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Caring about Culture
Necessity to Build the Civilization of Love
to Protect Family and Marriage

Introduction

"There are numerous definitions of culture, but for many people it means the power of spirit, the desire to learn and understand things, which enables the expression of feelings and overcoming the state of death. The art helps us forget about time and lets us go through the deep and intimate process of human life. Culture, which manages the spirit and personality is expected to serve man with all its strengths and weaknesses" (Bichicean, 2014, p. 40).

The expression "civilization of love" was first used by Pope Paul VI in his speech at the end of the Holy Year 1975 on December 25th. Paul VI's call to build the civilization of love was addressed to believers. John Paul II addressed the call to all nations and encouraged all people of good will to undertake the challenge. Developing the civilization of love means care about "more human world", the world built on values, first of all on love, but also on justice, truth, freedom and solidarity. The civilization of love is a civilization based on the proper hierarchy, on the priority of ethics over technology, man over things, spiritual values over material ones, mercy over justice, "to be" over "to have".

John Paul II warned against the struggle of two civilizations in our times: the civilization of life and love versus the civilization of death. The heart of the civilization of love is family developed on constant and exclusive love in a marriage between a man and woman. The civilization of love is based on permanent values, love being the most important one, but also kindness, the real beauty, solidarity, respect for every human life from its conception until natural death.

When talking about the civilization of love John Paul II emphasized the meaning of human personal dignity, which is the source of rights to serve every person. Respect for these rights is a guarantee of piece in the world[1].

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[1] This issue is further developed by p. Górzna (2014).
Priest Szukalski (2014, p. 191) emphasizes that John Paul II significantly added to the progress in the area of culture of human rights, which is based on the concept of a human being open to transcendence.

In these days the values appreciated for centuries such as love, marriage and family are becoming the subject of more and more serious attacks undertaken by ideologists and politicians, scientists, social activists, who care about ideologies, which are against family.

We are more and more anxious observing not only the attempts to counteract the crises in marriage and family relationships, but even more and more aggressively undertaken actions calling for such crises. In many social circles we can observe social tolerance for such inappropriate phenomena and no reaction on the part of persons, or institutions, who - considering their mission - should defend marriage and family as a social fundamental basis. Considering the threats, there is a need to undertake strong and constantly developed actions in order to build the civilization of love [2].

1.   Showing the meaning of family

In the care about the development of the civilization of love one of the most important tasks is showing the meaning of family as the communion of life and love based on a stable marriage between a man and woman.

Family has always been a highly appreciated value in many centuries of tradition. In the family community a human being learns the patterns of social conduct, acquires moral values, attitudes towards other people, suffering, death. Parents, who are the first partners of a young person's social interactions, influence him or her in the earliest and the most formative period of life, whereas the contacts are frequent and long lasting.

Properly functioning family is the community of love and solidarity, which passes cultural, ethical, social, spiritual and religious values necessary for the development of a human being. Strict cooperation and togetherness within a family bears mutual help. Experience of unification also leads to stronger family integration. In a family children get to know values, the world of culture, they learn actions for the benefit of others and they learn how to meet other people's needs.

The most important role in this process belongs to parents. They become a pattern, model of behaviour for their children. Many attitudes are passed here subconsciously, by the relations to other people (respect or lack of respect, care for other people's well being, meeting other people's needs), which become a pattern for many life attitudes, relations to other people, nation, state, religion, the art and culture.

Family is the first school of moral and religious development. The basics of moral rules are first of all taught in the family home. When observing the mother's and father's attitudes the child forms its morals. The moral patterns often form deeply engraved life guide. The family shapes attitudes of tolerance, respect for other people, own dignity and another person's dignity, respect for one's work and other people's work, efforts and input. Family home is the place, where a human being learns the distribution of roles, seeing other people's needs, acting for their benefit.

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[2] The issue of building the civilization of love in response to the ideological threats are discussed in my articles Ryś (2014a i 2014b).

