

Human and cultural capital of residents of rural areas in Malopolska voivodship

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Abstract

The elaboration presents the results of researches carried out within the framework of ministerial exploratory grant entitled: „*The human and social capital and the quality of life on rural areas of Malopolska*”. It was realized in 18 rural communes on the area of Malopolska Voivodeship. As a result of the statistical selection the communes from area under discussion were divided into 6 groups (from the best one - the group I, and to the poorest – the group VI). Then, objects to research were chosen. The subject of study was, among other things the attempt of determination the level of human and cultural capitals of residents of rural areas in Malopolska.

Introduction

Authors of the Human Capital Operational Programme accepted for the years years 2007-2013 declare that „...the human capital is a notion „meaning the knowledge store, skills and the potential contained in every man and in the society as a whole, determining the abilities to work, adaptation to changes in the environment and possibilities of creation new solutions”¹.

The human capital reflects the value, which are people with their own skills, abilities, an educational status, a quality of thinking, a health, an age and contacts.

The cultural capital can be defined as habits, skills, manners of the comportment, the sociable polish acquired in the family - they can be helpful in the winning of higher social status. And its indicators can be for example: family traditions, education of parents, generation relationships with the intelligence, communicative and lingual competences of parents, patterns of parents' social and cultural activity, size of the collection of a home library, etc.

The cultural capital is also defined as „...the all kinds of knowledge, skills, erudition, but also the general level of the cultural competence. The knowledge about the proper behaviour, social relations and manners are included in the cultural competence”².

The researches, in which the part of results is going to be presented in this article as part of ministerial exploratory grant Nr G 1737/IES/10-11 entitled: „*The human and social capital and the quality of life on rural areas of Malopolska*”. It was realized in the period from the 19 March 2010 to 18.08.2011 in 18 rural communities on the area of Malopolska Voivodeship. As a result of the statistical selection rural communities from the area of Malopolska Voivodeship were divided into six groups (from the best ones – group I, to the poorest ones – group VI), then objects to research were chosen.

The researches were carried out by means of questionnaire with 1185 adult representatives of households selected at random.

¹ *Program Operacyjny Kapitał Ludzki*, Ministerstwo Rozwoju Regionalnego, Warszawa 2007, s. 11.

² C. Trutkowski, S. Mandel, *Kapitał społeczny w małych miastach*, Wydawnictwo Naukowe Scholar, Warszawa 2005, s. 51.

In order to determine the level of human capital such variables as parents' level of education, participation in courses, training in improvement qualifications and development own personality and some activities from the range of the hygiene of life (if respondent takes care of own health, so if he underwent a medical examination in the last year, and active forms of spending free time, too) were taken into account:

The level of cultural capital was decided to determine based on the following variables: the level of parents' education, fact if parents belong or belonged to cultural or social organizations, possession by respondent his own home library and its size (approximate number of oppositions books), use of dialect in respondent's family, cultivating the tradition in families, and also if respondent knew what his ancestors had dealt with (father, grandfather, great-grandfather).

The human and cultural capital of residents in region in question

In order to determine the level of human capital in the test sample, structure of respondents' education was considered. It works out relatively advantageously (as already mentioned in the chapter: "Characteristic of the test sample"), without departing, especially in the case of higher education or basic education from the size characterizing the population of adult Poles at the age from 25 to 64 from 2009³.

It seems that education, and especially its improving structure is the element, which largely determines the level change of human capital. It mainly concerns disadvantaged rural areas in this regard in comparison with human resources in towns (table 1).

Table 1. Structure of respondents according to education in groups of communities

Education	Groups of communities (%)						Average %
	I	II	III	IV	V	VI	
Basic	-	17,4	5,0	3,7	3,9	19,2	8,2
Vocational	29,2	21,9	20,7	28,4	25,0	23,1	24,7
Secondary	31,2	33,3	29,1	30,8	32,9	28,9	31,0
Post-secondary	23,0	8,0	19,2	10,0	12,2	19,2	15,3
Higher	16,6	19,4	26,0	27,1	26,0	9,6	20,8
Total:	%	100,0	100,0	100,0	100,0	100,0	100,0
	L	48	201	381	299	204	52

The source: the own elaboration on the basis inquiry research

The essential component of the human capital is undoubtedly an individual's investing in himself, so extending of mental prospects, and also knowledge acquisition and new skills. Country's inhabitants are thought to have with it significantly bigger problem than people living in cities. Obviously it concerns mainly availability or offer variety. However, it turns out that

³ *Raport o stanie edukacji 2010. Społeczeństwo w drodze do wiedzy*, Instytut Badań Edukacyjnych, Warszawa 2011, s. 20.

situation has changed for last years. Abundant offer of trainings and courses were directed to farmers, and to owners of agritourism farms, too, or people who take up other forms of rural tourism. Such forms of activating and village inhabitants' supplementary education are most of all financed from union funds. With such situation we have to do in the case of researches which were carried out. So, the most respondents declared their membership in different courses and trainings – almost 64% those polled gave just such answer. It seems, that inhabitants of examined communities try to take care of improving their own qualifications and spreading their own personality. The noticeable difference is able to notice in the division in groups of communes. Bigger activity of people from communities, where agriculture plays relatively big role can confirm the thesis about direction the offer of trainings and courses mainly to people having relation with agriculture or widely understood rural tourism.

