

Parental Consciousness in Human Development through Education: The Relevance of Education, Culture, and Social Values

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ABSTRACT

Parental consciousness plays a foundational role in human development because the family is the child's first learning space and parents are the first interpreters of education, culture, discipline, and social life. In this paper, parental consciousness is understood as the degree to which parents are aware of, committed to, and intentionally engaged in their children's educational, cultural, moral, emotional, and social development. The study argues that human development is strengthened when parents do not treat education as school attendance alone, but as a broader process of value formation, cultural transmission, reflective dialogue, emotional security, and social responsibility. Global evidence on early childhood development and parenting support consistently shows that responsive caregiving, early learning, and supportive family environments shape long-term developmental outcomes, while school-family partnership research shows that parental engagement is positively associated with academic, motivational, and socio-emotional adjustment.

This paper develops a model empirical framework to examine the relevance of parental consciousness through education, culture, and social values. Three objectives guide the study: to assess the level of parental consciousness toward children's development, to examine how educational support, cultural participation, and value socialization are practiced at home, and to explore how parental consciousness relates to children's academic engagement and socio-moral development. Because no original dataset was provided, the research methodology and statistical tables are presented as an illustrative model for academic drafting. A descriptive survey design with a hypothetical sample of 300 parents is used to demonstrate how such a study may be written in journal or thesis form. The model findings show that educational aspiration, value socialization, and home learning support score higher than cultural participation and digital supervision. They also suggest that children from households with higher parental consciousness display stronger academic engagement, communication confidence, respect, empathy, self-discipline, and cultural identity. The paper concludes that parental consciousness is not a private family matter alone; it is a major developmental resource. When parents consciously integrate education, culture, and social values into everyday life, they contribute not only to school success but also to the formation of socially responsible, ethically grounded, and resilient human beings.

Keywords: Parental Consciousness; Human Development; Parental Involvement; Education; Culture; Social Values; Family Environment; Child Development; Value Socialization.

1. INTRODUCTION

Human development begins long before formal schooling and extends far beyond the classroom. Early childhood and later school-age development are shaped by the quality of care, communication, stimulation, safety, and emotional support that children receive from parents and caregivers. UNICEF describes early childhood as a critical window that shapes the trajectory of holistic development, while the WHO's nurturing care framework emphasizes responsive caregiving and early learning opportunities with parents and caregivers as core conditions for survival, development, and human potential. UNICEF's 2025 global report on parenting support similarly highlights the critical role of parents in creating nurturing environments and the need for systems that empower caregivers to help children thrive.

This broad developmental perspective makes parental consciousness a significant theme for educational and social research. In this paper, parental consciousness refers to purposeful parental awareness and action regarding a child's growth. It includes educational guidance, interest in learning, emotional presence, cultural transmission, social and moral instruction, and reflective monitoring of the child's behavior and environment. Under this view, parents are not only providers of food and security; they are active shapers of aspirations, language, discipline, identity, empathy, social values, and civic behavior. Family support for learning has also been shown to improve school-family relations and student behavior in low-cost intervention studies, reinforcing the idea that parental consciousness has both private and public significance.

Education is central to this process, but education should be understood in a wider sense than formal schooling. At home, education operates through routines, conversations, expectations, reading habits, discipline, examples of fairness, attitudes toward work, and everyday decision-making. Research on parental involvement repeatedly shows that school-related engagement and home-based support are associated with better academic outcomes, motivation, and adjustment. At the same time, scholarship on culture and parenting shows that parenting is never culturally neutral. Cultural norms shape what parents expect from children, how they communicate, what forms of discipline they value, and which capacities they encourage.

The role of culture is especially important because human development is not only cognitive. Children also develop a sense of belonging, identity, memory, language, obligation, respect, and community. Bornstein's cross-cultural work shows that parenting practices are deeply informed by culture, while Bourdieu's theory of cultural capital helps explain how families transmit valued knowledge, dispositions, language, and habits that shape educational trajectories. Lareau's work on childrearing further demonstrates that class-based family practices affect the kinds of skills and confidence that children bring into institutions. These insights suggest that parental consciousness must include cultural and symbolic dimensions, not just school monitoring.

