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**THE DIALOGUE AS THE BASIC COMPONENT  
OF BRINGING UP PROCESS IN THE FAMILY**  
**Dialog podstawowym elementem procesu wychowania  
w rodzinie**

*Rodzina jest podstawowym i najważniejszym środowiskiem wychowania, rozwoju i socjalizacji dziecka. W prawidłowo funkcjonującej rodzinie dziecko w naturalny sposób kształtuje wszystkie wymiary swego człowieczeństwa oraz uczy się postaw i zachowań społecznych. Na rzeczywistość rodziny składa się pełnienie wielu ról przez poszczególnych jej członków, jak też funkcji o charakterze wspólnotowym i społecznym. Osoby tworzące wspólnotę rodzinną w celu realizacji swoich zadań pozostają we wzajemnych układach złożonych interakcji. Podstawą procesu wychowania w rodzinie jest dialog pomiędzy rodzicami i dziećmi oparty na poszanowaniu praw każdej osoby. Skuteczne porozumiewanie się jest bardzo ważne w procesie wychowawczym oraz gwarantuje rzetelne wypełnianie podstawowych funkcji indywidualnych i społecznych.*

**Słowa kluczowe:** dialog, wychowanie, rodzina, rodzice, dzieci.

**Process of bringing up in the family**

The upbringing is a typically human reality, entwined in the complexity of human existence. The process of bringing up is complex in its structure and manifests itself in a diversity of forms – from biological to theological ones. Most generally, it is possible to say that upbringing is a personal act (a human person

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being both its subject and object), with the purpose of forming of a person i.e. improving him/her in all fields of his/her life and activities – developing the person in all aspects of his/her existence. The upbringing is a process, with the help of which the man is being driven to his personal fulfilment. In the course of this process a human person becomes “equipped with the weapon of cognition, with the strength of judgement and moral virtues, while simultaneously he/she is being reached by a spiritual legacy of the nation and civilization”<sup>2</sup>.

The upbringing should aim at implementation of these tasks of the person, by which he/she is becoming “more and more personal as well as human, by which he/she achieves his/her human aims”<sup>3</sup>, and also at comprehensive development of that person. It points to the need to direct the upbringing to the entire being: to concern the human person in all spheres of his/her existence.

The man undergoing formation must have a determined purpose – the ideal of humanity at which that formation should be directed. The ideal of humanity assumes that the man is confronted with values and can see the need of their realization. The upbringing ought “to humanize”, which means to help the man to be a subject, to control his acts, to be a man of conscience who finds finding fulfillment as a person on the road of the truth, good, freedom, love and social order. The essence of humanity manifests itself in constant exceeding one’s limitations and extending beyond oneself. Becoming a man assumes not only the dynamism of the subject and the purpose to which this dynamism should be subordinated, but also the way of reaching this target. The aims of upbringing should be subordinated to the rationale of the personal good, should be consistent with the human nature and with the final destination of the man.

Thus to bring up means to help understand who the man should be so that he can answer his call. The personalistic norm points out that relating to a person through love is a principle of upbringing. The realization of this norm in upbringing means excluding such influences as imposing something, using force, exerting pressure.

Bringing up in the fundamental aspect consists in helping the person to acquire the skill of being guided by truth. Upbringing is “undertaking activities which are strengthening the bond of a man with the truth and the good”<sup>4</sup>, is

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<sup>2</sup> J. Maritain, *Od filozofii człowieka do filozofii wychowania*, w: *Człowiek – Wychowanie – Kultura. Wybór tekstów*, red. F. Adamski, Kraków 1993, s. 67.

<sup>3</sup> J. Majka, *Wychowanie personalistyczne – wychowaniem integralnym*, w: *Człowiek...*, dz. cyt., s. 98.

<sup>4</sup> M. Gogacz, *Ku pełni człowieczeństwa*, w: *Człowiek – Osoba – Płeć*, red. M. Wójcik, Łomianki 1998, s. 146.

leading the man into the truth and helping him discover and achieve what is good for the man and the community. While recognizing the truth, the person notices that his/her life can only be fulfilled if they make themselves a gift for another person. And so the upbringing means helping to achieve the personal fullness of the man, i.e. the efficiency in realization of the truth and love.

### **The family as the essential educational environment**

The family is the first and at the same time the most important educational environment. It constitutes a natural community in which the man lives, acts as well as acquires models of behaviour and ways of thinking. It shapes the attitudes of the child, and facilitates the proper physical, intellectual, emotional, social and spiritual development. It ensures appropriate conditions for playing, sleeping, working. It helps the child pursue its interests and provides constant incentives for permanent development. Providing optimal conditions for the child's development is possible in the full family, with good internal relations, as this is when parents love and accept the child, are able and willing to give it their time and attention, and hence stimulate its activity and development<sup>5</sup>.