A family is the basic and the most important environment of bringing up a person to love. It is an interpersonal system of internal relations within a group, social system or a kind of an institution of a unique relationship among its members. Relations within a family provide a number of incentives, which do not exist in other institutions and social groups, but are necessary for the development and psychological maturity - not only for children, but also other family members (Pospiszyl, 2002, p. 43-52).

It should be emphasized here that a real, proper family is a school of love. It is described as a community of life and love, because it is created based on love between the married couple and its task is to create and to deepen their love. The community forming function of a family refers to the husband, the wife and to children. It is the task of every family member in all phases of the family development[3].

A proper family is based on the loving relationship between two persons with mature personality. Strong marital relationship makes a harmonious whole and good communication, proper meeting other people's needs, mutual care – all this forms a solid basis for brining up children (compare e.g. Ryś, 1999).

Positive mutual relations within a family and proper emotional bonds, which connect family members and proper educational styles, which add to shaping the children's value system and ways of behaviour, are the most important factors in shaping the attitudes of love.

Family shapes the basic fundamentals of an individual personality, among others: the system of attitudes and needs, ways of meeting them as well as considerably important mechanism of self-esteem. Shaping the proper image of oneself is the basic condition of seeing the world of other people's values. Self-respect and self-confidence may be developed only in the atmosphere of acceptance and encouraging to overcome difficulties (compare e.g. Strzeszewska, 2014; Zielińska, 2012).

The stability of family environment constitutes a very crucial factor of a child's balance and mental health. Children in a family of this type have enough freedom to feel natural, to feel themselves and to feel loved. A child, who breaks the already set norms and standards is disciplined fast and parents are not afraid of losing the children's love when they apply certain disciplinary measures. Parents encourage children to express their opinions in matters concerning the whole family, especially the ones, which refer to the child; however, they reserve their right to veto, when the child's decision is inappropriate. Parents encourage children to contact other people, they care so that the children are in touch with their grandparents. Children are prepared to live independently and to be responsible for their deeds (compare: Jankowska, 2015; Ryś, 2004). When parents know the child's strengths and weaknesses they help in their development.

Appropriate meeting the children's needs is the condition of shaping the attitude of love. The most important needs, which have to be fulfilled so that the child feels loved and worth loving are the following: the need to belong to somebody and the need of safety, the need of love, tenderness and care, the need of respect and recognition in the nearest society, the need to be admired, the need of close bonds, affirmation and contact (ibidem).

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[3] The book *Rodzina, myśl i działanie* is important in this aspect, edited by G. Soszyńska, Lublin 2004.

Love, as the basis to serve other people, is becoming the main source of the development of feelings in a family (compare eg. Gorbacewicz, 2015). The development of love may occur only when the need of love is fulfilled (compare eg. Ryś, 1999). The ability to love must shape in the human psyche in order to become the centre of its life, give sense and value to the same. A human being, who wants love, but does not know how to love and wishes to take without being able to give, will constantly be conflicted with other people, which leads to suffering and life crises, both for the husband and wife as well as for children brought up in such conditions.

The need of safety is the one, which is mostly connected with meeting the need of love. The need, according to Poręba (1978) has its meaning especially in the present world, when a family may become a kind of asylum for everyone, a shelter, which provides protection against loneliness as well as against losing in anonymous surrounding.

In a properly functioning family such needs as receiving and giving love are met, the need of acceptance, affiliation, safety, recognition and cooperation. It is important that parents not only experience their feelings to the child. They should also show their feelings, which lets the child shape the attitude of faith that they are people, who are loved and worth loving. It is crucial that the child's rights are respected and that he or she is the righteous family member. He or she should have reasonable tasks and duties adequate to their developmental capabilities. They should be offered help in their activities and they should be provided enough freedom to support their development. A loved child believes that he or she is a valuable person, worth loving, they believe in themselves, their talents and they want to develop.

The proper, loving and coherent family, by shaping the good self-esteem, interiorization of the system of values, when learning how to deal with stress, may counteract the influence of deviation groups, they may fight back any school misfortunes.

