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THE FAMILY PLANNING IN THE AWARENESS OF UKSW STUDENTS IN WARSAW

Słowa kluczowe: planowanie rodziny, małżeństwo, socjalizacja pierwotna, wychowanie potomstwa

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Introduction

A family life and an occupational activity are two various areas for functioning of individuals. They constitute the environment, in which the man is spending the considerable part of its life. They are shaping individual development, as it is taking place in case of the original family and also constitute valid for spheres, in case of the procreative and work family in which they are being carried out individually and socially tasks¹. Family on account of one's universal character, legal location, individual and social significance, is an object of interest of the social policy, as well as many scientific fields which in the range of their main interests exactly are observing the family, as the basic group and social institutions². It is regarding psychology, pedagogy and sociology. Each of these fragments created its own definitions of the family propped with many examinations and observations. There are basic concepts closely connected with the family: the family ties, the marriage, diversifying families and the functionalism of the family³.

The realization of the procreative function in the family from time immemorial was subjected to the strong social control. Unwritten norms existing

¹ L. Golińska, E. Bielawska-Batorowicz, *Rodzina i praca w warunkach kryzysu*, Łódź 2011, p. 7.

² Cfr. Z. Kawczyńska-Butrym, *Rodzina. Koncepcje i przemiany rodziny*, in: A. Majchrowska (ed.), *Wybrane elementy socjologii*, Lublin 2003, p. 164.

³ Cfr. A. Giddens, *Socjologia*, Warszawa 2008, p. 195.

in corner cultural ranges have most often regulated the course of this sphere of the life. However over thousands of years having an offspring was explicit appointing the married couple. To the 19th century children were perceived as the property of parents⁴. Both in traditional societies as well as at the beginning of the modernization, the economic status of the family was connected with the number of children which constituted the cheap labour force⁵. The significance of having children is changing in the time when were established new religious ideas referring to the sphere of the family life, with the demographic latest trend and perceiving children as the economic value⁶. The presence of children in the family was functionally important from a point of view of the good of the household. Children were perceived as the cheap labour force which it was possible freely to have at its disposal⁷. In contemporary well-developed societies new models referring to the family life and spheres of the procreation are becoming established⁸.

Family is one of the oldest and closest for man social group being a primitive place of giving birth and bringing the offspring up⁹. Political and economic swings which took place in Poland caused also transformations being mirrored in a cultural, social, as well as sexual sphere with echo on the family life of Poles¹⁰. Transformations from the model of the pre-industrial family to the contemporary family were accompanied by various factors: historical, economic, social, cultural, religious and social¹¹. The progressing urbanization, the industrialization, increased social mobility, but next the development of medicine and prenatal cares caused the population increase in the world and new approach to the matter of the fertility¹². From one side the life expectancy is undergoing extending, whereas the number of children in the family fell off the other side, of what ageing societies are a consequence.

⁴ Cfr. I. Jaguś, *Od wielodzietności do bezdzietności? Przemiany w poglądach na posiadanie dzieci i ich uwarunkowania*, "Roczniki Socjologii Rodziny" XVI/2005: *Dylematy współczesnych rodzin*, p. 127.

⁵ Ibid.

⁶ Cfr. K. Slany, I. Szczepaniak-Wiecha, *Bezdzietność czy nowa wartość we współczesnym świecie*, in: K. Slany, A. Małek, I. Szczepaniak-Wiecha (ed.), *Systemy wartości a procesy demograficzne*, Kraków 2003, p. 155–156.

⁷ Cfr. Z. Barańska, *Rodzina w ludowych przysłowiach i pieśniach*, w: J. Komorowska (ed.), *Przemiany rodziny polskiej*, Warszawa 1975, p. 134–135.

⁸ Cfr. I. Jaguś, *Od wielodzietności do bezdzietności?*, p. 127.

⁹ Cfr. S. Kawula, *Kształty rodziny współczesnej. Szkice familiologiczne*, Toruń 2005, p. 5.

¹⁰ Cfr. Z. Tyszką, *Rodzina współczesna – jej geneza i kierunki przemian*, in: M. Ziemska (ed.), *Rodzina współczesna*, Warszawa 2001, p. 193–200.

¹¹ Cfr. P. Sztompka, *Socjologia. Analiza społeczeństwa*, Warszawa 2002, p. 392. The family is a basic cell in which the process of the primitive socialization takes place. According to the author: a "Socialization is processes, behind the agency, of which the individual is becoming a competent member of social communities".

