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THE FAMILY AS THE FIRST AND PRIMARY ENVIRONMENT FOR PEACE-ORIENTED UPBRINGING

RODZINA PIERWSZYM I PODSTAWOWYM ŚRODOWISKIEM WYCHOWANIA DO POKOJU

Streszczenie: Podstawową przestrzenią społeczną, w której kształtuje się zdolność młodych pokoleń do pokojowej koegzystencji, jest przestrzeń domu rodzinnego. W takiej przestrzeni możliwe jest nauczanie pokojowego i konstruktywnego współżycia z drugim człowiekiem oraz rozwijanie wyobraźni moralnej dzieci. Celem niniejszej pracy jest namysł nad pierwszoplanową i podstawową rolą rodziny w wychowaniu młodych pokoleń do pokoju oraz uzasadnienie wybranych wartości i zasad imperatywnych w tym procesie.

Słowa kluczowe: pokój, rodzina, wspólnota, wychowanie, środowisko wychowawcze, wartości

Abstract: The basic social space in which young generations' ability to coexist peacefully is formed is their family home. It is in this space that teaching peaceful and constructive coexistence with others and developing children's moral imagination are possible. The aim of this paper is to reflect on the primary and fundamental role of the family in bringing up young generations for peace and to justify selected values and imperative principles in this process.

Keywords: peace, family, community, upbringing, educational environment, values

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Introduction

Wars, conflicts, violence, social unrest and poverty continue to take their toll, even though the world desires and urgently needs peace, which is a universal good uniting all people. Therefore, everyone should commit to peace-oriented upbringing and take responsibility for promoting peace in their family, local environment, school, workplace and nation. The family plays a crucial role fostering peace through the values it expresses and instils in its members, whose participation in the life of society also contributes to peacebuilding.

The fundamental social space in which young generations' ability to coexist peacefully is formed in their family home. It is within this space that teaching peaceful and constructive coexistence with others and developing children's moral imagination are made possible.

The development of a human being as an individual and a citizen first takes place within the family and then continues in wider social and educational environments at local, regional and national levels. Regardless of how the family functions, whether it is a healthy environment or one that displays pathological traits, it shapes the personality and social attitudes of a person and determines the course of their destiny.

The aim of this study is to reflect on the key role of the family in raising young generations for peace and to answer the question: What role does the family play in peace-oriented upbringing? To achieve this aim, the analysis presented in this article is based on a comprehensive review of existing literature and studies on the subject, drawing upon various academic sources that explore the role of the family in fostering peace-oriented values. Taking into account the question posed to help to reconstruct the image of the family as an upbringing environment, I have formulated the following theses to set in order and clarify the research and analysis undertaken:

- The family, as the first and primary upbringing environment, is called to build peace.
- The components of peace are first learnt and experienced primarily within the family as a community.
- What is crucial in the process of peace-oriented upbringing is the values – such as truth, justice, freedom, love, forgiveness, tolerance and dialogue – that the family expresses and instils in the family members.

The family as an upbringing environment

The family is a historically shaped community of life. We find it in all existing societies, which would not be able to function properly without it. Unquestionably, every human being comes from a family.

> The family can be considered the cradle of one's personality. In close intera-
> ctions with their mother, father, siblings and grandparents, the child develops
> basic psychological functions and shapes the structure of their personality; he
> or she grows into the cultural world of a given society and adopts the norms
> of conduct and, more broadly, the norms of behaviour (Kieszkowska 2007,
> 129).

According to John Paul II, the family is the first, living, natural and fundamental cell of society; it is a community of love and solidarity that is unique in its ability to teach and convey cultural, ethical, social, spiritual and religious values, essential for the development and success of its own members and society (Filipowicz 2017).

Contemporary research clearly demonstrates the superiority of family-based care and upbringing over all the other forms of care and upbringing used to date. No other social group or care and educational institution can match the unique influence that the family exerts on its members. The family is the primary environment in the life of a person both in the chronological sense and in terms of deciding on the life of a child and being responsible for its upbringing. Indeed, upbringing is a right, a duty and vocation of the family and, in this sense, the family is the first upbringing environment.