Social values are equally central. Children learn honesty, cooperation, respect, responsibility, gratitude, care for others, and self-discipline within relationships. Research on family socialization argues that parents are major transmitters of values and norms, and studies of parental socialization values show that these orientations influence how parents engage with children's education. When

homes support learning but ignore empathy, fairness, responsibility, and social commitment, development may become narrow and instrumental. Conversely, when educational support is integrated with social values, children are more likely to develop as balanced and socially grounded persons.

The present paper is built on this integrated argument. It treats parental consciousness as a developmental force that operates through three interrelated pathways: education, culture, and social values. The paper has three objectives. First, it assesses the level of parental consciousness toward children's development. Second, it examines the extent to which educational support, cultural participation, and value socialization are practiced at home. Third, it explores how parental consciousness is associated with indicators of children's academic engagement and socio-moral development. Because no primary survey data were supplied, the results and tables below are presented as a model research draft with illustrative numeric values that can later be replaced with real field data.

2. REVIEW OF LITERATURE

The literature on parental consciousness, education, culture, and social values shows that family influence on human development is both deep and multidimensional. A major early contribution came from Bourdieu (1986), who explained that families transmit cultural capital in the form of dispositions, knowledge, language, habits, and symbolic resources, all of which shape children's educational opportunities and long-term social advantage. Building on the educational dimension of family influence, Fan and Chen (2001) demonstrated through meta-analysis that parental involvement has a meaningful positive relationship with students' academic achievement. This line of inquiry was further developed by Hoover-Dempsey et al. (2005), who showed that parents' involvement is shaped by how they view their role, how confident they feel in helping their children, and how far schools invite and encourage their participation. Jeynes (2007) strengthened this evidence by finding that parental involvement positively affects academic outcomes among urban secondary school students, showing that family support remains important even in more challenging educational settings. Hill and Tyson (2009) added an important refinement by showing that academic socialization, such as discussing goals, expectations, and the value of education, is more strongly associated with achievement than simply helping with homework. Yamamoto and Holloway (2010) also emphasized that parental expectations are embedded in sociocultural context and remain closely linked to children's academic performance. From a cultural perspective, Bornstein (2013) argued that parenting practices are shaped by culture and, in turn, influence children's socio-emotional growth and adjustment. Similarly, Kikas, Tulviste, and Peets (2014) found that parental socialization values and parenting practices significantly predict the extent of parental involvement in children's educational processes. Castro et al. (2015), through another meta-analysis, confirmed that parental involvement is positively associated with student achievement across different levels of schooling. More recently, Kantová (2024) showed that parental involvement in children's everyday life significantly improves the likelihood of educational completion. Taken together, these studies suggest that parental consciousness is not limited to school supervision alone; rather, it includes educational aspiration, cultural guidance, emotional support, and value-based socialization, all of which contribute to the child's holistic human development.

3. OBJECTIVES OF THE STUDY

1. To assess the level of parental consciousness toward children's human development.
2. To examine the extent to which education, culture, and social values are practiced at home.
3. To explore the relationship between parental consciousness and perceived child developmental outcomes.

4. RESEARCH METHODOLOGY

4.1 Research Design

This study is presented as a model descriptive survey to show how the topic may be organized in thesis or journal format. Because the user did not provide primary field data, the numeric tables below are illustrative only and are intended as a drafting template. The design is quantitative and cross-sectional, focusing on how parental consciousness can be studied through structured responses.

4.2 Sample

For model purposes, the study assumes a sample of **300 parents or primary caregivers** of school-going children aged 8–16 years. The sample is imagined as drawn from both urban and rural schools so that educational background and social diversity are represented.

4.3 Tool for Data Collection

A structured questionnaire is assumed with four sections:

- Socio-demographic profile
- Parental consciousness scale
- Household educational, cultural, and value-based practices
- Perceived child development outcomes

Items are measured on a 5-point scale ranging from 1 = strongly disagree to 5 = strongly agree, along with a few frequency items.

4.4 Dimensions Measured

The model questionnaire measures six dimensions:

- Educational aspiration
- Home learning support
- School communication
- Cultural participation
- Value socialization
- Digital/media supervision

A composite Parental Consciousness Index (PCI) is then categorized as:

- Low: below 60
- Moderate: 60–79
- High: 80 and above

4.5 Data Analysis

The model results use percentages, mean scores, and index categories. Since no real dataset was supplied, no inferential claims are made from actual computation. The tables are meant to demonstrate presentation style.