¹² Cfr. I. Jaguś, *Od wielodzietności do bezdzietności?*, p. 127.

It is also time of new comprehending the family and values accompanying it¹³. Behind manifestations of this process researchers are pointing the pluralism of shape of living in the family, the transformation of the model of containing and the breakdown of marriage, as well as the generally understood new approach to attitudes towards the family and interpersonal contacts. In the context of above conditioning young people must seek their place out in the, qualitatively different new reality to reality well-known to their parents and for grandfathers. New standards drawn from the modern society in confronting traditional values, still handed over in many families, sometimes a feeling of being lost cause feeling loss of proverbial roots. And so the family is a primitive social group, which almost all people are experiencing at corner stages of the life, not depended of the cultural, territorial and historical diversity¹⁴. Young man, standing on the threshold of the adult life, who finishing the education on the highest level is entering the labour market, trying living independent very often must take difficult decisions which have influence for his future. In this period undoubtedly desires for fulfilling dreams, exciting rich running are additional aspects hampering the beginning of the independent living sociably lives what undoubtedly lasts many times versus for internal, biological needs of starting a family and giving the offspring rise to. This reflection will be an attempt to portray the opinion of students of the University of cardinal Stefan Wyszyński on the subject of planning to start an own family.

1. Preparing for living in the family in the opinion of students

Every man is turning up in the world in the certain determined environment. His representatives are enjoying considerable influence to it. Whom happening in the future depends largely on this first-born environment, with particularly from the level of his functioning. Young people in progress entire have a chance to attend in classes if they want sexual education or preparing for living in the family. About it their parents are making decisions. Material is supposed to acquaint children with the subject matter discussed in the Regulation of the Minister of National Education from 12 August 1999 "on the manner of the school teaching and the scope of contents concerning the knowledge about the sex life of the man, about principles of the conscious and responsible parenthood, with the value of the family, conscious of living in the prenatal phase and methods of the procreation included in the

¹³ Cfr. T. Biernat, P. Sobierajski, *Młodzi wobec małżeństwa i rodziny. Raport z badań*, Toruń 2007, p. 5.

¹⁴ Cfr. Z. Kawczyńska-Butrym, *Rodzina. Koncepcje i przemiany rodziny*, p. 163.

program base of the general education¹⁵. Then young people should get to know the psychophysical condition of the man in detail, various aspects associated with commencing co-existing, preventing the unplanned pregnancy, positively finally development of the man for the prenatal period to his natural death. Even though parents should play the main role in the forming of the sexual awareness of children, very often they are not able to do it for different reasons or talk about intimate subjects¹⁶. A school could become involved in this place and if not to replace parents at least it should assist the family in the forming of the awareness of children and teenagers. Understanding biological processes and sudden transformations which are occurring in the life of teenage children is crucial in the normal and safe development of the sexual maturity of the man. Since ripening of girls and boys much differs from himself whereas explaining typical manifestations of this process is bearing fruit with avoiding risky behaviour being able to cause an unwanted pregnancy or becoming infected with sexual illnesses. Moreover, making oneself aware in what way hormones influence functioning of the organism of the young man help to rationalize them¹⁷. Answers to questions in the questionnaire form will be an attempt of the verification real level of preparing for living in the family and internalizations taught family values during school education.

Table 1. Participation in classes preparing for living in the family

In your current education did you take part at the lessons preparing for living in the family?	Frequency	Of important per cent
No	19	19 %
Yes	81	81%
General	100	100%

Source: Drawing up based on own examinations.

Respondents, participating in examining on UKSW in the 81% during the current education have taken part at lessons about the pro-family and sexual matter of man. They were at the same degree men and women. In the large degree however children of fathers having averages and a higher education declared the participation at lessons, continuing the conscious transmission of the knowledge and cultures in the family. The domicile was also significant in relation to the involvement in classes educating young people in the sexu-

¹⁵ J. Szymańczak, *Wychowanie seksualne w polskich szkołach*, Warszawa 2002, p. 10.

¹⁶ Cfr. Z. Izdebski, *Seksualność Polaków na początku XXI wieku*, Kraków 2012, p. 717.