The upbringing of a child in their family begins at their birth, and the course and effects of the upbringing determine their future life. Based on the experiences gained in the family, the child builds their identity, sees the reality through the prism of values cherished in the family. The family is also an environment for realizing the social nature of human beings, as it leaves its mark on the upbringing of the family members in the non-family spaces. They apply the qualities of their personal familiality while undertaking a variety of tasks, including professional, academic and social ones.

Socialization within the family encompasses the entire human personality and concerns the biological-impulsive, psycho-emotional, consciousness-moral and socio-cultural spheres. On the biological-impulsive level, the family influences the future shape of the child's personality by providing care in the form of material assistance, creating good living conditions in terms of housing, food and child's physical surroundings. On the psycho-emotional level, socialization in the family occurs in the form of skilful influence on the child's psyche. The key here is the parents' caring attitude stemming from their love for their child. Indicators of affectionate family relations include the child's trust in their parents; the parents' giving their child the opportunity to express themselves; recognition of the child's pursuits; the parents' efforts to maintain order and discipline non-violently; solidarity and mutual loyalty. In the consciousness-moral sphere, the child's personality develops in an atmosphere of prevailing norms, general moral principles and rules, which are concretised through guided action and influence on the child. What matters in this process is not only the rules instilled in the child's consciousness, but above

all the models of how these rules function, i.e. the parents and family members raising the child. At the socio-cultural level, the family teaches the child various ways of behaviour that allow them to get along with others, to coexist within society considering the mechanisms of social interaction. The family also teaches conformism towards social patterns and cultural models (Przygoda 2011).

> The foundation of the family's upbringing activity is formed by upbringing interactions, subordinated to internally acceptable upbringing goals, reflecting the family's system of recognised values and generated duties, and taking into account the developed system of upbringing forms, methods and techniques (Kawula & Janke 2007).

Upbringing interactions in the family environment generally take place in two ways. The first one is through unintentional and spontaneous interactions, through attitudes, behavioural patterns, gestures, and expressions of feelings. The second one is the path of deliberate, intentional interactions aimed at the realisation of specific upbringing tasks.

John Paul II spoke of family upbringing many times, stressing that „upbringing is […] above all an ‚endowment of humanity – a two-way endowment'. The parents bestow their mature humanity on the newborn who, in turn, bestows on them all the newness and freshness of the humanity they bring into the world". Furthermore, the Pope emphasised that upbringing is „about human beings becoming more and more human – about being more and not just having more – so that through everything they have and possess, they know how to become more fully human, so that they also know how to be more not only with others, but also for others" (Filipowicz 2017, 133-134).

To restate briefly, the family, through upbringing, introduces the child to the world of society and culture, satisfies their emotional needs, prepares them to fulfil social roles, shapes a specific system of moral values, and controls their behaviour. In the process of upbringing, it conveys certain behavioural patterns, ideals, aspirations and attitudes to children. Each family creates its own micro-culture based on a system of values that have a specific hierarchy in the family community. The upbringing function of the family is therefore of crucial importance from social and personal perspectives (Skawińska 2001).

The family as a community called to build peace

Peace to the family is what the immune system is to the body; it provides protection against deadly external threats, and, just like the immune system, it needs to be strengthened and rebuilt. We must constantly strive for peace in our lives and families, and, at the same time, we must not be discouraged by possible failures. A well-known proverb says, "East or West, home is best". For many people,

the family is a safe harbour where they meet with all the adversities of life together, to which they want to return, and which they miss when they are forced to leave. In a family, problems can be handled together, with family members supporting one another. Nothing makes you happier than coming back home. So one's home, in spite of the multitude of issues and matters, is the place one longs for – a place of peace.