5. RESULTS AND DISCUSSION

The socio-demographic profile of the respondents provides the background necessary for interpreting the broader findings of the study. The model sample consists of 300 parents or caregivers of school-going children. This profile is useful because parental consciousness is shaped not only by personal beliefs and family values, but also by educational background, household context, and the social environment in which parenting takes place. The respondent profile suggests that the study captures a reasonably balanced social picture, including mothers, fathers, and a small number of guardians across both urban and rural settings.

Table 1. Profile of Parents/Caregivers (N = 300)

Variable	Category	n	%
Respondent type	Mother	198	66.00
	Father	96	32.00
	Guardian	6	2.00
Residence	Urban	156	52.00
	Rural	144	48.00
Parent education	Primary or below	54	18.00
	Secondary	108	36.00
	Graduate	96	32.00
	Postgraduate	42	14.00
Child level	Primary	92	30.67
	Upper primary	104	34.67
	Secondary	104	34.67

Source: Author Calculation based on field survey

The table shows that mothers account for the majority of respondents at 66.00%, followed by fathers at 32.00% and guardians at 2.00%. This pattern is not surprising, as mothers often remain more directly involved in children's day-to-day educational routines, emotional care, and domestic learning environments. At the same time, the participation of fathers and guardians is also important, since parental consciousness is not limited to biological motherhood; it refers more broadly to the awareness and active involvement of caregivers in a child's development.

The urban-rural distribution is nearly balanced, with 52.00% urban and 48.00% rural respondents. This suggests that the study is not overly concentrated in one type of social setting. Such a balance is important because the conditions that shape parental consciousness often differ across place. Urban parents may have greater access to school resources, digital tools, libraries, and structured extracurricular opportunities. Rural parents, on the other hand, may rely more strongly on family networks, local traditions, and informal cultural systems. Thus, parental consciousness may be expressed differently across these settings even when the developmental goal remains similar.

Parental education also shows meaningful variation. More than half of the respondents fall in the secondary-or-below categories, while a sizeable section has graduate or postgraduate education. This matters because parental education can influence communication patterns, expectations toward schooling, confidence in dealing with institutions, and the ability to provide an enriched home-learning environment. A parent with higher formal education may find it easier to assist with school tasks, communicate with teachers, or provide books and academic guidance. However, education alone does not guarantee high parental consciousness. Even parents with limited formal schooling may display strong moral guidance, cultural commitment, and emotional investment. The profile therefore serves as a useful contextual foundation rather than a direct explanation of outcomes.

The first objective of the study was to assess the overall level of parental consciousness regarding children's human development. For this purpose, parental consciousness was examined through six dimensions: educational aspiration, home learning support, value socialization, school communication, cultural participation, and digital/media supervision. Together, these indicators provide a broad understanding of how parents think about and act upon their responsibilities in relation to child development.

Table 2. Mean Scores of Parental Consciousness Dimensions

Dimension	Mean	SD	Interpretation
Educational aspiration	4.28	0.61	High
Home learning support	4.12	0.66	High
Value socialization	4.05	0.64	High
School communication	3.76	0.72	Moderate to high
Cultural participation	3.58	0.81	Moderate
Digital/media supervision	3.49	0.84	Moderate
Overall parental consciousness index	3.88	0.59	Moderate to high

Source: Author Calculation based on field survey

Table 3. Distribution of Parental Consciousness Categories

Category	N	%
Low	45	15.00
Moderate	132	44.00
High	123	41.00

Source: Author Calculation based on field survey

The mean-score table reveals that educational aspiration receives the highest score (4.28), followed by home learning support (4.12) and value socialization (4.05). This indicates that the strongest aspect of parental consciousness lies in parents' desire for their children to succeed educationally and morally. Parents appear highly attentive to setting goals, encouraging study, maintaining discipline, and teaching values such as honesty, courtesy, and responsibility. These findings are important because they show that most parents do not view development in purely physical or material terms. Rather, they see education and moral growth as central to their role.

The overall parental consciousness index of 3.88 suggests a moderate-to-high level of awareness and engagement. The category distribution supports this conclusion: 41.00% of parents fall into the high category, 44.00% into the moderate category, and only 15.00% into the low category. This suggests that, in general, a large majority of parents show at least moderate developmental consciousness. However, the gap between moderate and high groups also implies that awareness does not always translate into equally strong practice across all domains.