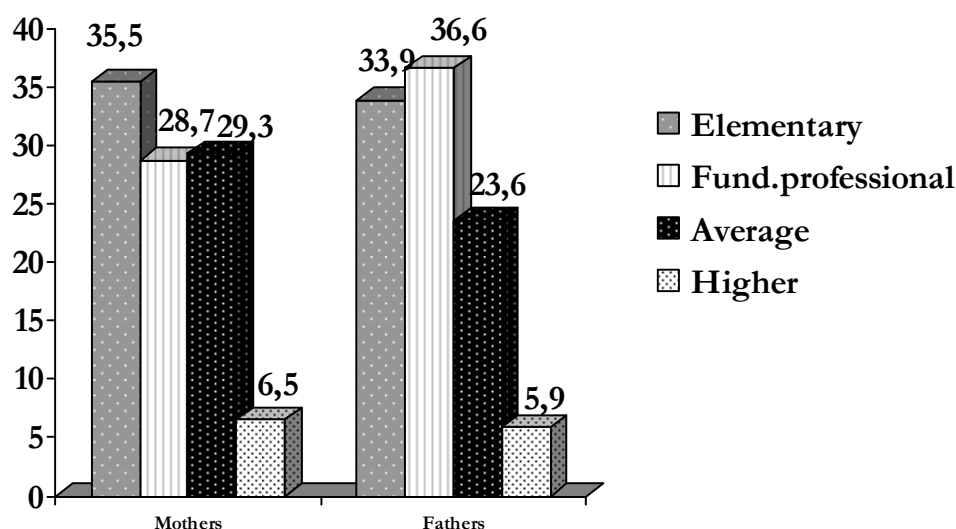
An individual issue which was taking into account while determining the level of human capital in examined group were issues connected with hygiene of life. Those polled had a task to estimate the way of taking care of their own health by answering if they put themselves through any examination within last year. As table 2 presents about 20% those polled, in all groups of communities on average, did not make any medical examinations last year.

To the issues connected with conducting hygienic life style, out of putting oneself through correct examinations, active spending of leisure time was included, too. Movement on fresh air and sport practicing were assumed as its determinant – such answers gave all in all about 25% examined people on average in all communities. Other forms of spending leisure time don't diverge fundamentally from the preference of conventionally Pole, so those polled mainly watch television (it's the most often answer chosen – it depends 1/5 of the examined on average in examined test), they meet with acquaintances, too (19%) and they read books and the press (almost 25% all in all).

The important variable, which was ranked to the indicators of cultural capital remains the education of parents. It is often said about the occurrence of the “intergenerational education's inheritance”, especially when parents have influence on making decisions by young people. Therefore it seems, that getting to know the structure of respondents' parents education can allow to draw interesting conclusions.

The analyzing results of researches seem to confirm the thesis about better education among women in comparison with men (graph 1). Despite, that the percentage of people who completed their education on the lowest level, so primary school (or “some classes”) in the case of incomplete basic education) is minimally higher among women than men (suitably about 35% and almost 34%), it's already in the case of education essential training and secondary education the differences are distinct. Men, almost in 37% finished schools allowed to get precise job, meanwhile when women oftener decided to learn at schools which finished in passing graduation examination

Graph 1. The structure of respondents according to the education of parents



Source: the own elaboration on the basis inquiry research

During the researches respondents were asked to determine the level of their parents activity. It turned out that half of parents took part or still take part in the activity of different kind of social and cultural organization (these people, who answered otherwise constituted the most numerous group in the poorest communities – 60%). The fact, that most of all the units OSP (about 22% people) or the Farmers' Wives' association were listed doesn't surprise because these two firms are already the most popular in polish village.

Table 2. The structure of respondents regarding to the answers to the question whether their parents belonged or belong to cultural or social organizations according to groups of communes

Answers	Groups of communities (%)						Average %
	I	II	III	IV	V	VI	
Country Community centres	9,1	6,5	5,2	5,2	4,4	3,8	5,7
Clubs of Country-Housewives	12,5	22,4	25,2	21,0	22,5	17,3	20,1
Voluntary Fire Brigade	20,1	23,4	23,3	25,4	20,1	17,3	21,6
Others	2,1	1,9	2,5	0,2	4,0	1,6	2,0
They did not belong	56,2	45,8	43,8	48,2	49,0	60,0	50,6
Total (%)	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: the own elaboration on the basis inquiry research

The engagement in activity of Country-Community Centres (it concerned less than 6% persons in the groups of communities on average) enjoyed definitely less popularity, at the same time clearly the most in suburban communes (over 9%), the fewest in the poorest ones – less than 4% persons (table 2).

