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Dialog in creating the relationship between parent and child

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DIALOG IN CREATING THE RELATIONSHIP BETWEEN PARENT AND CHILD

Introduction. The essence of dialogue between parent and child

The dialogue is a key element of family life in upbringing sphere.¹ Asymmetrical situation is dominated, it means that adult person (parent, teacher) talks with a child, who is more sensitive, she/he has less knowledge, experiences and constraint range of concept, which he/she uses. Every subject engaged in dialogue take into attention on himself/herself and another person, her/his needs, experiences, and specific life situation. In dialog with child an adult person is in charge of dialogue, its sense, effect.² We shouldn't require them from child. So in this relations of responsibility for dialogue and another person is an adult person responsibility. He/she creates a dialogue sphere based on trust. He/she should has an awareness, that dialogue situation is created in relationship, at last he/she is responsible for a development of this relationships and for meeting and autonomy of every subjects engaged in relation. An adult person teach a child about dialogical attitude, attachment of deep trust-best relationships, when both subjects might "open," understand another person perfectly, and create of community.

In this form of dialogue a child should learn the creation of deep relationship and distinguish them from superficial one-dimensional and casual one. The child should want to acquire a new experiences, meets another people, and strengthens the knowledge with benefit of dialogue.

Dialogue is a itself value,³ but by means of this the children learn another values too, such as responsibility, the love of another human being, tolerance to another people behaviors, points of view, etc., and respect to another people and convictions of them.

Dialogue is a getting to symbiosis between engaged subjects.⁴ This is a consensus in commonly shared value and aims. Its subjects want to achieve solidarity and unanimity. It is a harmony between its subjects, this is a desire to creation of strong ties between them. It isn't a realization of dominated human need, which is a desire of humans being rights, arguments and points of view domination. It isn't where we don't listen another people, because we prepare our own statement then. It isn't admonition, interlocutor's refutation.

* Wyższa Szkoła Humanitas w Sosnowcu.

¹ J. Gara, *Od filozoficznych podstaw wychowania do ejdetycznej filozofii wychowania*, Wyd. Akademii Pedagogiki Specjalnej, Warszawa 2009; E. Dąbrowska, D. Jankowska, *Pedagogika dialogu. Dialog w teorii i praktyce edukacyjnej*, Wyd. Akademii Pedagogiki Specjalnej, Warszawa 2009.

² A. Szudra, K. Uzar (red.), *Personalistyczny wymiar filozofii wychowania*, Wyd. KUL, Lublin 2009.

³ J. Gara, *Pedagogiczne implikacje filozofii dialogu*, Wyd. WAM, Warszawa 2008.

⁴ U. Ostrowska, *Dialog w pedagogicznym badaniu jakościowym*, Oficyna Wydawnicza „Impuls”, Kraków 2000.

Dialogue is a conversation, when the listen of interlocutor, agreement to full statement, without interruptions, interpolations of our own views and beliefs, is dominated. In this article I describe a child as dialogue subject in family – his/her natural and closest community. In the first part of I dedicate to family as an environment serve the dialogue well or worse. The last part of article is devoted to child as a subject of dialogue.

Family as a space of dialogue realization

The family home, its atmosphere, cultivating emotions are the specific place. This place will be always in child's memory. This is a capital for all life of child.

Ewa Kumik claims that: "The family is a first and most important upbringing environments for a child. In this environment the child firstly meets another people, he/she firstly is in touch with another people and has his/her first experiences. The family determines, modifies and stimulates the child's development."⁵ The authoress adds in another place: „The relationships between child and parents are a fully source of experiences, in the base of its the child shapes his/her own attitudes to another people.”⁶