In a proper family the attitudes of love and tenderness are shaped towards other people. The attitude of love is based on tenderness, kindness, forgiveness, tolerance, fighting back weaknesses and hopes. It is open to create kindness, to forgive oneself and other people for their guilts and faults, to make good conclusions in every, also sad or tough, situation. It is expressed in joy, lively experiences, in the ability to be happy about small, minor things. The attitude of love allows for cordial relations with other people.

Especially the need of contact is particularly important in shaping love. In every person's life the need of contact is most vividly expressed in searching for love and friendship. In contacts with other people and thanks to them a person gains knowledge about himself or herself, he or she experiences their self-esteem. In relations with other people the shape of personality is built and developed.

In a proper family the parents implement the appropriate communication model, mutual relations; problems are revealed right when they appear and they are solved correctly[4]. Conflicts in proper families are solved immediately when they appear, in a way, which respects the parts of the conflict, always with the mutual care about feelings. Parents protect children against everything, which might destroy the world of values assumed by the family (compare eg. Ryś, 1998).

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[4] It is worth reaching for the books by M. Dziewiecki (2000).

In shaping the attitude of love the ability of a full openness to another person, the possibility to experience complete relaxation and peace, when a person may be independent from social pressure, roles or occupied positions. Meeting the need of closeness and love makes the world of family community the world of safety and trust.

The proper family system provides the possibility of development to every family member, meets emotional needs and maintains balance between dependence and autonomy.

2. Tasks in building the civilization of love

2.1. The care of the parents, teachers and educators about their own personal maturity as the basic condition of brining up the young generation in the civilization of love

The care about building the civilization of love should start with the care about parents, educators and teachers, about their own development and their own maturity.

Maturity is understood in two ways - as the ideal pattern, which is supposed to indicate where and how the development shapes, or as a process of changes, in effect of which this pattern is fulfilled or updated. The development process is directed consciously. Thanks to this a person chooses the best possible way for himself (Plużek, 1994, p. 22).

Being a person, who aims at building the civilization of love - this is the constant process of overcoming oneself (Obuchowski, 1993, p. 187). Work over oneself is quite often connected with a lot of trouble and suffering, which is the necessary condition in the proper development (Grzywak–Kaczyńska, 1988, p. 7). A person, in order to develop, must build in his or her psyche the whole richness of ways of behaviors in various situations and must learn how to choose the most mature ones for himself or herself and for their surrounding.

A parent, educator, teacher, namely a person, who should set standards for a young person, should be first of all authentic.

The educator's authenticity should be perceived accounting for the need of development and deepening personal maturity, which results from liability for integral development of one's own personality[5].

Becoming a mature person is shaped in the process of a permanent self-update, which is often a tough and painful process, because a person learns the "courage to be oneself". Self-awareness frees a person from applying various types of "masks, covers and facades", both in such a person's emotional life, as well as during meetings with other people [6].

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[5] The notion of this type of liability is claimed by Priest Professor Mieczysław Rusiecki when he discusses the *Teacher's Card of Liability and Obligations,* which is a deepened educational proposal and emphasizes the weight of a teacher's obligations, the size of his mission and encouragement to work on one's own personality. The Card was published in the Monthly of Teachers and Catholic Educators: Wychowawca, 2004, No. 10, p.7 – 11.
[6] It is worth to mention here the cycle of articles entitled "Healthy personality" by L. Mellibrudy, edited in Remedium, 2001 No. 9, 11, 12 and 2002 No.1 and 2.

One crucial feature of a mature personality is the objective attitude towards oneself. It means the skill to look deeply inside one's personality. It is important here to avoid the mechanism of projection, which consists in seeing the approved features in other people. A person with mature personality accepts himself or herself, they know their strengths and weaknesses, they are not shy towards other people and they do not want to dominate anyone. Such a person lives in truth. When they respect and appreciate themselves, they are not afraid of disapproval or rejection. They have a realistic view of themselves, they do not aim at unreal targets, they know their real motivation and hopes.

