conviction that traditional culture and religion serve an individual, humility, acceptance of one’s role in life, respect for tradition, religiousness), conformity (containment of actions, inclinations and impulses that could be harmful to someone or that could not be liked by others and that violate generally approved social norms, benevolence, obedience, self-discipline, respect for parents and elderly people) and security (security, harmony and social stability, stability of relationships with others, and personal stability). High assessment of communication in the family is in a positive correlation with all types of values which constitute conservation and benevolence, which were earmarked in prosocial values specified as self-transcendence, but not with universalism. Conservation and self-transcendence (one’s own interest and one’s own good) are the groups of values that are placed close to each other in the circle model (Fig. 1), showing their mutual correlation and the possibility of co-occurrence

Table 2. Correlations between the evaluation of communication in the family (FES G) and the values selected by the young people (n=200)

	mean	SD	Correlation coefficient (r)	p
power	3,096	1,829	-0,101	0,158
achievement	5,020	1,170	0,126	0,076
hedonism	4,333	1,544	-0,064	0,369
stimulation	4,268	1,503	0,078	0,275
self-direction	5,141	1,467	0,079	0,269
universalism	4,914	1,544	0,126	0,077
benevolence	5,449	1,448	0,216	0,003
tradition	4,364	1,847	0,183	0,009
conformity	4,146	1,696	0,172	0,015
security	5,434	1,360	0,184	0,009
self-enhancement	12,469	3,375	-0,043	0,547
self-transcendence	10,313	2,651	0,202	0,004
conservation	13,813	3,574	0,201	0,004
openness to change	13,682	3,495	0,045	0,533

(Schwartz, Bilsky, 1987). All types of the values which constitute their superior dimension in the group of conservation are linked with the evaluation of communication in the family. The better the estimation of communication, the more importance is attributed to order, self-limitation, and openness to changes. In the case of the group of values connected with self-transcendence, such a relationship was found only in the case of benevolence.

The subsequent stage of the analysis focused on determining the concentrations of the respondents who preferred specific groups of values. K-means cluster analysis helped to determine three clusters, which is presented in Fig.2. Descriptive statistics for each cluster was presented in Table 3.

The first cluster included 85 persons (of which 74,11% were women) with average results related to the preferred values connected with conservation and self-transcendence, however, with the lowest results in the surveyed group related to the values opposite to them, connected with openness to change and self-enhancement. The second cluster comprises 78 respondents (including 69,23% women) characterized by the highest results as to preferences for all specified groups of values, and the respondents of this group are characterized by a balanced high

preference for conservation and openness and a low preference of self-transcendence (although the highest of all groups). The third cluster comprising 37 people (59,45% women) is characterized by the lowest results among the respondents in the selection of values related to conservation and self-transcendence, moderate preferences for values related to openness to change, and values related to self-concentration, one's own interest and well-being at the same level as in the case of people included in the second cluster. The preferences of the respondents for the groups of values in this concentration are in accordance with the Schwartz circular model.

Analysis of variances for independent tests resulted in confirmation of differences among clusters determined due to preferred values and assessment of the level of communication in extended families. These correlations are represented in Table 4.

The statistical analyses show, that the respondents in cluster 2 evaluate communication in their families as the most beneficial, while the respondents from cluster 3, as the least beneficial. Consequently, we may draw a conclusion that the open, direct and constructive communication in the family fosters development of persons who are benevolent in re-

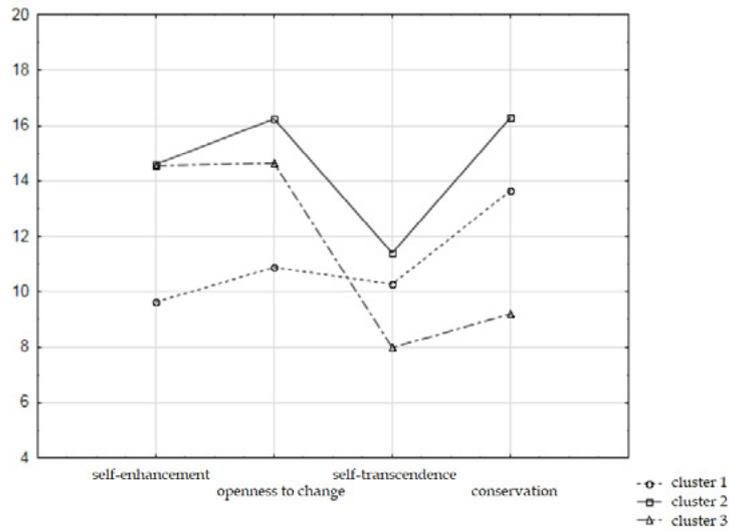


Fig. 2: The clusters of the respondents specified as the groups of preferred values.

Table 3. Descriptive statistics of the clusters specified for the groups of preferred values

Group of values	Cluster 1		Cluster 2		Cluster 3		F	p
	mean	SD	mean	SD	mean	SD		
self-enhancement	9,612	2,449	14,589	2,098	14,567	2,339	114,36	0,001
openness to change	10,970	2,419	16,256	2,259	14,621	2,928	100,83	0,001
self-transcendence	10,271	2,372	11,285	1,767	7,972	3,411	25,41	0,001
conservation	13,647	2,539	16,282	2,433	9,189	2,777	98,02	0,001

lations with others, open to new changes, but at the same time protect their security, among others, by respect to tradition.