The family is the small social group. It consists of parents, children, grandparents and another relatives. The family is building on the bonds (marital, parental and another type of this). Every member of family play an important role (parent – mother or father; child – son or daughter; sibling – brother or sister). It is a special group – its member bonds shared emotions and experiences. This group cultivate a social tradition (the image of family) and create their own customs. The family want that their own bonds are strong, deep and permanent. Every member of family has his/her own duties and rights.⁷ Its member are bond mutually moral responsibility. Their feel autonomy. There are bond the love and mutually acceptance.⁸ For human being – the adult or the child – the reminiscences of family happiness are crucial. The concepts as family's home or happy childhood are mythical categories in our culture. But not every family (its construction, habits and values) is ideal space in context of dialogue development. Maria Przetacznikowa divides the family into families creating the positive upbringing atmosphere and families creating unfavorable upbringing environment.⁹

The dialogue is difficult in upbringing insufficient families. In this families the fear and parents domination over children are dominated. The parents think that they are most smart, and they achieve all over knowledge. This parent have a prepared, certain answer to

⁵ E. Kumik, *Rola środowiska rodzinnego w kształtowaniu przyszłej kariery zawodowej muzyka*, [w:] K. Denek, A. Kamińska, P. Oleśniewicz (red.), *Edukacja jutra. Aspekty edukacji szkolnej*, Oficyna Wydawnicza "Humanitas", Sosnowiec 2014, s. 193-194.

⁶ Ibidem, s. 197.

⁷ M. Ziemska, *Rodzina a osobowość*, Wyd. Wiedza Powszechna, Warszawa 1975; W. Okoń, *Nowy słownik pedagogiczny*, Wyd. Akademickie Żak, Warszawa 2007; Z. Tyszka, *Socjologia rodziny*, Wyd. PWN, Warszawa 2001; P. Kawula, J. Brągiel, A. Janke, *Pedagogika rodziny*, Wyd. Adam Marszałek, Toruń 1999; Z. Zaborowski, *Rodzina jako grupa społeczno-wychowawcza*, Wyd. Nasza Księgarnia, Warszawa 1980.

⁸ J. Rembowski, *Więzi uczuciowe w rodzinie*, Wyd. PWN, Warszawa 1979, s. 83.

⁹ M. Przetacznikowa, Z. Włodarski, *Psychologia wychowawcza*, Wyd. PWN, Warszawa 2014, s. 460.

every question.¹⁰ They think that they are able to solve every problem. In this type of family the adaptation to parents' conception of the world is the main task and duty of child. This child must toe the line the parents' will. In opposite to this the child attitude is constrained by the punishment. In this situation the child may feel the lack of parents' love or parents' aversion to contact with him/her. The parents do not enjoy child's trust in this type of family. The child feels fear and the relationship of dialogue is impossible because it requires love, acceptance and trust. In this type of family the child feels contradictory feelings. In one hand the child hears that family is the most important and especially value, the bonds of family are building on love and trust. And, the other hand, she/he not experienced this in his/her own family. As Maria Ziemska claims this type of family "creates the child's features as aggression, disobedience, quarrelsomeness, falsehood, robbery, the lack of positive feelings and anti-social behaviors."¹¹

The dialogue is difficult in families, when the lack of specific behavior model is dominated. In this type of family the clear rules aren't abided and the children grow up themselves. The parents do not pass homogeneous and coherent information to children. Parents are undecided and inconsistent. The child does not know what is permitted and what is not. In this type of "modern" family the parents sometimes think that they talk with children. In their opinion the child is a miniature of adult human being. The parents aren't strong-minded in dialogue with the child. They aren't able to take responsibility for the long-lasting shape of process of dialogue. In one conversation they convince child to specific view, and they in another conversation contradict themselves. In this type of family more and more conversations with child are carried on. But these conversations have a trait of "faked dialogue." The key functions of dialogue as: establish of truth, discover of coherent system of values are not fulfilled.

The dialogue in families, when the parents recognize their child as perfect, is equally difficult. The parents are uncritical towards their child. This type of parent respects his/her own child but he/she does not talk with him/her, does not teach him/her of autonomous solution of problem. He/she relieves the child of solving problem without child. In this situation the aim of dialogue, i.e. autonomy of child, is not realized. The child remains dependent on parents, she/he does not develop his/her own autonomy. The child is not able to make his/her own choices.