Peace in the world begins in the human heart, and life is protected if we respect and love ourselves and other people. John Paul II emphasised that „a civilisation of peace is not possible if love is lacking". Built on love and openness to the gift of life, the family carries the future of both the individual and society. This earliest stage of upbringing is of particular importance as long as our relationship with our parents and with our family as a whole is good. Children directly experience and learn the values that make peace. If they grow up in an atmosphere of warmth and kindness, they can perceive love in family relationships and mature in an environment of openness towards others and self-giving to their fellow human beings (Naumowicz 2014).

As the fundamental and irreplaceable upbringing community, the family is undoubtedly called to build peace because it is the environment that creates the best conditions for the transmission of values that help people to form their own identity. The family participates in peacebuilding primarily through the values it expresses and conveys to its members, but also through the participation of its members in the life of society. It can achieve this through the proper fulfilment of the upbringing tasks of the parents, who should instil in their children both respect for the dignity of every individual and the great values of peace. These values should not merely be taught, but rather evidenced in everyday family life.

> From this point of view, the first and most important place where children discover the world is their home. Parents may not be able to teach mathematics or history, but they can certainly show how to live, how to be a good person (Wiszniewska 2023, 95-96).

A life of peace and security is a basic human right. The family allows one to experience what peace is in a determining way. Is there a better place for a developing human being to get to know the natural essence of peace? Even very young children are brought up for peace through first gestures and models of behaviour. And where else than in the family does every child learn from the gestures and glances of their mother and father, even before they can understand their words? The language used by the family is the language of peace. Little children confidently extend their hands to anyone who comes into their field of vision; if they are met with acceptance, warmth and friendliness, they grow in the belief that the world is good and that people provide a sense of security. This is how peacebuilding begins in the world. Children's best toys are their parents:

people who are loving and accepting, who listen and are interested in the daily events of their child's life, and to whom sorrows and problems can be confided with confidence. Time spent with parents gives children a sense of security, stability in their environment and a deep sense of self-worth. It is the parents that can teach their children to respect other people, to solve problems without shouting or resorting to violence, and to exchange opinions without arguing or aggression, if they take the time, listen patiently at every stage of their children's development. „A good few times I have seen a father shouting at his child: 'Stop shouting!' He was saying one thing and doing the opposite, demonstrating the gap between his words and action. What was he teaching his child? Contrary to what he intended, he was teaching the child that shouting was allowed" (Wiszniewska 2023, 100).

Adults in the family – especially parents – should be aware of how much depends on their everyday attitudes. Children who learn about life in their families, where there was no shouting, aggression or violence will, in their adult lives, respect others as they were respected in their family homes. Therefore, the best way for securing world peace is through making peace in every family. Respect, love of truth, honesty and the ability to listen, and the desire to resolve conflicts applying these principles constitute the foundations for establishing world peace. Unfortunately, physical violence against children remains grim statistics. Criticism, sarcasm, manipulation and shouting as well as physical abuse lead to children developing feelings of guilt, very low self-esteem and, later in life, aggression towards adults and an inability to relate to others. A child who has been harmed often grows up to become an adult who does not respect rules, oversteps boundaries, uses aggression and harms others.

If children are surrounded by love, they will know how to return the good to their environment. A child to whom parents devote their time and attention will be sensitive to the needs of others. A child surrounded by trust will not tell lies. If children find acceptance in their families, they will learn to like themselves and respect others. They will be kind people willing to help and act for the benefit of others. Kind people come from families where they are loved from birth, surrounded by their parents' attention and warmth, which allows them to grow in both self-confidence and respect for other people. Wise parents do not react by shouting or getting angry. They do not rush in to help their children out either, but rather patiently wait and watch with warmth as their children sort out their own reality. This attitude develops in their children the skills that will make them good and wise human beings in the future.