Rights and obligations of raising children belong to parents. The priority of the role of parents in the upbringing results from the special bond between parents and children, which is the bond of love. By personal experience of love in the family, the man learns to extend it to others, and, moreover, he acquires the ability to show love understood as the attitude of doing good to the other man<sup>6</sup>. The atmosphere of the mutual love of parents and their life in accordance with values and moral principles are the best example for their children.

Emotional bonds existing in the family, confidence, and mutual love existing in the family develop appropriate attitudes towards oneself and other people. They can also shape the appropriate attitude towards media and culture, which very often provide deformed and negative standards. Proper conditions for teaching and transmitting cultural, ethical, social, spiritual and religious values essential for the development of both the family members themselves and the whole society can only exist in the family.

Family brings the child into being but also into humanity, into the fullness of personal life through faith, hope and love as basic theological virtues. This role is fulfilled by the family based on monogamous and indissoluble marriage,

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<sup>5</sup> W. Bołoz, *Promocja osoby w rodzinie*, Warszawa 1998, s. 160.

<sup>6</sup> A. Urbaniak, *Wspólna troska. Wychowanie do miłości w domu i w szkole*, Poznań-Wrocław 1999, s. 36.

since only such family is consistent with the nature of man and is an optimal foundation for the personal development of all family members.

The contemporary family is not always, however, aware of its duties and its importance in the process of bringing up the younger generation, and also all its members. The personal development is threatened by treating the other person like an object, which lacks respect and is marked by egoism. It is an urgent and serious pedagogical challenge on the large social scale. Educational postulates also concern all institutional educators whose actions should respect the human dignity, personal rights and principles of the dialogue.

### **Dialogue in bringing up in the family**

Effective communication is very important in the education process. The dialogue should not only exist between two people, but in the entire family. The family members should be able to talk to each other about good and bad things. Communication is a sequence of events that come one after another in a given time. During the contact with the other man it isn't possible to stop this process, since every act of behaviour (important for the interpersonal exchange and building social relations, which includes silence) can be the source of information for the other. It is of special importance in permanent social relations which happen, first of all, in the family. While trying to find the answer to a question of what the dialogue is, we come across a similar difficulty as in the case of the term "upbringing". The dialogue is an ambiguous notion, very often used in connection with various branches of knowledge, i.e. philosophy, pedagogy and psychology, or even theology.

Taking the issue of the dialogue, one should be cognizant, that in fact there is no single definition explaining what this term comprises<sup>7</sup>. The dialogue can be understood in a triple meaning: as the method, the process and the attitude. The method of dialogue is a way of communication between people, in which they are talking to each other (using also other means) in order to come to closer understanding and cooperation<sup>8</sup>. In the dialogue understood in this way the purpose and a triple orientation: intellectual, emotional and praxeological are noticeable. The fact that the partners in the dialogue do not always intend to cooperate does not deny the fundamental value of the dialogue, although in this case it is not possible to talk about its fullness. A dialogue process is simply an effective application of the method of the dialogue. Understanding the

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<sup>7</sup> B. Harwas-Napierała, *Komunikacja interpersonalna w rodzinie*, Poznań 2006, s. 15.

<sup>8</sup> Tamże, s. 17.

dialogue as attitude is far fuller and deeper. It relies on the permanent readiness to understand other people, to approach them and cooperate with them as far as possible. Here, it is essential that the attitude of the dialogue does not refer to the specific partner, but has universal qualities, i.e. includes everyone who will stop on our road. Hence, it is possible to assume that a dialogue is a mutual exchange of ideas between at least two people, with the exchangeability of roles of the sender and the recipient, with full respect for the right to have their own views, with the aim of the getting to know each other, which will lead to getting closer to the other person<sup>9</sup>.