¹⁷ Cfr. A. Szlagowska, *Czynniki społeczne i kulturowe tworzące kontekst zewnątrz naukowy dla sformułowania i wprowadzania w życie programu antykoncepcji hormonalnej. Od Iwojny światowej do 1968 r.*, in: B. Płonka-Syroka (ed.), *Zjawisko antykoncepcji w perspektywie społecznej i historycznej*, Wrocław 2012, p. 75–77.

al sphere. Inhabiting country areas caused, that the low figure of respondents had had a chance to get such an education. Much believing persons or even faiths indifferent or undecided about issues, have more often declared the participation in classes than students not-believing. The declaration of practice of ceremonies and rituals of religious character also went hand in hand with the heightened involvement in classes of bringing up for living in the family.

In the United States of America is being developed the new idea of leading the new concept of sex education of young people. He is bringing up for the sexual abstinence as well as is broadening his knowledge about risked behaviour¹⁸. The program gave good results unexpectedly, moreover was admitted well by young people.

A sexual abstinence enjoyed the great interest in comparing with the time before the implementation of a program. During his preparations he constituted the alternative to the current program, however today is constituting the basis of the sexuality education of young people in America, aspiring to the development of character and personality of young persons¹⁹. That program was initiated experimentally in Poland in 2009 at a few chosen schools of Łódź.

Table 2. The development of the sexual awareness and preparing for living in the family

What step did these classes help you in the development of the sexual awareness?	Frequency	Of important per cent
They helped	15	20,0%
They didn't help	60	80,0%
No data	25	
General	100	100%

Source: Drawing up base on own examinations.

Among persons who took part at the lessons about the preparation for living in the family organized at the school, 15 respondents owe the development of their sexual awareness to them. 60 students noticed the lack of the effectiveness of those classes. Both women and men using takes-over of the sex education in their view didn't receive the tools needed for the development for the knowledge and the sexual awareness. Young people coming from full families assessed the program of classes much more critically than their friends coming from broken homes. Religious practice and the belief in God

¹⁸ Cfr. E. Kwiatkowska, *Nowa rewolucja seksualna?*, in: I. Rawicka (ed.), *Oblicza rodziny*, Szczecin 2012, p. 85.

¹⁹ Cfr. *ibid.*, p. 90–91.

have more often correlated with feeling increasing the sexual self-awareness. Atheistic persons and non-practising have more often declared the lack of any resulting benefits from classes.

In conducted examinations done by Z. Izdebski in 2005 young people very much positively expressed the need of attending classes in the scope of the sex education. On slightly women demonstrated the greater interest (81.3%) than men (75.7%)²⁰. In the same year of the person between 18–49 with year of age they called for discussing chosen issues as part of the sexuality education, their expectations showed themselves to be very extensive and multi-layered. Raising a tied subject would enjoy the great interest with the safe sex, with protecting oneself before infection with different diseases, next learning in what way to prevent pregnancy. Motifs which should appear in the course of the teaching it also: providing the knowledge about the psychophysical development of the man, teaching the respect to the second person, methods of caring about the success of the connection, abilities of resolving conflicts, the different approach towards sex and love at both of sex²¹. Listed areas of interests and needs are providing reflection with deepening the knowledge about conducting sexual classes and adequacies of presented contents.

Table 3. The development of the knowledge and preparing for living in the family

What step did lessons explain you these changes happening in the body of the woman and the man?	Frequency	Of important per cent
They explained	37	46,8%
They didn't explain	42	53,2%
No data	21	
General	100	100%

Source: drawing up based on own examinations.

Young people during the school education attended to lessons leading them into sexual world of the man. But, for the majority of asked persons (42 respondents) classes didn't explain in the sufficing way processes of happening changes in the body of the woman and the man. Only 37 students received such a knowledge and expanded its awareness concerning psychobiological changes stealing the man in the body. Slight differences of the reply were noticeable between men and women which better assessed it educational advantages of conducted classes. Persons coming from country areas whom fathers

²⁰ Cfr. *ibid.*, p. 725.

²¹ Cfr. Z. Izdebski, *Seksualność Polaków na początku XXI wieku*, p. 726.

have elementary education have more often demonstrated greater practicality of the knowledge. Classes didn't explain in the sufficient manner the psycho-biological processes for persons regarding the man oneself too atheistic or indifferent.