The last stage of the analysis of the research results was to check whether there were any significant differences between men and women as to assessment of communication in the extended family and the values recognized as significant. The results are shown in Table 5.

The female respondents assess communication in their families better than the male respondents. The difference reached a satisfactory level of statistical significance.

Among the values assessed by the respondents as the most important were security and benevolence, then self-direction and achievement, while

Table 4. Evaluation of communication in the family in three clusters of persons tested - results of the analysis of variances

	mean	SD	F	p
Cluster 1	36,647	9,694	1,529	0,041
Cluster 2	37,782	8,994		
Cluster 3	34,324	7,937		
Total	36,660	9,158		

power was the lowest assessed type of values. In the groups of values, the least preferred values are those connected with self-transcendence. These results are corresponding with the ones obtained by Ciecich (2013).

Table 5. Significance of differences between men and women in the tested variables

Variable	Women (n=139)		Men (n=61)		t	p
	mean	SD	mean	SD		
communication in the family	37,727	9,585	34,229	7,632	2,751	0,007
power	2,842	1,779	3,721	1,818	-3,199	0,002
achievement	4,986	1,142	5,082	1,229	-0,537	0,592
hedonism	4,259	1,496	4,475	1,639	-0,915	0,361
stimulation	4,223	1,465	4,328	1,589	-0,454	0,650
self-direction	5,237	1,380	4,934	1,642	1,347	0,179
universalism	5,151	1,313	4,367	1,868	3,383	0,001
benevolence	5,669	1,288	4,918	1,646	3,478	0,001
tradition	4,504	1,674	4,082	2,163	1,495	0,136
conformity	4,230	1,687	3,984	1,698	0,950	0,343
security	5,619	1,236	5,066	1,559	2,684	0,008
self-enhancement	12,093	3,146	13,328	3,691	-2,420	0,016
self-transcendence	10,748	2,399	9,213	2,973	3,865	0,001
conservation	14,165	3,383	13,131	3,914	1,896	0,059
openness to change	13,676	3,379	13,639	3,737	0,069	0,945

Discussion, conclusions

Values are acquired through interpersonal reactions (Bilsky, Schwartz, 1994), and their transmission is part of the socialization process (Lewandowska-Walter, 2014). Due to the long term impact, the family is a specific environment of cultivation of the child's values (cf. Barry, Padilla-Walker, Madsen, Nelson, 2007; Hillaker, Brophy-Herb, Villarruel, Haas, 2008; Knafo, Schwartz, 2003; Lewandowska-Walter, 2014; Róg, Orzechowska, 2004; Szymczyk, 2009). The patterns of communication which are specific for a given family constitute a tool by means of which parents transfer culture values, norms and interpretation patterns to their children (Kreppner, 1996). By observation of significant adults and by communication with them, the children learn certain behavior, norms, patterns of conceptualization of the reality and then internalize them, building their own hierarchy of the

values (Lewandowska-Walter, 2014; Rozenbajger, 2017). Lewandowska-Walter (2014) suggests that the impact of family members on the transfer of values may be more important than extrafamilial factors. Based on the literature survey, she discovered that the similarity of children to their parents in terms of values appreciated in the family might result from social and cultural influences, a direct or indirect transmission of parental values in the process of raising, internalization of the values that rule family life by children, and the level of identification of the family with the community. Among the factors responsible for development and acceptance of the values by the child in the family, a specific social and context has to be emphasized (e.g. the family status) (*ibidem*), conformity of both parents and children and their parents as to the level preference of values, parental attitude towards children, bonds and the quality of relations in the family (Szymczyk,

2009) or the attachment style (Kozłowska, 2010). Internalization of the values presented by parents is high in the families in which the relationship with children is warm and cordial, forms of control, and methods of educational influence are adequate (Rostowska, 2001), including properly formulated requirements, bans, expectations, and persuasion. The consistency of the family system and its flexibility, treated as openness to structural changes, may have an impact. Supportive parental relationships (the time spent together, emotional and instrumental support, intimacy), the accuracy with which adolescents find expectations and the values of their parents and constructive communication foster acquisition of pro-social values by the young people, which in turn is connected with formation of their pro-social attitudes (Barry, Padilla-Walker et al., 2007; Hillaker, Brophy-Herb et al., 2008; Knafo, Schwartz, 2003).