So, the certain family environment is needed to develop of dialogue. The dialogue is developed in family, when natural bond of love between parents and children is clear. The essential elements of dialogue, as: responsibility, emotional saturation and emotionality, are developed.¹² This type of family is based on kindness and trust. The parents encourage children to their own initiative, they develop and support the ambition of children. They clearly assign what is permitted and what is not. They assign the rights and duties. The upbringing process is based on the avoidance of domination, and the punishments are used sporadically, in specific situations, when child is the limit of acceptable behavior. The parents bring

¹⁰ A. Walczak, *Spotkanie z wychowankiem. Ku tożsamości ipse pedagoga*, Wyd. Uniwersytetu Łódzkiego, Łódź 2011.

¹¹ M. Ziemska, *Postawy rodzicielskie i ich wpływ na osobowość dziecka*, [w:] M. Ziemska (red.), *Rodzina i dziecko*, Wyd. PWN, Warszawa 1986, s. 190.

¹² J. Wilk, *Pedagogika rodziny*, Wyd. Poligrafia Salezjańska, Lublin 2002, s. 54-55.

up the child through persuasion. The dialogue is a basic upbringing method. The parents consider their own child as autonomic individuality. They attach the importance to empathy, the desire to understanding of child. As J. Tischner thinks: “[...] the first condition of dialogue is the ability to put in another person’s place. In this situation the compassion is not most important. The most important is acknowledgement that another person has his/her own right [...]. When I start a dialogue, I want to share another persons’ opinion – I want recognize it as my own.”¹³

In this type of family the dialogue is possible thanks to the parents accept the four type of attitudes which are separates by M. Ziemska – acceptance, co-operation, freedom and the recognition of child’s rights.¹⁴ The child is accepted because the parents accepts his/her as his/her is – along with his/her advantages and faults. The parents put love to child, they discover his/her needs and they want satisfy its. They accept the child’s own choices. They found that the choices of child would be another than his/her parents. The parents give a child the feeling of security and the feeling of satisfaction with his/her existence. The parents co-operation with child. They have a dialogue with him. They are interested in the child’s matter. They are engaged in the important matters for a child. The opinions of child are important for parents, as if its concern to family life. The parents take into account the child’s opinions. The dialogue is a pleasure for parents and children. The child trusts adults, he/she want co-operate with them. The child accepts the family duties and she/he want realize its. The child has a freedom which is matching to his/her age. The child enjoys the parents’ trust. The parents allow the child to autonomy. They are aware of child’s own rights. They accept this. They treat their child as a subject and they support child’s autonomy and emotionality. This type of family is a network of relationships. Their members are loyal and solid each other.

As M. Reut claims in family “[...] the dialogue specialists aren’t exist. In this relation nobody is instructed and nobody is liable to instruction. Dialogue is equality of its subjects.”¹⁵ It is important that the family cultivates its own specific upbringing sensibility. It is important that dialogue expresses indispensable intimacy between parents and children. The dialogue should be based on compassion, openness, respect and trust. The dialogue not must be the parents’ monolog or the form of “upbringing terror.” This type of dialogue is a form of upbringing. It prepares a child to appropriate using of his/her freedom, the express of love, to be responsible and independent. Then, the child is high-value individual. So, “The real happiness of child is a possibility to parents’ help, always when he/she is need of this.”¹⁶ Dialogue is realized in families when emotional and psychical bonds are strong, when the structure of values is strong and long-lasting, when the love is dominated. In this families, the friendship and trust are dominated. The children talk about their crucial affairs and problems openly.

¹³ J. Tischner, *Etyka solidarności oraz Homo Sovieticus*, Wyd. Znak, Kraków 1992, s. 20.

¹⁴ Quoted by: M. Plopa, *Psychologia rodziny. Teoria i badania*, Wyd. Oficyna Wydawnicza Impuls, Kraków 2011, s. 268.