Table 4. The acquaintance of methods of monitoring of the fertility and preparing for living in the family

What step did these classes expand your knowledge about natural and artificial methods of regulating the fertility in and helped better to understand them?	Frequency	Of important per cent
High	16	20,5%
Low	62	79,5%
No data	22	
General	100	100%

Source: Drawing up based on own examinations.

On the class of preparing to live at the family pupils will get acquainted moreover with natural and artificial methods of regulating the fertility. Students asked about this issue almost in harmony assessed the quality of the knowledge get on classes low (62 persons). Only 16 of respondents got the knowledge being enough. Results are indicating the wrong way of the transmission and insufficient adapting material to the level of the pupils. Teachers in the insufficient way discussed contraceptive methods in the majority's of the women view. Slightly better assessed the course persons coming from the village and children from fathers with the elementary education. Persons coming from full than broken or incomplete families have more often declared the extension of the knowledge about methods of governing conceptions. The religious faith and the self-declaration didn't diversify the reply of respondents.

Respondents pointed at the low effectiveness and practicality of the class about the Preparation for the life at the family. The program is with the higher probability maladjusted to recipients, perhaps some issues insufficiently are clarified or into the too complicated way. As a result young people don't receive the established amount of material and don't know to the end of processes occurring in the human body and their effects. For them there are also strange issue from the scope of natural and artificial methods of controlling the fertility in the family. Above indicators can be a monograph on the program verification of the teaching and his more effective transmission for

young recipients. It is extremely important mainly on account of the fact that without appropriate knowledge about the sex life young people can take different risky behaviour being full into danger of infection with venereal diseases or unplanned pregnancies. It is area certainly half-baked in the whole process of teaching and bringing Polish young people up.

2. The engagement and the premarital cleanness

Before two people will decide to enter into marriage two sorts of behaviours between them must first of all take place as F. Adamski distinguishes – choice of the partner and the courtship²². Every of these behaviours has its cover and the established course depending on the of civilization circle and the type of the culture. They in Poland assume that women and men are making voluntary and like of unconstrained choice of the partner or the partner in the route which will acquaint second person and are running about of her account. Factors which largely influence choice of the partner for life according to Adamski are: “spatial closeness, neighbourhood, membership in the same local community, ideas of the perfect partner, imaginary his image, the image of own parents, as the model for future for the future spouse, aspiration to homogamy or of heterogamy, that is seeking the partner about similar or completely different social or personality features”²³. After choosing the partner a period of the courtship, that is a time of trying to win one’s favour eliminating the uncertainty, building confidence and strong emotion. During the “going out with oneself” a network of different emotional relations is starting joining future fiancés, and in case of the auspiciousness, partners can even make decisions about the formal engagement and possible preparations for the solemnization of a marriage.

Contemporary world offers new principles and customs concerning forms of the social life and the relation between partners. The past institution of the engagement was turned into the creature relying on being together, meeting, even joint inhabiting fiancées, but doesn’t always regarding the intention of the marriage strictly. Planning the marriage ceremony takes place more often than not only after the longer time, when partners acknowledge that sufficiently they got to know their habits and personalities well. Only then the engaged couple is gaining them more formal character, but intentions of the marriage are being revealed to surroundings. In our times the institution of the engagement is assuming the less formal shape, however cases of the more developed and traditional relation of fiancées exist. Cohabitations are more and more universal

²² Cfr. F. Adamski, *Rodzina. Wymiar społeczno-kulturowy*, Kraków 2002, p. 17.

²³ Ibid.

amongst young people which only with time are transformed into official matrimonies. Even though joint settling before the marriage ceremony is still not most universal in Poland now is gaining more and more supporters.

Table 5. The sexual abstinence as the value

Do you think that the premarital cleanness is a value desired in today's world?	Frequency	Of important per cent
It is a valuable value	27	35,5%
It isn't a valuable value	49	64,5%
No data	24	
General	100	100%

Source: Drawing up based on own examinations.

For the contemporary man the sex isn't already a taboo subject, is fortified with no moral, social or legal sanctions. In this sphere of the life a significant transformation took place in the course of decades. The premarital sex isn't alien to many young people, he is pleased with a big consent, what's more is also a way to check and getting to know one's partner. Frequently it is playing the key part in making a decision on the solemnization of a marriage. Sexual co-existing before the marriage ceremony isn't a desirable and valuable value in world in the opinion almost halves of those polled. Only for 27 persons it is a value, additionally 24 respondents didn't express their opinion. Out of important responses men have more often than women recognized the premarital purity as the value desired in today's world. Students coming from averages and larger cities to a considerable degree rejected the virginity. Atheistic and indifferent persons in their opinion didn't choose the sexual abstinence, similarly non-practising respondents of religious ceremonies did.