In the presented research, it was assumed that a positive assessment of communication in the family was correlated with a choice of values related to self-transcendence and conservation. The hypothesis was confirmed – the analyses demonstrate that the better the respondents assess communication in the family, the higher are their preferences of the values included in the self-transcendence and conservation. Such results demonstrate that young people who assess communication in their families best, are more eager to accept more conservative values according to social norms that accentuate someone else's well-being over their own. The evaluation of communication in the family is positively correlated with conformity, tradition, and security, i.e., all types of values which constitute a group of values related to conservation. However, as to the dimension of self-transcendence, a correlation of a satisfactory statistical significance was reached only for benevolence. It seems that the high estimation of communication in the family fosters preferences of the values connected with such relations as: rendering assistance, protectiveness, support, loyalty, but is not connected with universal values related to social justice, equality, ecology. A possible explanation of this differentiation are cultural conditions connected with acquisition of values in relation to age. The study by Ciecich (2013) demonstrates that benevolence is one of the

most preferred values in the group of young people aged 17-23, while preference for universalism is, next to power, the lowest in the group of high school students, and it starts to increase after the age of 21. The average age of the young people participating in the research was 19,4, so we can agree that many respondents did not reach the age in which such values become more important..

Confirmation was also found for the hypothesis formulated as a presumption that women evaluate communication with their families better than men. It corresponds with the results of the research done by Hillaker and his co-workers (2008), Napora (2013) and Koprończak, Gumowska and Piotrowski (2018), which confirm better assessment of communication in the family by adolescent girls than boys. These discrepancies can be explained by a specific character of development of girls and boys in the stage of adolescence, on the one hand, and by differences in their functioning, on the other.

During the period of adolescence, boys demonstrate stronger tendencies to manifest their individuality and autonomy (Obuchowska, 1982) that foster accumulation of conflicts with parents and can lead to deterioration of communication with them. Furthermore, it is emphasized that girls are more likely to accept points of view of other people than boys, and this ability allows them to communicate more effectively (Harwas-Napierała, 2006). The study demonstrates that the evaluation of family relationships by young people, including communication, is relatively persistent, especially in the group of respondents with high self-esteem and a positive evaluation of relations with their parents (Kreppner, 1996). In such cases, vital is not only the content of the message transmitted by parents, but also its form (Lewandowska-Walter, 2014).

The third hypothesis presented in the research under consideration assumes that women prefer the values from the category of self-transcendence and conservation, while men, the ones which are connected with self-enhancement. The results allowed for a partial confirmation of this hypothesis: young women prefer the values connected with self-transcendence (statistically significant in reference to both types of values included in that group – benevolence

and universalism), and men the values connected with self-enhancement (statistically significant as to power). The dimension: conservation and openness to change does not differentiate the respondents, however, women significantly differ from men as to their preference of security. These results are in accordance with the results obtained by Schwartz in 1992 and the subsequent ones realized with Rubel-Lifschitz in 2009. They demonstrate that women attribute more importance to values such as benevolence, universalism, self-direction, and security, and men to power. For high school and university students, similar results were obtained by Ciecuch (2013). The difference between men and women as to preferred values may be explained by a specific character of socialization of genders. M. Zentner and O. Renaud (2007, cited in Lewandowska-Walter, 2014, p.73) claim that in education of girls, more importance is given to the transfer of values important for building relations with other people, and in education of boys, more attention is paid to the values connected with agency.

However, Schwartz and Rubel-Lifschitz (2009) say that the discriminative influence of gender on preferences connected with values is lower than the cultural influence. Studying the discriminative influence of gender on the preference of values, they took into account the variable of social equality of men and women. The obtained results allowed the authors to claim that „the greater the social, health, and employment equality of women and men (...) the larger the sex differences in power and benevolence values” (ibidem, p. 171). In countries where the equality of genders is higher, men attribute more importance to power than women, and much less in comparison with them, to the importance of benevolence. In the countries with less advantageous proportions of equality of genders, the discriminating impact of traditional expectations towards women and men on the importance attributed to values is relatively small (ibidem).

Since expectations towards young people are expressed in communication, and personal values of the young people in connection with these expectations constitute an important factor of pro-social behavior (Padilla-Walker, Carlo, 2007), it is quite likely that cultivation of the values coveted by parents, expressed

by warm, supportive family relations and a positive communication, may foster formation of social competences of their children (Hillaker, Brophy-Herb et al., 2008; Barry, Padilla-Walker et al, 2007). During the adolescence period, associated with the formation of identity and the planning of the future course of life, the hierarchy of values becomes a significant guideline that identifies the direction of actions. It helps to find yourself in a more and more complex reality and to build a satisfactory relationship. In western cultures, the transfer of values is more effective when children treat them as independently selected, not imposed (Rudy, Grusec, 2001). The authoritarian style of communication makes this process difficult. Therefore, the fact whether the young people accept the values transferred by their parents or reject them, to a large extent is connected with relations in the family, including communication which constitutes such relations. It leads to the situation that the cultivation of the system of values is a significant challenge not only for adolescents themselves, but also for their parents and tutors.

The presented research is limited by an intentional choice of the research sample. The research was carried out with the exclusion of people attending vocational schools and those who had already completed their education. Such a choice of respondents was justified by the possibility of accessing them, as well as by the construction of questionnaires whose completion required an adequate level of intellectual skills (which might not have been the case in vocational schools). A small group of men in the group of respondents, on the one hand, reflects the structure of the population where the sample originates; however, it does not give a full view, which could have fostered generalization of the research results. Despite such limitations, we hope that this study will inspire further empirical research into the connections between communication and preferred values.

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