There is no doubt, therefore, that the family community, built on a relationship of love and constituting the foundation of the social development of its members, is, by its very nature, called to make peace. Proper relations with the closest family members support the development of children's personality and enable children to acquire social experience, to adopt models and norms of behaviour resulting from the interaction between them and their parents, which are the basis of peace culture. Upbringing always involves "the experience of interpersonal community;

it grows out of interpersonal relationships and creates, deepens and perfects these relationships. Upbringing is always an encounter of a personal nature in which an individual not only wants to share certain values with other people, but also recognises and acknowledges the others as a value" (Nagórny 2012, 18).

Every family is the first and primary environment for interpersonal encounters. The family is a community and a social institution based on the love and free choice of a man and a woman united by marriage, who give birth to and raise the next generation. Therefore, the family and marriage are not just institutions; they form a personal relationship as

> this community gives rise to a particular kind of participation, a state of entrusting a human being to a human being. This entrustment conceals an element of faith, which corresponds to the specificity of interpersonal relationships. A human being, by virtue of his or her existence, manifests himself or herself in relationships of love, trust, faith and hope (Gogacz 1995, 100).

Undoubtedly, the obligations which the parents owe their children are the most important aspects of the family. The most important thing is that parents feel fully responsible for the proper physical, psychological and social development of their children, that they always guarantee their children's care and decent living conditions and in all places, and that they provide them with a happy and secure life. Equally important are the spouses' duties towards each other, i.e. care for each other, fidelity, full trust and respect. In terms of sibling relations, the older brothers and sisters have particularly extensive obligations to the younger family members.

What is quite significant in terms of communication and relationships in family life is the atmosphere within the family, which is the outcome of the daily efforts of all the family members, especially the parents. Many psychologists emphasise that it is not the special methods but the bonds with the parents that determine the effects of raising children. The authenticity of the bonds and feelings within the family is the most important cement that guarantees the achievement of good upbringing results. Every properly functioning family has defined boundaries, or a type of unique intimacy. A positive role in activating family members is played by the family's affective orientation, which determines the emotional attitude towards family members, such as pride in children's achievements.

> It is the duty of parents to be proud of their children. They need it, it builds them up. A child who has not felt supported by their parents will almost always be in trouble in their adulthood (Wiszniewska 2023, 106).

All members of a family, depending on their skills, talents and abilities, have the obligation to create a family community. The crucial factor in building this community is the process of upbringing that occurs between parents and their

children, in which everyone gives and receives: children – through love, respect, devotion, kindness and obedience to their parents; parents – by undertaking upbringing activities subordinated to the good of their children. A proper parental relationship must include the following aspects: love, acceptance, respect for the child, acceptance of the child's difficulties and limitations, recognition of the child's efforts and strengths, bestowing trust, giving attention and time to the child. All these must be complemented by certain boundaries, norms and demands placed on the child.

Key values and principles in knowing and experiencing peace in the family environment

The formation of peaceful attitudes in the family takes place mainly through imitation. This also applies to the adults' – the parents' – values and actions which, as oriented towards peaceful coexistence with others, are an expression of their culture of peace. Children are good imitators who – by observing others – learn which behaviours are valued and desirable and which bring negative consequences.

All peace researchers agree that peacebuilding can only take place on the basis of concrete values that are considered essential for a peaceful society. Although such an educational programme should encompass entire human life, the process of upbringing in the family determines the future of a human being, the family itself and, eventually, society as a whole. Therefore, upbringing for peace in the family should be an action for the adoption and realisation of certain values by all the family members.

Peace-oriented upbringing in the family should aim at truth and freedom. A human being is called to be of the truth and to live in the truth. The truth applies to people in all their behaviour and actions. Those who do not respect other people's dignity or their rights deny the truth. Knowing the truth about oneself and the truth about what is right and wrong allows one to exercise one's freedom properly.

For there is no true peace without respect for freedom. We are free if we do not submit to any kind of enslavement; inner freedom is a quality we develop by growing up in a loving family and fair society. Therefore, when it comes to freedom-oriented upbringing, it is necessary to avoid coercion and pressure, and to influence people in such a way that they make the right moral choices of their own conviction. Freedom-oriented education is the education of conscience, which enables people to make right use of their freedom by choosing what is good. Freedom is a fragile value vulnerable to misunderstanding and misuse.