Table 6. Sexual abstinence as the value confessed

And whether the premarital purity is important for you?	Frequency	Of important per cent
Yes	32	43,8 %
No	41	56,2%
No data	27	
General	100	100%

Source: Drawing up based on own examinations.

Retaining the sexual fairness before the marriage ceremony is significant for 32 persons participating in the poll, but for the majority (41 persons) it

is unrecognized value. The resignation from the sexual abstinence is located in a personal profile of contemporary young man searching for impressions and experience on different fields lives, especially intimate. Turning over to this subject divided the community partially in supporters and opponents, in addition outlined marked differences didn't stay between sex. Therefore higher education of the father gives chance to the greater favour to the recognition of the value of the virginity. As similarly as in previous questions, coming from country areas has more often correlated with the positive attitude to the premarital cleanness. Students which were brought up in the full family disregarded keeping the restraint, as the value worth confessing. Out of atheistic persons all respondents rejected the sexual cleanness, similarly to non-believer persons.

Table 7. The engagement and the permanence of the marriage

Whether the period of the engagement is affecting next time of the connection and his permanence?	Frequency	Of important per cent
Yes	86	91,5%
No	8	8,5%
No data	6	
General	100	100%

Source: Drawing up based on own examinations.

In the Western civilization one of basic functions of the engagement is best acquainting oneself of ground floors and attempt of fitting two personalities for them to be able to cooperate as the marriage. A good training to the marriage ceremony is full swimming benefits from the improved agreement of partners, attempt eliminating obstacles and uncertainties. For them longer he lasts the engagement with it greater certainty the woman and the man met enough well in order can with the large dose of the certainty and the peace make a decision to start a family together. In the opinion of students participating in the poll the length of the period of the engagement influences the permanence of the marriage. Young people whose fathers have at least the secondary education treat the engagement as the essential institution. Visiting students from averages and larger cities treat the engagement as the guarantee of the stability and successes marriages. Experience of young people coming from the full family is pointing at the importance of the period before the conclusion of official marriage, because they have more often recognized this institution influencing the permanence of the

marriage. An engagement is an official stage recognized at the Roman Catholic Church as the preparing time of future spouses for the shared life and starting a Christian family. Well spending this period will bring partners closer as well as is assisting them in coming efforts of the adult life; that's why students who believe and are practising deciding more favourably judged the engagement than non-practising and atheistic persons.

Table 8. Living together fiancés

Do you think that fiancés should settle with themselves before entering into marriage?	Frequency	Of important per cent
Yes	62	70,5%
No	26	29,5%
No data	12	
General	100	100%

Source: Drawing up based on own examinations.

Living together fiancés before the marriage ceremony is a more and more general occurrence among young people. Students participating in examining more often than men demonstrated the tolerance for practice of this type, but men wouldn't more often than women decide to settle with the fiancée before the marriage ceremony. Positive opinions about the shared flat of fiancées have more often been obtained from students who fathers have at least secondary education. In spite of the greater conservatism of persons coming from villages or small towns it turns out that inhabiting doesn't cause changes at present meaning towards the cohabitation of persons get engaged. Similarly amounted experience from the family house isn't diversifying the opinion of students, because both coming from the full as well as incomplete family isn't heightening the greater conservatism of young people, just the opposite, are showing themselves not to affect. The lack of the determined opposition of believing persons to the current secularity in contemporary world looks among others in the agreement for settling with the boy or the expressed girl by believing persons. The persons expressing such view are the same number amount those living according to the interpretation of the Church. The question about the regular participation in ceremonies portrayed sextons, that for them somebody more often feels bigger ritualism and a participation in services all the more rarely treats seriously he is giving from teaching the church and negatively is manifesting itself towards the flat of persons get engaged before the conclusion of marriage ceremony.

Table 9. Sexual contacts of fiancés

Whether you think, around can fiancés keep sexual premarital relationships?	Frequency	Of important per cent
Yes	78	82,1%
No	17	17,9 %
No data	5	
General	100	100%

Source: Drawing up based on own examinations.