¹⁵ M. Reut, *Pytanie – nauczanie problemowe – dialog*, [w:] J. Rutkowiak (red.), *Pytanie, dialog, wychowanie*, Wyd. PWN, Warszawa 1992, s. 197.

¹⁶ E. Kumik, *Rola środowiska rodzinnego...*, s. 197.

Conclusions: the child as dialogue's subject

Dialogue with the child is a gentle change of subject (child). The child strives for a change his/her behavior and attitudes. The dialogue isn't a pressure. In dialogue a child achieves a belief, what is good and what is bad. The parent protects the child from needless mistakes. The child is able to understand what is right and justice. So, the child develops in dialogue. Dialogue is based on empathy – to empathizing with subjective feeling of another person. Dialogue assumes that the both subjects – the parent and the child – are imperfect, incomplete, pursuing to development. It is so important because in dialogue the situation, which are difficult for child are considered. The ability of recognizing the child's problems is indispensable. This ability is the understanding and acceptance of child's arguments. In this mode the parent understands the autonomy of child. He/she learns as accepted his/her character and temperament. The child feels the adult's understanding. The relationships based on mutual trust is building. The child is accepted, loved and safety. In this relationship, in future the child will make an appeal to parents about help with pleasure.

The dialogue is a desire and ability of experienced and understanding another human being. The dialogue should be based on warmth, helpfulness and friendship. This type of relationship develops leniency and understanding. The dialogue is exchange of truth, plain things and opinions. It is openness of statements. The child in dialogue relationships needs a verbal acceptance of parent. He/she need to underline that he/she is important, valuable for parent. The child want feel, that he/she is appreciated by the adult. The parent should remember that in dialogue with child the listening must dominated under talking. The listening enables more sensibility to the world of child's experiences. It enables understanding of child's emotions. The child needs a certainty, that he/she will hear. Then he/she will safety and accepted. She/he want open and she/he must certainty that the parent not turns down his/her problems, that the parent will not criticizes and judge, but he/she will accept the child as he/she is. In dialogue the parent fully accept the child autonomy.

The dialogue in family is supplemented by emotions. It isn't only the verbal transmission of thoughts, but also it is the touch, a cuddle, and observation of reaction, and so on. The dialogue is also the acquaintance of emotional reaction of family's members. Its aim is knowledge about theirs feelings and sensibilities. It facilitates the deepen knowledge about child – his/her emotionality, predispositions, traits of character, abilities, attitudes and desires. In turn, a child in dialogue satisfies his/her need of love. The lack of its causes the discomfort feeling, unimportance or insignificance in adult' world. The lack of dialogue is often equivalent to lack of safety.

In this part of article I want to talk about some threats to dialogue's relationships in modern family.

The first threat is adult's conviction that he/she is a smarter, more experienced and more important than child. This conviction is crucial in dialogue relation. It could lead to destroy of dialogue's relationship. This is a view of J. Grzybowski. He claims that: „The only of often committed false of all over dialogue's references is sometimes subconscious desire

to change of another person – his/her attitudes, behaviors, and mode of experiences. It is result of deep conviction, that only I am right and I know the best.”¹⁷ The task of parent is not exposition of his/her superiority, but the openness to world of child’s experiences, concepts or imagines. The parent must remember, that child may using of his/her experiences, but the child may also claims that parent’s solutions are not good in concrete situation. So the dialogue’s relationships with child not constraints to ours knowledge about world record. In opposite, it is change of conviction. On the basis of its new dimension of information, experiences, advises is building and child is ready to use it in her/his own life. Dialogue is a development of two-subjective, and not parent’s role headship. Parent should notice that he/she may learn to child, in spite of the asymmetry between them is existed. The active parent’s attitudes is needed. He/she must notice, that child’s statements and behaviors are valuable. As R. Kwaśnica claims: “[...] the notice of most important and new things in collision of two different perspectives”¹⁸ is most important.