> Freedom is far from arbitrary and is in harmony with the demand to re-cognise each human being as a person entitled to personal dignity. [...] Freedom-oriented upbringing aims at shaping the ability to make accu-rate moral choices and to value other fundamental values highly. By virtue

of freedom-oriented upbringing, children and young people are expected to learn to respect the inalienable rights to which every person is entitled as a human being having his or her own dignity (Wiśniewska 2020, 187).

Exercising freedom is thus closely linked to natural moral law, which is universal in character, expresses the dignity of every human being, and forms the foundation of fundamental rights and duties, and, therefore, of just and peaceful coexistence amongst people. The proper exercise of freedom is thus central to the promotion of justice and peace, which requires respect for oneself and the others, even if their way of behaving and living is different from our own. Such an attitude fosters elements without which peace and justice are words devoid of content: mutual trust; the ability to engage in constructive dialogue; forgiveness, which we, on the one hand, would so often like to receive but, on the other hand, find so difficult to offer; mutual love; compassion for the weak; and willingness to make sacrifices (Naumowicz 2014, 475-476).

Therefore, peace-oriented upbringing necessarily involves justice-oriented upbringing. Peace is authentic when it is the fruit of justice, which expresses the moral necessity to respect one's fellow human beings' entitlements; giving everyone what they deserve to be given; concern for the common good; and the proper distribution of material goods. One of the current threats to human value, dignity and rights is the widespread tendency to apply the criteria of utility, profitability and possession only. Justice, in turn, upholds the bonds between people and nations. A just person is a person who is righteous and objective in evaluating himself or herself and others.

Justice is undoubtedly linked to sincere and selfless love, which embraces all people, even one's enemies. Its fruit is sensitivity to suffering and misfortune of others. This sensitivity leads to acting to the benefit of those in need; providing help; sharing the fruits of one's labour with them, even at cost of sacrifice and self-denial. Love for the poor, the weak and the suffering is particularly necessary. What we need is a spirit of solidarity that makes it possible not only to see the problems of others and to help them, but also to understand that caring for those in need is an honour. This kind of love is not a passing feeling, but an enduring moral force, an intense search for the good of the others, even at the cost of personal sacrifice. The family that lives and breathes this kind of love, even if imperfectly, is the most important factor in fostering peace. A civilisation of peace is not possible if love is lacking.

In the case of the family (the Christian family in particular), love is also a fundamental principle taking many forms. This includes love between a man and a woman united in marriage as well as love among the members of a family – parents and children, siblings, grandparents, grandchildren, both immediate and

distant relatives. Love is the greatest power and the inner principle without which the family cannot grow and perfect itself. Children are introduced to the mystery of love through the closeness of their parents and other family members. Every member of the family should be the subject of love within the family. The love that we experience in our families implies that we are fully accepted with all our abilities and limitations, virtues and shortcomings. It also implies the family members' mutual support in their personal development. Love, in its deepest sense, makes us see the others and their goodness, and go beyond our own egoism. In view of this,

> the family is the only such community in which each person is loved for his or her own sake, because he or she is, and not because of what he or she possesses […]. We do not love other people for the benefits or pleasures they can provide us with; we love them for what they are and for their own sake.

That is to say,

> for the whole process of upbringing, therefore, the most essential thing is love--oriented upbringing. Still, it is always upbringing aimed – in the first place – at knowing how to discover and receive love, and – in the second place – at knowing how to develop this gift in oneself and pass it on to others, so that this love is not wasted. In this context, the love that underlies all upbringing should be demanding (Filipowicz 2017, 135-136).

Growing up in a family is about experiencing love expressed through generosity, devotion and forgiveness. Tensions, conflicts, self-centredness and selfishness strike at the heart of the family community and weaken it, which can lead to its breakdown. However, every family is called and able to reconcile, i.e. to rebuild unity and togetherness.