Sexual partners in the 82.1% of students view should be together already before the marriage ceremony irrespective of ruling social and religious stipulations. Retaining the premarital fairness isn't significant for them, and straight out exists in their awareness a need to inspect its partner on sexual matter. Sexual co-existing is an element of the life of fiancées in the opinion of both women and men. Only for the 17.9% of respondents retaining the fairness in the engagement is an expected value and confessed, persons coming from the village will also more often confess it. Once again it is possible to capture larger differences in relation to questions about beliefs and the attitude to practice. Young people definitely are deeply devout in the minority and state only 30% of all replies against sexual co-existing get engaged. The respondents who more eagerly are trying the attention for the regular involvement in the Eucharist and other sacraments more firmly are rejecting the thought about keeping sexual contacts with the fiancé. Education of the father, as only didn't take part in diversifying the examined group of students. Students on UKSW university who answered questions of the questionnaire largely constitute the uniform set of persons about highly secular views and customs. In the large majority. They are determined for practising the premarital sex with its partners, at least willingly would see themselves in the engagement. The engagement is treated by them as the period preparing for the solemnization of a marriage, whereas their quality can in their view affect fates and the success of the marriage. Finally these are young people who in the moderate rank are assessing the value of the virginity in contemporary world, but it isn't value divided and practised by the majority.

3. The expected number of children as the value

Giving the offspring rise is one of purposes of the Catholic marriage, it is crucial moment for every man. Changes affecting all areas of the life and the entire family are connected with it. Giving birth to the child is changing relations between partners and of baulk with family members, they are pur-

chasing new roles and duties automatically, their articles of association are changing, because the woman is becoming a mother, husband a father, parents and father-in-laws are becoming grandfathers. The woman and the man are experiencing the unique transformation which is accompanying the passage to the parenthood²⁴. The family is a place of giving birth to children that's why cardinal Stefan Wyszyński noticed "family without the child, it is a garden without flowers, bell without sound, bird which isn't singing, tree without fruits"²⁵. Towards above justified analysis is showing itself the opinion of young people on the subject of their private of procreative plans.

Table 10. Planning children

In the future are you planning having children?	Frequency	Of important per cent
Yes	89	93,7%
No	6	6,3 %
No data	5	
General	100	100%

Source: Drawing up based on own examinations.

Student as young people definitely want to have an offspring, until the 93.7% of them can see itself in the role of the mother and the father. Analysis of social and demographic features didn't indicate significant differences between replies of respondents. Only hesitations were get in the issue of the faith and religious observances, because only atheistic and non-practising persons are determined for not having the offspring.

Table 11. Planned number of children

How many children you are planning having in the future?	Frequency	Of important per cent
One	9	10,5%
Two	50	58,1%
Three	20	23,3%
Four and more	7	8,1%
No data	14	
General	100	100%

Source: Drawing up based on own examinations.

²⁴ Cfr. M. Ploppa, *Rodzicielstwo jako wyzwanie dla małżeństwa: perspektywa teorii systemowej*, w: H. Liberska, A. Malina (ed.), *Wybrane problemy współczesnych małżeństw i rodzin*, Warszawa 2011, p. 20.

²⁵ S. Wyszyński, *W światłach tysiąclecia*, Kraków 1981, p. 139.

Desire for starting a family with the two was a dominating tendency among those polled (58.1%), and then with the three of children (23.3%). Women more often than men dream about the model of family 2+2, whereas men are more often prone to bring up four and more children. These disproportions can result from the economic situation and professional of women and men. It is much harder for women to combine family responsibilities from professional by virtue of incurring obvious costs associated with giving birth and raising a child. The big number of children, caused that woman can remain longer apart from the labour market, and it next can lead fluidities of the practising a profession and the loss of timeliness to loss of competence. More children very often want the person who fathers reached elementary education, whereas two descendants of fathers attended the secondary education. Young people coming from the village want to establish family for about four children at least however young people from small and larger cities have most often felt a desire for model of the family with two children. The persons from larger cities who financial situation and residential would support the more numerous offspring would see three children in family more willingly. To having a substantial amount of children students have most often been sympathetic from full families with the good financial standing. People who believe and practice much more willingly would see themselves as parents at least two or three children, whereas persons non-practising and indifferent to the matter of the faith wouldn't have more than one child.