The second threat in dialogue’s relationships is bias in favor of “simulated dialogue.” The parent may lead this form of dialogue unconsciously. Then, he/she doesn’t know that his/her conversation with child isn’t a form of dialogue. This type of dialogue can be practiced by a child, who doesn’t want lead a dialogue with parent. Then the child agrees to adult’s propositions, but his/her aim is not a development of relationship, but a fast ending of conversation. In this situation the child may want create the apparent dialogical situation, then he/she feels the unequal of relationship. The second cause of this situation may be when child expresses dislike to conversation’s theme. This theme may be a difficult, non-attractive or not important for a child. The child may also has a false image of himself/herself. He/she may perceives himself/herself as not important for adults. Then he/she thinks that his/her owns opinion is not important.

The dialogical relationships, especially for older or young adult children, may be difficult by situation dominated in postmodern world, when every person may freely manipulate in her/his own identity. Then the child may be convinced of he/she may create of every identity, which is different in various situation. Then he/she confesses another set of values and opinions in every time. As J. Baniak writes this “is a distortion of individual identity. This makes difficult a dialogue with everyone. The true dialogue must be an immediate encounter, face to face, when both individuals show the true personalities. This dialogue is openness. In other situation, dialogue is impossible. Then it may be pretended or simulated.”¹⁹

The last threats is a language used by parent. Language – in J. Baniak opinion: “[...] tries understanding of another men, his/her own opinions, ideals, plans, dreams, expectations, grudges and claims, his/her body and spirit. The words, as the language’s tool, when are talked in appropriate situation, then it are in mind. It may be inspired,

¹⁷ Ibidem, s. 17-18.

¹⁸ R. Kwaśnica, *Ku pytaniom o psychopedagogiczne kształcenie nauczycieli*, [w:] Z. Kwieciński, L. Witkowski (red.), *Ku pedagogii pogranicza*, Wyd. Uniwersytetu Mikołaja Kopernika, Toruń 1990, s. 232.

¹⁹ J. Baniak, *Dialog w małżeństwie i rodzinie jako czynnik więzi i trwałości wspólnotowej*, „Poznańskie Studia Teologiczne” 2003, t. 14, s. 182.

brighten up, energizing, discover a different form of live, values' system. In other site, the world which are talked in inappropriate mode, moment, life's situation [...] may hurt, lead to disintegration, become a source of hate or jealousy, and even cause a pain."²⁰ The words should be building a dialogical relationship. It must have an unambiguous content, which will understanding in the same way by the every subjects of dialogue. So an adult in dialogue is a career, good ghost, the person who is friendly for a child. This is his/her authentic life situation.

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²⁰ Ibidem, p. 191.

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Abstract: In the article the author is interested in the dialogue as a peculiar format, i.e. the unequal relation between the parent and the child. It is peculiar dialogic relation, because in it only one subject – parent – is bearing responsibility. A family and its possibilities of creating of dialogue in accordance with standards of philosophy of the dialogue are a main subject of deliberations. Moreover the author takes care of the child as the special subject of the dialogue. In the final part of the article she has concentrated on impediments of the dialogue with the parent and the child. In the final part of the text she has concentrated on the child as the peculiar subject of the dialogue.

Keywords: dialog, child, parent, family

ZNACZENIE DIALOGU W WYCHOWANIU

Streszczenie: W artykule autorka podejmuje temat dialogu w specyficznej formule, tj. relacji nierównej między rodzicem a dzieckiem. Jest to specyficzna relacja dialogiczna, gdyż odpowiedzialność ponosi w niej tylko jeden podmiot – rodzic. Głównym tematem rozważań jest rodzina i jej możliwości tworzenia dialogu zgodnego ze standardami filozofii dialogu. Ponadto zajęto się dzieckiem jako szczególnym podmiotem dialogu. W końcowej części artykułu skupiono się na utrudnieniach dialogu między rodzicem a dzieckiem. W końcowej części tekstu skupiono się na dziecku jako specyficznym podmiocie dialogu.

Słowa kluczowe: dialog, dziecko, rodzic, rodzina