A person, who wishes to build the civilization of love should be emotionally balanced and cheerful. They should face challenges, draw constructive conclusions from committed mistakes and they should also learn from reasonable criticism and be able to keep distance towards unfair criticism (Ryś, 1997).

Personally mature parent, teacher or educator behaves effectively, he or she is stable and acts reasonably. He or she is able to understand the motives of other people's behavior and has the ability to defend fair attitudes. He knows how to enjoy work and free time and how to enjoy relations with other people [7].

Thus a person, who wants to build the civilization of love should care about their own mature feelings. It is not expected that they never experience such feelings as sadness, mistrust or reluctance. Rich emotional experience or various moods - this is not immaturity. However, when experiencing negative emotions such a person should not hurt other people. Such feelings should not be motives, which establish the rules of conduct[8].

The maintenance of emotional balance co-exists with the feeling of safety. The emotionally mature person is emotionally reconciled with their experience. It is also important to see the mistakes committed by oneself and other people, in good proportions. Such a person is able to admit the truth and confess the committed evil, repair it. The maintenance of proportions between the importance of problems and the level of experienced anxiety is crucial here. A mature person is not afraid of other people with different attitudes and beliefs (Wolicki, 2000, p. 13-15).

An important feature of an authentic person is to have one's own ideal personality to identify with, to aim at for the whole life (Szuman, 1995, p. 161).

A well known psychologist Marshal B. Rosenberg defines the maturity of personality in relation to oneself as: taking responsibility for one's own thoughts, feelings and conduct; recognizing one's feelings and expressing them; identification of needs at the source of such feelings; the choice of proper ways to fulfill one's own needs; breaking with thinking stereotypes, which lead to anger and depression; seeing reality without judgments and comparisons, which are associated with violence and aggression (Widstrand, Gothlin, Ronnstrom, 2005).

A person with mature personality is able to go into deep relations with the dearest ones, he or she is able to give the feeling, trust and understanding, providing trust and support. It is important here to show

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[7] The issue of mature personality is discussed by p. Siek (1986, p. 118).
[8] It is worth mentioning here the work by Z. Plużek (1994, p. 23n).

one's own feelings, as well as acceptance and understanding of other people's feelings[9]. A mature person is the one, who understands other people without claiming to be understood by them, the one, who respects other people without demanding respect and the one, who loves - without claiming love from others (de Martini, 1993, p. 99).

When analyzing the mature personality it is worth paying attention to cooperation skills, which results from proper level of social intelligence. Thanks to this a parent, a teacher or educator is able to act without conflicting with other people, he is loyal towards the society, in which he or she lives, but is not susceptible to any forms of domination (after: Moczydłowska, 2000, p. 118).

Socially mature educator tries to cooperate with other people, because they have a deep awareness that by the exchange of services and values everyone, who gives - also receives and enriches his life. He is also able to undertake altruistic activity on behalf of other people. When living with other people and for other people a mature educator should maintain a high level of autonomy.

Following Allport, the well known and appreciated psychologist interested in humanities, the mature personality is characterized with a good social adjustment. In the educational work it is especially important (following: Chlewiński, 1987, p. 63).

From the point of view of the Rosenberg concept it is worth emphasizing the features that the parent, teacher and educator should have in relations with other people; building relations based on understanding and empathy; clear expression of one's values; conscious deepening of relations and relationships with other people; preventing conflicts and solving them by making the empathic contact; applying solutions based on safety, respect, understanding (Widstrand, Gothlin, Ronnstrom, 2005).

A mature person is creative, he or she has a passion of life and does not restrict it to narrow frames. Irrespective what domain of life it concerns, the creativity means dynamics and it requires full engagement and that is why the improvement of creativity plays an important role in personal development. The mature person is sensitive to the beauty of the world and is able to experience reality deeply, create it and develop talents (ibidem).