Moreover the respondents mentioned more other organization, to which their parents belonged or belong, e.g.: vestries, Folk Sport Teams, choir, PTTK, bands, craft and other.

The role of tradition in man's and his family's life has a big significance. Educational meaning of tradition for young generations, its role in upbringing is most of all emphasized. It is defined as: "fundamental value in man's life, who without it would be an adrift human being and still starting everything again". Demand for tradition's sensitivity is emphasized, too, so that "to keep for children it what we inherited the best from the past from our ancestors"⁴.

For the decided majority of examined people a tradition is an essential issue, and its manifestations keeping in families indisputable – for almost 85% persons on average in groups of communities. About essential role which tradition plays in Malopolska families life testify other author's researches, too, while 92% representatives from rural households from the area of Malopolska Voivodeship indicated, that tradition is important or very important for them⁵.

The table 3. The structure of respondents in relation to the answer to the question for this whether in their families are cultivated traditions according to groups of communes

Answers	Groups of communities (%)						Average %
	I	II	III	IV	V	VI	
Yes	62,5	91,3	87,8	85,7	88,3	94,1	84,9
No	37,5	8,7	12,3	14,3	11,7	5,9	15,1
Total %	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: the own elaboration on the basis inquiry research

In researches which are discussed, especially in the division into groups of communities a certain diversity in determination the place of tradition in family life is seen. So, the lowest attention to follow the old tradition is focused in suburban communities, the most one in the poorest – over 31% of answers differ these groups of communities (table 3).

During researches one decided to check what kind of knowledge about own ancestors have those polled. And almost half of them wasn't able to point what their ancestors did, mainly in communities of group I. Respondents from suburban communities knew at least about their fathers and grandfathers, too (table 4).

On the base of answers of examined people the structure of fathers generation's occupations was able to form. It's clearly seen here how in the case of following generations the significance of

⁴ J. Augustyn, *Ojcostwo - aspekty pedagogiczne i duchowe*, Wydawnictwo UJ, Kraków 1999, s. 326.

⁵ M. Kowalska, *Przekaz kulturowy w rodzinach wiejskich Polski południowo - wschodniej*, Praktyki społeczne uczestnictwa w kulturze, U. Kozłowska, Ż. Stasienuk, A. Terelak, Wyd. Economicus, Szczecin 2010, s. 121.

farm as the place of Malopolska village's inhabitants workplace diminished. As long as in the case of great-groundfathers, almost 83% of them ran their own farm, in so far as in the case of fathers it was almost 45%.

Table 4. The structure of respondents who could indicate with what dealt with their ancestors according to groups of communes

Answers	Groups of communities (%)						Average %
	I	II	III	IV	V	VI	
Father	64,6	85,6	71,6	73,2	76,5	69,2	73,4
Grandparents	62,5	79,1	70,3	66,9	69,6	65,4	69,0
Great-grandparents	39,6	62,7	53,1	43,1	48,5	44,4	48,6

Source: the own elaboration on the basis inquiry research

The attention: percentages do not add up themselves to 100, because respondents marked three answers

Obviously the employment in agriculture was decreasing on the advantage of other kinds of occupations such as: the manual work (out of farm) and headwork. Employment in this last category increased four times in relation to great-grandfathers, and manual work over two times.

Conclusions

Presented results of researches allowed to make some synthetic conclusions included both human resources as and the cultural capital.

So, the structure of respondents education is comparable with (and even better) the average for the country – over 20% people with higher education, only 8% with fundamental education, and over 60% examined people took part in courses and trainings in the sphere of improving own qualifications and developing own personality – clearly more in poorer groups of communities (IV, V, VI), in which the agriculture played relatively big role.

As to widely understood hygiene of life, almost $\frac{1}{5}$ respondents “don't go for tests” but over 80% of them made examinations at least one time during last year. Moreover about 25% of respondents spend their leisure time actively – “movement on fresh air” and practicing sports. Other forms of spending leisure time are like in the case of „statistical Pole” – mainly watching television and meeting with acquaintances.

In the case of indications of cultural capital: structure of respondents education is clearly better than in the case of their parents. It's difficult to say in this context about phenomena: “intergenerational inheritance of education”, e.g. higher education had about 20% of respondents and only about 6% of parents, and fundamental education about 8% of the examined, and about 34% of parents.

As to the patterns of social activity they are: from parents generation half of them belonged to any social organization, while from respondents generation it was only 10% people. Moreover respondents' families follow traditions but not necessarily in speaking dialect, and over half of

the examined know what their great-grandfathers did – for over 80% of them it was work on a farm.

Literature

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