Table 12. Children and happiness during life

Do you think that if you will not have children in the future you will be:	Frequency	Of important per cent
Happy	8	17,4 %
Unhappy	38	82,6%
No data	54	
General	100	100%

Source: Drawing up based on own examinations.

It is possible to explain the issue of personal happiness associated with having a child with desire for the filling one of the basic, natural, biological needs of every man. The impossibility or problems with the conception it is for the woman a stress causing event. Also other factors of the psychological nature or extrinsic factors can deepen frustration, like the economic, housing difficult situation, or the not-normalized private life. The problem of the lack of the offspring in the future would affect both women and men which would regard unhappy their life seriously. Only few students coming from small towns whom fathers have basic

education would be able to advise themselves with the lack of children. Believing and practising persons regularly wouldn't be able to advise oneself mentally in the face of the lack of the offspring, it would cause strong feeling of the non-execution and the misfortune at them. Atheistic and non-practising respondents admittedly who are a minority, didn't tie feeling unhappiness in case of the non-performance of the biological need of giving birth to child.

Table 13. Obstacles of having a numerous offspring

What most frequent obstacles of having a numerous offspring are your sentence?	Of important per cent
Money missing	83%
Housing problems	49%
Permanent work missing	43%
Time missing	28%
Career of women	18%
Egoism	17%
consuptionism	10%
Social pression	2%
Lack of experience	2%

Source: Drawing up based on own examinations.

Opinions of university students concerning the obstacles in possession of the numerous offspring are focusing mainly in the area of financial matters. Financial difficulties would stop the 83% of respondents from what a 55.4% is women. Those students are in the main measuring cup daughters of fathers about the secondary education of the 58.4% which come from major cities of the 52.5%. Respondents pointing at financial barriers were brought up in the full family about the good financial standing. Women, in which money can obstruct the opinion in giving birth to children as a rule consider themselves believing persons, but remarks aren't tying practising ceremonies to the regularity. A lack of the appropriate accommodation is an obstacle most often for women of the 65.3% which fathers have secondary education of the 68.1%, they come from larger cities of the 47.8%, and were brought up in the full family of the 70.8%. There are also students which are declaring the religious faith of the 52.2%, but irregularly are involved in practice of the 43.8%. The lack of the permanent employment would be a barrier for the 60.5% of the woman, coming from larger cities of the 42.5% which fathers have secondary education of the 57.5%. Respondents being afraid of a lack of the permanent upright work on the road to the motherhood come from full families of the 73.8% with the good financial condition.

Polled are believing women of the 56.4%, but irregularly practising the 50%. Out of suggested obstacles men have most often indicated the 52.9% to the lack of time of the 71.4%, a consumer lifestyle of the 70% and the egotistical attempt at own feeling happiness, for women but much it is harder to decide to have a baby with the career of the 83.3% or the development of the career. At women clearly pragmatic tendencies of the stabilization and the practical safety were noticeable. Students in the course of answering survey questions revealed the positive attitude towards the idea of having an offspring, however their applying imagining personal happiness is reducing the number of children to two. They are deciding to control their fertility with known artificial methods, although aren't rejecting rhythm methods, closer for especially students associated with the religion. They are justifying the decision to have a small offspring before all financial accounts, the problem in getting the own flat and the commercial distress of work.

Conclusions

UKSW students who took part in conducted examinations expressed their views concerning their personal preparation for the marital-family life. Questions of the questionnaire in this part concerned the degree of assimilating the knowledge received on classes preparing for living in the family. Students also had a chance to express their opinion about co-existing before vows of chastity in the engagement and scheduled numerous of children and obstacles which in their view they are making impossible having more children. Young people largely participated in consisting classes at the sexuality education, however they noticed low a usefulness of the knowledge, as well as a way of its accordance to young people's needs. Methods of regulating the fertility were already well-known of young people or the manner of their presentation was inappropriate. Respondents got the also insufficient knowledge about psychobiological processes stealing every man in the body. According to a prevailing trends and observing behaviours of young person also UKSW students didn't get it with replies concerning retaining the sexual fairness before the marriage ceremony. On that subject matter persons unrelated to the faith, the Church and all ceremonies are demonstrating the biggest permissiveness, although there are also women and men who are describing themselves with name "believing, but non-practising". Students are conditioning having children in the biggest measuring cup with financial considerations and professional, even though want to have this offspring towards the small family, compound of the two or to a maximum three children but the decision depends from having an own flat. The im-