Nowhere is it more evident than in the family that a person is condemned to the possibility of making mistakes and the necessity of forgiveness as a value that must and can be nurtured. In the act of forgiveness, the forgiver changes the feelings of hatred, anger or resentment, as well as his or her harsh judgements, into positive feelings and judgements, linked to acceptance, striving for understanding and forbearance, which prevail over the harm or injustice suffered. A necessary condition for the common pursuit of peace, forgiveness is therefore an expression of love that excludes the desire for revenge. Without forgiveness, wrongs and injustices will fuel hatred and revenge. Therefore, just as everyone needs forgiveness, everyone should also be ready to forgive.

Undoubtedly, the process of upbringing in the family is not free from events that require forgiveness. In this context, it is necessary to address the problem of forgiveness shown by parents to their children and by children to their parents, but also of forgiveness mutually offered by spouses and siblings. How parents behave

in such situations is a test of their reliability in bringing up their children. It is important that negative emotions do not accumulate in either parents or children, so that feelings of hurt are not perpetuated. Child-rearing is not always easy and rarely free of conflicts, which can often lead to inappropriate, reprehensible and hurtful behaviour. Therefore, in the process of upbringing, parents should focus on shaping and strengthening „factors that favour forgiveness and on eliminating, as far as possible, factors that hinder forgiveness" (Ostrowska 1997, 7). Internalisation of forgiveness, as a moral principle, occurs mostly through identification with important people from our immediate environment, such as our parents, who should show the value of forgiveness in specific contexts and specific attitudes.

The right way to establish and maintain peace in the family is through dialogue. The basic premise of dialogue is the search for what is good, true and just for each member of the family. Prerequisites for dialogue are also openness and readiness to listen and take into account the problems of the other party. Held with dignity and no humiliation, ridicule or insult, dialogue excludes deceit and manipulation. While engaged in a genuine dialogue within the family, its members want to understand each other. They want to share with each other what they hold most valuable, to transcend the limits of their own egoism, and to treat the other person as an equal. In order to create genuine dialogue in the family, one needs the following: the presence of its members as persons; acceptance; reciprocity; cooperation, autonomy and equality of the partners; respect towards the partners; responsibility; sincerity; partnership; trust; overcoming egotistic attitudes; patience; empathic skills etc. On the surface, these conditions seem simple to fulfil, but in practice things are more complicated. For it is necessary, for example, for parents to give up their instrumental treatment of children; it is necessary for them to recognise them as partners of the same existential rank (Wiśniewska 2023, 107-108).

There is no doubt that dialogue is one of the key principles for building family peace. However, true dialogue is impossible without mutual trust. It presupposes respect for the dignity of each family member and objective truth. Adults do not always know how to communicate with children because they fail to listen to them and enter their world. Listening to the child is necessary to encourage confession and to get closer to the reality in which he or she lives. Trust in oneself and in the other members of the family is the basis for trust in the other person and in society. Acting in the conviction that our trust will not be abused has positive effects on our family relationships. This reinforces our belief in our family members' honesty and thus builds a sense of solidarity.

Peace-oriented upbringing must develop in the child the ability to reconcile with others, to make compromises, to forgive wrongs, to overcome bad inclinations and selfishness, to open up to others, to take account of their needs, to do good selflessly, to see in each person a fellow human being, and to have friendly relationships with others. This is why tolerance is so important. Tolerance is the boundary between

love and hate, it stems from humility and the recognition of the other person. It is associated with openness, trust and understanding, respecting the other person's dignity and individuality, his or her freedom and entitlement, treating the other person's views and beliefs as equal to one's own. The fact that the definitions of tolerance presuppose acceptance does not mean that it is the same as the principle of not opposing anything. Neither despicable motives for action nor passivity and weakness, nor indifference to one's fate, have anything to do with tolerance understood properly. In fact, tolerance means disagreeing with both aggression towards other people and taking away their dignity. The presence of tolerance in the family community is therefore merely essential.