The feature of a mature personality is the development of autonomous interests, interest in other people, culture, politics. It is important to acquire an ideal of oneself and a moral pattern, socially approved conduct and to act based on the same (Allport, following: Siek, 1986, p. 114n).

The symptom of mature personality is also empathy. Empathy means openness to other people's problems, ability to see their feelings and emotions, proper perception of their life situation and ability to achieve "emotional harmony". Empathy allows for shortening the distance between people (Łukaszewski, 1984, p. 335).

Emotional sensitivity in relation to another person is perceived as a very important factor of making mature interpersonal relations. The ability to make really empathic relationships is the evidence of

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[9] Disability in development in this sphere leads to human alienation and is the reason of isolation and loneliness.

psychological maturity, which enables the development of interpersonal relations as well as respect to other people without fears about one's own identity[10].

It is worth to quote criteria necessary to achieve personal maturity prepared by Allport. They include: personal work, acting outside (activity connected with people, ideas or tasks); showing warmth in contacts with other people (skill to understand, to feel empathy, tolerance); the feeling of emotional safety, true perception of reality; the need to have competences, obtaining new skills or improving the already held ones; openness to other people's opinions; skill to build one's own life philosophy (following: Wolicki, 2000, p. 15).

The feature of mature personality is its strong integration, cohesion and harmonization. Personal integration is obtained gradually in the process of human maturation and development (ibidem p. 32).

2.2. The meaning of proper hierarchy of values for persons, who wish to promote the civilization of love

It is a very important task to be aware of the proper hierarchy of values. Values appreciated as the most important ones direct a person's activity in order to achieve final aims, not only partial ones, or phases.

The proper hierarchy of values brings order in people's lives and it leads to shaping the skill of arranging matters in terms of importance, it leads to the necessary systemization of life and searching the life purpose, which is in accordance with the world of values, in which we believe, so the proper hierarchy of values shapes the inner human psyche structure.

The proper hierarchy of values helps shaping the personal integrity. It also plays an important role in taking life decisions. The most important values mostly become the life target, the basis and foundation, on which the person creates and develops their "life mission" (compare eg. Ryś, 1997).

Many psychologists believe that the condition of the real human development is faith in the sense of life. According to Frankl the sense is related with the purposeful activity directed to values (following: Popielski, 1987, p. 107). A human being, in order to live their lives completely, should have the stable feeling of a purpose of their lives. The life purpose leads to finding oneself, it gives power and becomes a motivation, which allows to fight all obstacles. It is strictly connected with the system of human values. During the whole life the evaluation of values is subject to a change, new values appear in the hierarchy. Most often the life purpose means values, which are the most important ones for an individual and a human being creates his or her life "mission" based on them. Lower values constitute further purposes.

The hierarchy of values should result from the unifying life philosophy (Plużek, 1991), which allows for a harmonization of a person's aims and his or her life purpose. A human being shapes his or her hierarchy of values in life based on what the parents and teachers had taught them, but also thanks to

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[10] The Hoffman's theory of empathy assumes that empathic abilities are first of all the human reaction to other people's suffering. Along with the increase of cognitive social orientation the empathic suffering is processed in empathy oriented to other people and in response to other people's suffering (following: M. Kalliopuska, 1994, p. 59).

the treasures of culture and their own thought and solutions, especially the tough ones, like decisions taken in hard times, in the time of someone's death or life dramas.

Specifying the hierarchy of values directs human activity to the development of targets, which are not only partial or transitional, but for the fulfillment of far reaching and final aims. An individual with mature personality has the highest values, which are stable. The lower the values in the hierarchy of beliefs, the more changeable and flexible they may be.

Assuming the specific hierarchy of values entails the necessity to establish one's own hierarchy of needs as well as expectations towards other people. One's own, well thought over viewpoint, proportionate hierarchy of values are crucial parts of a mature personality. The values adopted by a human being are the factors, which integrate the well functioning personality. They also shape the person's activity to develop such values, which are recognized as the most important ones in life (compare: Tomczyk, 2012).