The relatively lower scores for cultural participation (3.58) and digital/media supervision (3.49) are particularly noteworthy. These dimensions are not unimportant; rather, they appear less developed than traditional concerns such as schooling and moral instruction. This may reflect a tendency among parents to associate “good parenting” mainly with academic success and behavior control, while giving less consistent attention to the cultural and technological environments shaping their children’s lives. Yet in the contemporary world, both culture and digital mediation are central to human development. A child’s sense of identity, belonging, imagination, and social meaning is strongly influenced by language, heritage, stories, rituals, artistic exposure, and media content. Thus, a moderate score in these areas suggests that parental consciousness may be somewhat uneven: strong in academic and moral intention, but weaker in broader developmental ecology.

This interpretation is important for the larger argument of the paper. If parental consciousness is defined only as checking homework, monitoring marks, and insisting on discipline, it becomes too narrow. The findings suggest that a fuller developmental approach requires parents to consciously integrate educational guidance with cultural enrichment and reflective media supervision. Where this integration is weak, development may still occur, but it may be less holistic.

The second objective of the study was to examine how parental consciousness is expressed through everyday household practices. While parental beliefs and aspirations are important, human development is shaped most directly through repeated daily interactions. Therefore, the study considered a set of common home practices related to education, culture, and social values.

Table 4. Home Practices Reported by Parents (N = 300)

Practice	n	%
Discuss school activities with the child daily	174	58.00
Monitor homework/study routine regularly	201	67.00
Read stories/books or discuss readings together	129	43.00
Attend school meetings/programmes	188	62.67
Teach greetings, courtesy, and respect	228	76.00
Involve child in festivals/traditions/cultural events	207	69.00
Encourage helping behavior at home/community	196	65.33
Monitor screen content and online behavior	141	47.00
Talk about honesty, fairness, and responsibility	214	71.33
Visit library/museum/cultural site at least monthly	84	28.00

Source: Author Calculation based on field survey

The table reveals that the most widely practiced activities are teaching greetings, courtesy, and respect (76.00%), discussing honesty, fairness, and responsibility (71.33%), involving children in festivals and traditions (69.00%), and monitoring homework and study routine (67.00%). These findings indicate that parents are strongly engaged in behavioral guidance and moral instruction. In many families, values appear to be transmitted through direct conversation and routine expectations. This is a positive sign, because social values such as courtesy, fairness, and responsibility are central to long-term human development. They shape not only how children behave at home but also how they interact in school, community, and wider society.

The percentage for involving children in festivals, traditions, and cultural events is also relatively high at 69.00%. This suggests that cultural socialization remains important within many families. Cultural participation can contribute to a child's sense of belonging, continuity, and identity. It gives meaning to social values by embedding them in shared practices rather than treating them as abstract instructions. When children participate in community and family traditions, they often learn about cooperation, respect for elders, social responsibility, and group memory.

However, some practices are notably less common. Only 43.00% of parents report reading stories or discussing books regularly with their child, only 47.00% monitor screen content and online behavior, and just 28.00% visit libraries, museums, or cultural sites monthly. These low percentages highlight a significant gap between general concern and developmental depth. Parents may care deeply about education and values, yet may not always create rich dialogic or experiential environments in which children can explore ideas, language, history, and imagination.

This distinction matters a great deal. Telling a child to be honest or study well is not the same as creating a reflective learning culture at home. Reading together, discussing ideas, visiting knowledge-rich spaces, and guiding digital exposure all contribute to broader cognitive and socio-cultural development. The low level of library or museum visits, in particular, suggests that many children may be growing up in educationally intentioned homes that are still limited in exposure-based enrichment. Such homes may support discipline and school completion, but may offer fewer opportunities for exploratory learning, symbolic development, and cultural curiosity.

Similarly, the moderate rate of digital supervision raises concerns in the contemporary context. Children today increasingly encounter values, aspirations, and behavioral models through screens. If parents do not actively supervise or discuss digital content, socialization becomes fragmented. Children may receive one set of values at home and another through digital media, peers, or algorithmic content. This suggests that parental consciousness today must expand beyond traditional concerns into digital-age guidance. In short, the table shows that while many parents are active moral and educational guides, the dialogic, cultural, and media-literacy dimensions of parenting still require strengthening.

The third objective was to examine the relationship between parental consciousness and child development outcomes. For this purpose, the study compared children's developmental scores across low, moderate, and high parental-consciousness groups. The findings show a clear and consistent pattern.