age of Polish student young people who shyly is looming above examinations into view is pointing at the advanced individuation of the private life and professional. Happiness and the practical success are conditioned both with auspiciousness in the private life like with the been success in financial circles. Taken choices in relation to the own intimacy are subject according to respondents' to no sanctions, in the face of what are supporting all freedom and the freedom in choice of the partner of making a decision about co-existing or joint living with the partner. Less and less often moral, religious considerations aren't essential for them, whereas to find conservative beliefs it is possible scarcely at young people closely linked with the religion and the Church.

The end

John Paul II in the Letter to families wrote "with basic bond, there is a bond between spouses. Without it the family is disintegrating, and the upbringing is brittle, imperfect, is causing a lot of problem and in general isn't bringing the anticipated effects". Bonding in the family have a crucial value for the appropriate development and raising a child. Only and unique parents are just for child irreplaceable to the life and the development. In the course of the upbringing meeting the need of the safety and loves are most important for the child development. They are looming these needs into view next: of approval, contacts, self-realization and the like emotional taking back parents to the child marked with the kindness and the concern is providing him with inestimable experience accomplishing the important task in the process of his socialization. On their base turning the child relative to people and wider social surroundings is developing. Child this way raised with ease and with openness is establishing contact with other children and adults. Awareness of being a good parent, preparation techniques for responsible performing parental roles families are an essence of correct functioning. Therefore so much is essential so that the family has supporting in legislative institutions.

The family constitutes the most universal form of social and personal contacts of the man and is embracing a lot of spheres. There is a defined as natural and basic cell of the society, in which children are born, socialized and as such has a right to protection on the part of the society and you "and to" of social, legal and economic adequate protection for providing for full of the development". Family, for which the marriage constitutes the base – understood as the connection of the woman and the man – ruthlessly and constructively should be protected by the state. Similarly he is with the parenthood and the motherhood.

Streszczenie

Planowanie rodziny w świadomości studentów UKSW w Warszawie

Życie rodzinne i aktywność zawodowa to dwa różne obszary funkcjonowania jednostek. Stanowią one środowisko, w którym człowiek spędza znaczną część swego życia. Kształtują – jak to ma miejsce w przypadku rodziny pochodzenia – rozwój jednostki, a także – w przypadku rodziny prokreacyjnej i pracy – stanowią sfery, w których realizowane są ważne indywidualnie i społecznie zadania²⁶. Wiele dziedzin nauk humanistycznych w ramach swoich głównych zainteresowań dokładnie obserwuje rodzinę, jako podstawową grupę i instytucję społeczną. Dotyczy to psychologii, pedagogiki i socjologii. Każdy z tych odłamów stworzył własne definicje rodziny podparte wieloma badaniami i obserwacjami. Podstawowymi pojęciami ściśle związanymi z rodziną są: więzy rodzinne, małżeństwo, zróżnicowanie rodzin i funkcjonalizm rodziny²⁷. Rodzina jest nie tylko powszechnym wymiarem ludzkiego życia, ale najbardziej trwałym jego elementem.

W Polsce założenie i posiadanie rodziny stanowi bardzo ważną wartość, rodzina nadaje życiu sens, stabilizację, a jej posiadanie daje poczucie bezpieczeństwa i przekonanie, że żyje się dla innych. Na kształtowanie się osobowości młodego człowieka ma wpływ przede wszystkim to, w jakiej rodzinie się urodzi, jakie będą w niej priorytety, style wychowania oraz postawy rodzicielskie. To właśnie jej poszczególni członkowie oddziałują na jednostkę najdłużej i pozostawiają w niej najgłębsze ślady. W niej tworzą się pierwsze więzy emocjonalne, rodzą się uczucia. Niewątpliwie rodzina jest miejscem socjalizacji pierwotnej człowieka, fundamentem jego przyszłych relacji interpersonalnych. Dzięki rodzinie człowiek zostaje przygotowany do pełnienia szeregu ról społecznych.

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²⁶ L. Golińska, E. Bielawska-Batorowicz, *Rodzina i praca w warunkach kryzysu*, p. 7.

²⁷ Cfr. A. Giddens, *Socjologia*, p. 195.