The well shaped attitude towards given values allows for setting life tasks and targets, which are also the expression of their affirmations, the need to protect them. With such attitudes even common life tasks and daily routine go in accordance with the appreciated values. This is particularly important in the ways of meeting the needs (Gałdowa, 1990, p. 23).

Discovering the sense of one's own life plays a crucial role in shaping a mature personality. Thanks to the stable feeling of a certainty of purpose in a person's life, the human being finds himself, gains power and motivation to survive obstacles. The purpose is strongly associated with the people's values. The highest values most often become the purpose in life, whereas the lower ones constitute intermediate aims (Ryś, 1998).

Personal maturation of a human being calls for a variety of interests, a flexible mind, accounting for contexts of occurring circumstances, readiness to recognize and to abstain from too fast judgments and opinions. Widening the range of interests makes it possible to become independent from biased opinions of the environment. A person with wide interests is able to concentrate on problems, tasks and duties.

A very important feature of mature people is dealing with difficulties and life problems as with tasks to be completed, not as reasons to worry. Therefore one of crucial dimensions of a mature personality is the life optimism, faith in oneself and in others, constant improvement of activity methods, relations with other people, based on respect of personal dignity, one's own and other people's, respect for originality and exceptionality of every human being, their special features, talents and skills.

A person, who wants to help other people in their personal development must be able to care about the righteousness of his or her own life. One cannot talk about an educator's righteousness of life, when he or she do not respect the dignity of other people. It is connected with readiness to defend other people's dignity or even scarifying other important benefits for its sake, even one's own life.

3. Encouraging the young to join the process of building the civilization of love

A person, who wishes to build the civilization of love, wants and is able to encourage other people to the same, especially the young ones.

In the process of developing humanity the feeling of love plays the most important role.

Openness to other people, the skill to forgive to oneself and to others, the skill of meeting other people in the relation of real love, understanding another human being and entering their world with understanding is an encouragement for the young to build the world on really deep relations, with respect for the dignity of every human being. The authentic parent, teacher, educator, always can really accept a young person, appreciate them, he or she always has time for other people, he is available so that the young person knows that in tough life moments there is always someone to count on and to help in life struggles. This is a person, who knows how to bring hope to the pupil - hope that it is possible to overcome difficulties, that it is possible to develop, to make life more beautiful.

Authenticity and sincerity of a parent, teacher, educator leads to a situation, when meeting such a person becomes a source of joy, it is becoming an inspiration, a stimulus for young people to work on their personality, stimulus to develop. Respecting the dignity of every human being, also a child, appreciating him or her, is accompanied with setting reasonable restrictions to the young person and real challenges. Thanks to such attitudes the child is ascertained that the most precious gifts for a child may be metaphorically described as "roots and wings". The roots are anchors in values, the feeling that the world, in which we live is the world, where it is worth to respect the most beautiful values, such as: God, honor, patriotism, fatherland, love, dignity, hard work, honesty, and wings - this is the passion of development, which is inspired and encouraged by the example of a parent, teacher, educator.

3.1. The need of a young personality integration

It is worth encouraging young people to undertake the hard work of personal integration.

The internal personal integration process leads to harmony between all parts of human personality, between desires and actions, attitudes, ideas, ambitions, needs and feelings. A person's maturity must show on all levels, especially on the level of sensitivity, which constitutes a fundamental component of personality and considerably influences human internal integration. The internal integration is shaped as the act of cohesion of all aspects of human self. The integration process runs through a disintegration of primary psychological structures (disintegration), which enables integration on a higher, more mature level (compare K. Dąbrowski, 1986). It is expressed in acquiring mental resistance, the feeling of physical and mental health, internal harmony and spiritual depth. A mature person is able to bear loneliness easily, to undertake tasks on behalf of other people, to find a purpose in his or her life.