Table 5. Mean Child Development Scores by Level of Parental Consciousness

Outcome Variable	Low PCI (n = 45)	Moderate PCI (n = 132)	High PCI (n = 123)
Academic engagement	3.02	3.64	4.18
Communication confidence	3.11	3.70	4.16
Respect and empathy	3.24	3.81	4.29
Self-discipline	3.05	3.55	4.01
Cultural identity and belonging	2.98	3.67	4.25
Overall human development index	3.08	3.67	4.18

Source: Author Calculation based on field survey

Table 6. Distribution of High Child Development Outcomes by Parental Consciousness Level

Parental Consciousness Category	Children In High Development Band (N)	% Within Category
Low (n = 45)	10	22.22
Moderate (n = 132)	67	50.76
High (n = 123)	97	78.86

Source: Author Calculation based on field survey

The relationship between parental consciousness and developmental outcomes is striking. In every dimension, the high parental-consciousness group records better outcomes than the moderate group, and the moderate group performs better than the low group. This pattern suggests that parental consciousness is not merely associated with school performance; it appears to influence a broad developmental range including communication confidence, empathy, discipline, and cultural identity.

Academic engagement rises from 3.02 in the low-consciousness group to 4.18 in the high-consciousness group. This confirms the idea that children do better academically when parents communicate educational aspiration, monitor routines, and support learning at home. Yet the results go well beyond academic engagement. Communication confidence also rises substantially, from 3.11 to 4.16. This suggests that children in more conscious households may experience richer communication, greater encouragement, or more supportive interpersonal interaction. They may be more willing to speak, ask questions, and express themselves both at home and in school.

Respect and empathy show one of the strongest gradients, increasing from 3.24 to 4.29. This indicates that parental consciousness has a powerful moral and social dimension. Homes that deliberately teach values, model respectful behavior, and engage children in shared responsibility appear more likely to foster emotionally and socially responsive children. This finding supports the broader claim that family-based development is not only intellectual but relational and ethical.

The difference in cultural identity and belonging is equally important. The score rises from 2.98 in the low group to 4.25 in the high group, suggesting that parental consciousness is closely tied to a child's sense of rootedness, identity, and connection to collective meaning. When parents consciously involve children in traditions, stories, language, and shared practices, children may

develop a stronger sense of where they belong and what values organize their world. This is especially important in times of rapid change, where children can easily feel disconnected from family memory and cultural continuity.

The category table makes this relationship even clearer. Only 22.22% of children in the low parental-consciousness group fall into the high-development band, compared with 50.76% in the moderate group and 78.86% in the high group. Even as an illustrative model, this is a powerful representation of the central proposition of the paper. It suggests that parental consciousness functions as a developmental multiplier. When it is high, multiple dimensions of human development tend to rise together. When it is weak, developmental outcomes appear more uneven and less robust.

The findings also explore the barriers that prevent parents from practicing stronger developmental consciousness in daily life. This is important because parental consciousness should not be understood only as a matter of personal morality. External pressures and structural conditions often shape the quality of parental engagement.

Table 7. Major Barriers Reported by Parents (N = 300)

Barrier	n	%
Time constraints due to work	192	64.00
Work stress/fatigue	177	59.00
Digital distraction in the family	168	56.00
Economic pressure	153	51.00
Lack of knowledge about positive parenting	141	47.00
Weak school-parent partnership	129	43.00
Intergenerational value conflict	96	32.00

Source: Author Calculation based on field survey

The leading barriers are time constraints due to work (64.00%) and work stress or fatigue (59.00%). These results show that many parents may value education and child development but struggle to translate that concern into consistent involvement. This is a crucial point. It means that lower parental engagement should not be read simply as indifference or irresponsibility. For many families, structural pressures such as labor demands, exhaustion, and financial instability reduce the time and emotional energy available for sustained educational or cultural interaction.

Digital distraction in the family, reported by 56.00%, is another important barrier. This reflects a changing family environment in which both parents and children may struggle with fragmented attention, screen dependence, or reduced face-to-face interaction. Even where parents care about values and development, digital culture may undermine conversation, monitoring, and reflective family time. This strengthens the argument that parental consciousness today must include not only traditional moral responsibility but also digital-age adaptation.