The family is the first environment of the child and this is where the dialogue should be initiated, because it is one of the most important factors in upbringing. The dialogue should exist in the parent – child relations from the earliest years. Parents should seek the dialogue with their children, to be their models, to listen to them and to mature with them. The dialogue is essential, as it enables parents to establish bond with their children, to get to know each other, which is very helpful in the later years of the child's life. It gives the opportunity to discover reality together, to discover each other as well as contributes to healthy relationships in a family. However, one should remember that it is difficult both for the parent and for the child. It requires a lot of patience and overcoming obstacles associated with its beginning. Teaching the dialogue from the earliest years will let the child understand the individuality of other peoples, to help establish emotional contacts. The child will also start to reflect on its own behaviour. The dialogue is a very good way of conflict solving in the family home. It helps to reach a compromise by getting to know the arguments of both sides. Thanks to it the child is satisfied that its opinion is being considered, it is unconsciously learning to present arguments, and the parent does not have to raise his/her voice in order to give an opinion. They come to appropriate conclusions together in comfortable conditions. Such a conversation requires the frankness and the openness from both parties, but prognosticates well for the future. Parents must, however, remember, that they are not allowed to use the dialogue for getting what they want. Through such behaviour they will treat their child as an object. Cooperation rather than competition is the basis for the dialogue, therefore it is possible to conduct such talks while working or playing together. It helps to lighten the atmosphere and spending time together.

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<sup>9</sup> R. Królikiewicz, *Dialog w procesie wychowawczym*, w: *Dziecko w świecie współczesnym*, red. B. Muchacka, K. Kraszewski, Kraków 2008, s. 164.

Communication is essential for building family bonds. The effective communication allows for the openness of partners to each other, which allows to avoid vagueness, enhances authenticity and openness, and creates a possibility to exchange information. The sense of identity of a person is growing, as well as the ability of receiving and transmitting emotions. The direct communication is creating the possibility of relieving tensions and negative emotions, prevents their accumulation. It “clears the air”, preventing hurts and animosities based on guesswork. The degree of satisfaction from communication felt by family members influences the quality and quantity of interactions among them. Positive emotions accompanying this process encourage the family members to be and work together, to exchange ideas or experiences. The negative attitude is created by mutual avoiding of contact, problems in the intercommunication caused by selectively communicated contents or incorrect interpretation of information. The individual is afraid of being hurt, rejected or manipulated by others. It is worsening or even loosening bonds between family members<sup>10</sup>.

Parents are the first teachers and educators of their child and the home is its first school. Everything that happens in the home and family life becomes the content of the child’s experience. In this sense, every conversation, situation or event constitutes a specific lesson for the child. The dialogue of parents with the child is something more than merely an ordinary conversation on a chosen subject. It is a sign of closeness and faithfulness. The dialogue is becoming a sign of closeness of the other man especially in situations, when the child is feeling lost in the complexity of issues that are incomprehensible and frightening, such as conflicts and tension, misunderstandings and negligence, accusations and suspicions. The closeness then is building the sense of security in the child and is supporting normal human hope in it<sup>11</sup>.

### Conclusion

An aspiration of subjects to mutual understanding, closeness and cooperation is an essence of the dialogue. The dialogue of the parent with the child – which enables understanding, closeness and cooperation — becomes a simple necessity. The dialogue offers a chance of mutual discovering each other and also new realities, which is made possible by asking questions, but also listening, silence, and, finally, discussion. It is often necessary to overcome a lot of obstacles in order to begin the dialogue and a lot of patience in order to

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<sup>10</sup> R. Królikiewicz, *Dialog...*, dz. cyt., s. 165.

<sup>11</sup> M. J. Kawecki, *Obszary dialogu*, „Edukacja i dialog” 1994, nr 10, s. 7.



continue it. It is necessary not only to overcome fear and to remove prejudice, but also to find such a language which means the same for both sides.

Openness, frankness and authenticity are conditions for leading the dialogue. Such a dialogue is creatively stimulating – in an intellectual, emotional and behavioural way for all parties involved. An educational dialogue is a slow process which detests formal programs, but allows for understanding the individuality of each person and establishing the emotional contact, provoking reflection on one's own behaviour and on the meaning of life. Undoubtedly, the dialogue has an intellectual dimension, as it involves understanding of what parents can hear from their child. In this attitude an acceptance of the individuality of thought is important, as well as respect for the child and its thinking.

**Agnieszka Regulska: The dialogue as the basic component of bringing up process in the family**

The family is an essential and most important environment of upbringing, development and socialization of a child. In a correctly functioning family, the child is developing all dimensions of its humanity in the natural way as well as learning attitudes and social behaviours. The family reality is composed of many roles performed by its individual members, as well as functions of communal and social character. The persons forming a home community in order to accomplish their tasks, remain in mutual systems of complex interactions. A dialogue between parents and children in which the rights of every person are respected is a basis for the bringing up process in a family. Effective communication is very important in the education process and is also a guarantee of proper fulfilling of basic individual and social functions.

**Key words:** dialogue, bringing up, family, parents, children.