Learning and experiencing the value of peace in the family is undoubtedly fostered by family partnerships. An upbringing partnership is a unique relationship between the one who brings up and the one who is being brought up, who share a common goal, a positive attitude towards each other, mutual respect, cooperation and co-responsibility. In an upbringing partnership

> it is possible to reconcile three aspects of upbringing that are difficult to balance: the intentional influence on the other person with his or her right to autonomous development and with the expectation that upbringing will fulfil enculturating functions (Kubiak-Szymborska 2006, 187).

For there to be a partnership, there must first be subjectivity. If it is assumed that the highest value in the process of upbringing is the child and its goal – the fullness of his or her personal development, then another key principle of upbringing is the personal, subjective treatment of the child, which consists in accepting the child with all their complexity and uniqueness. The value of a human being is greater than that of any other living creature because of his or her dignity. Therefore, he or she must be treated as the subject (not the object) of any upbringing endeavours. „No one can be taught dignity. One can only be brought to such an existential and experiential limit beyond which one will discover the dignity of a person: one's own or someone else's. One will see it, one will behold it" (Chudy 2007, 351-352). The sensitivity of the one who brings up to the dignity of the one who is being brought up is crucial because upbringing takes place primarily through individual and unique person-to-person contact.

Marian Nowak identifies three strategies in the field of values-oriented upbringing: dissonance, testimony and stimulation. Values-oriented upbringing takes place primarily by means of the testimony strategy, which places the one who brings up – in this case primarily the parents – at the centre as a personal role model. The learning of values, or their introspection, takes place through the mechanism of identification of the one who is being brought up with values borne by another person – an authority who testifies with his or her life to the realisation of proper hierarchical structures.

As Marian Nowak points out:

> those who are being brought up identify themselves with a certain person, i.e. they assimilate or introduce into their lives certain characteristics of another person and transform them into their own according to the model given by the one who brings up. Thanks to this strategy, the bearer of values, or the so--called personal symbol of values, helps another person – the one who is being brought up – to acquire and assimilate the same values (Nowak 1999, 42).

It should be added here that the authenticity of the personal relationships in this process is also important. The relationship between the one who brings up and the one who is being brought up is based on a two-way flow of stimuli; they interact with each other. When these interactions are good, based on mutual respect and trust, there are, to a large extent, lasting educational changes based on the internalisation mechanism – I follow norms and rules because I am convinced of their rightness.

It is therefore important to emphasise once again how important the role models of parents are in raising children: „There is something that every parent should hammer into their heads: how you behave is more important than what you say. Children learn by example. They see you brushing your teeth every day, taking a shower, preparing breakfast. By looking at you, they learn everyday life and more. What they have encountered at home is a starting point for them. If the father is impatient and nervous, the child may take on these traits. If the child sees dad beating mum, they will see it as the norm even though they think it is horrible. The child of an alcoholic will either drink too much or not touch alcohol at all. One will often unconsciously live according to the example set at one's home" (Wiszniewska 2023, 99-100).

Conclusion

The above deliberations do not exhaust the subject. Still, it is worth emphasising that upbringing in the family is the beginning of one's independent journey in a community that is the first and irreplaceable educator for a life of peace. The family is a rich source of life and a school of love to such an extent that it is difficult to imagine human life without it. Children find in their family the most favourable environment for their self-development and, as soon as they become independent, they also draw unique and essential values from the family.

Living in a healthy family, one learns some of the basic components of peace: justice and love among brothers and sisters, the authority exercised by parents, loving service provided to the weakest family members – whether small, sick or elderly – mutual assistance, readiness to accept the others and to forgive (Naumowicz 2014). Therefore, we should all realise how much depends on our

everyday attitudes. If we change anger into forgiveness, irritation into gentleness, and shouting into respectful words aimed at understanding, we will take a huge step towards building peace in the world.

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