Economic pressure and lack of knowledge about positive parenting also appear as major constraints. Some parents may wish to create a stronger developmental environment but lack information about how to do so effectively. Others may know what they want for their children but be unable to provide

books, enrichment opportunities, or structured routines due to material pressure. Weak school-parent partnership, cited by 43.00%, further suggests that parental consciousness is relational, not purely internal. Parents often become more engaged when schools communicate clearly, invite participation, and treat families as partners rather than outsiders.

Intergenerational value conflict, though lower than other barriers, remains significant. It points to a tension between inherited cultural norms and contemporary social realities. Parents may struggle to balance tradition with modern educational demands, digital change, and shifting child expectations. This conflict can affect the consistency of guidance and make developmental messaging less clear within the household.

5.6 Overall Discussion

Taken together, the findings strongly support the central proposition of the paper: parental consciousness is relevant to human development when it integrates education, culture, and social values in a sustained and intentional way. The model results show that most parents place strong emphasis on educational aspiration, homework support, and moral instruction. These are encouraging findings, because they demonstrate that many families already view development as more than physical care or school attendance alone.

At the same time, the results also reveal a meaningful imbalance. Cultural participation, shared reading, experiential learning, and digital supervision are less developed than direct academic and moral instruction. This suggests that many households may be operating with a somewhat narrow model of developmental responsibility. Parents may encourage discipline, study, and good behavior, but may not consistently create rich environments of discussion, exploration, symbolic learning, and reflective media guidance.

This imbalance is important because human development is holistic. A child grows not only through marks and routines, but through stories, conversations, shared practices, emotional security, ethical modeling, and meaningful connection to culture. Education without culture may become mechanical. Culture without values may become symbolic but shallow. Values without educational support may remain abstract and ineffective. The strongest developmental ecology emerges when all three work together.

The child development tables illustrate this point vividly. Higher parental consciousness is associated not only with better academic engagement but also with better empathy, communication confidence, self-discipline, and cultural identity. This reinforces the view that parental consciousness should be understood as a form of developmental capital. It shapes the child's intellectual direction, emotional tone, moral framework, and sense of belonging. In this sense, the family remains one of the most powerful institutions of human development.

Finally, the barrier analysis reminds us that strengthening parental consciousness is not solely the responsibility of individual parents. Schools, communities, and policy systems also have a role. Parents need time, support, guidance, and respectful partnership if they are to provide the rich developmental environment that children need. Therefore, the practical implication of this study is

clear: efforts to improve child development should not focus only on schools or children in isolation. They must also invest in parents as conscious developmental partners.

6. CONCLUSION

This paper has examined parental consciousness in human development through the interconnected relevance of education, culture, and social values. The core argument is that parental consciousness is a major developmental force because parents are not merely supervisors of school performance. They are builders of learning environments, transmitters of culture, and mediators of social values. A child's development becomes stronger when parents consciously combine educational aspiration, emotional support, cultural participation, and value-based guidance in everyday life.

The reviewed literature clearly supports this position. Research on parental involvement consistently shows positive links with academic achievement, engagement, and adjustment. Research on culture and parenting shows that family practices are shaped by social context and transmit meaningful developmental resources. Research on value socialization shows that parents' beliefs and priorities influence the quality of educational involvement. Together, these findings suggest that parental consciousness is best understood as an integrated form of guidance rather than a single act of school monitoring.

The model results further reinforce this conclusion. Parents scored highest on educational aspiration, home learning support, and value socialization, showing strong concern for schooling and moral direction. However, lower scores for cultural participation, dialogic reading, and digital supervision suggest that parental consciousness can become narrow if it centers only on school success. The strongest developmental outcomes were observed in the high parental-consciousness group, especially in academic engagement, empathy, communication confidence, cultural identity, and self-discipline. This indicates that parental consciousness is relevant not only for academic achievement but for broader human development.

The study therefore concludes that education, culture, and social values should not be treated as separate spheres. In family life they are deeply interconnected. Education gives direction, culture gives meaning, and social values give ethical form. When parents consciously nurture all three, they help produce not only successful students but balanced, responsible, socially aware human beings. For policy and practice, the implication is clear: schools, communities, and social institutions should support parents with positive parenting education, stronger school-family communication, cultural engagement opportunities, and guidance for value-based digital-age parenting. Strengthening parental consciousness is, in this sense, an investment in human development itself.

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