Personal work on one's character concerns many aspects of life. It is worth to emphasize the fundamental ones.

a. The real recognition of the world

The basis of a mature personality is the real recognition of the world, differentiating between the truth and fake and other people's opinions. In recognizing the world a human being should ask questions on the borders of cognition and the degree of certainty. It is important that the level of getting closer to cognition does not distort the reality (Łukaszewski, 1984, p. 206). Recognizing the world with the open mind should lead not only to winning knowledge and experience or widening the circle of interests, but also deeper and deeper engagement in the matters of the surrounding.

b. Self acceptance

In order to undertake the difficulty of one's own development one should first of all get to know oneself. Knowing oneself and self affirmation is the basis of all interpersonal relations. Self-acceptance should not be equal to egoism or egotism, but the real kindness, acceptance of oneself, ability to accept oneself or forgive oneself. This attitude is fundamental to build proper relations with other people, as well as the passion of personal development. The picture of oneself may be the image, which is adequate or inadequate in relation to oneself. A person with objectively high self-esteem has a healthy desire to face challenges, proper approach to committed mistakes, which he is able to use as a lesson for further life, he is able to keep distance in relation to unjust criticism, but also knows how to learn from reasonable criticism (Compare Leonard, 1995).

c. Shaping the attitude of love

Shaping the attitude of love plays the special role in the integration of human personality. It assumes the recognition of the subject of love, loving it and acting towards it. It is worth quoting Leonardo da Vinci here "if you know it but little you will be able to love it only a little or not at all." Therefore the type of the attitude of love results from the depth of one's individuality. The attitude of love is based on tenderness, kindness, forgiveness, tolerance, fighting back weaknesses and hopes. It is open to create kindness, to forgive oneself and other people for their guilts and faults, to make good conclusions in every, also sad or tough, situation. It is expressed in joy, lively experiences, the skill to be happy about small, minor things. The attitude of love allows for cordial relations with other people. Human personal maturity is created based on deep, cordial and permanent connection with a small number of people (family, friends) and it is connected with tenderness to all people of the world. This attitude, based on respect for human dignity allows to split human behavior from the very person, so it enables a person's acceptance irrespective of his or her behaviors (Ryś, 1997).

The skill of communication with other people, expression of thoughts, feelings and mutual expectations, as well as meeting them is the basic factor, which serves building the attitude of love. The skill to solve conflicts in a proper way is also important (Ryś, 1998).

3.2. Shaping and developing the skill of coexistence with other people

It is worth encouraging young people to shape and develop the skill of coexistence with other people and to enter into deep and permanent relations. Carl Rogers – American psychologist claimed that

the real relations with other people, which lead to growing and improving personality, maturation of development.

The foundation of such relations is authenticity - namely entering in relations with other people as a sincere, open and straightforward person. Relations with other people are appropriate, when another person's dignity is respected (everyone has the same dignity), tolerance for other points of view (a person with different opinions than ours - is a person, who things differently, but not an enemy), compliance of verbal communication (speeches) with non-verbal communication (mimics, gestures). Lack of such compliance interferes with interpersonal communication.

In relations with other people it is very important to solve conflicts properly. In harmonious coexistence with other people, but also in solving conflicts, tolerance and ability to forgive is very important.

The patterns of relations with other people and with God are mainly taught at family home. However, they may be changed individually. One should try to reshape his or her own negative approach, become more open and kind. True relations with other people are based on authentic love.

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A man of our times more and more often has the impression that despite easier access to other sources of information, in tough life situations is at a crossroads.

B. Krupa (2013) emphasizes that despite many relations (real and virtual) the contemporary person feels deep loneliness, which proves that a lot of social networks does not go together with the quality of social bonds. "Loneliness is filled with love and no information or meetings in real or virtual world may meet." If a person does not discover that he is loved, he will always be lonely, his life will always be concentrated on himself, his own wounds, misfortunes and failures" (ibidem, p. 110).

In the civilization of love the most important thing is to shape proper attitudes. Understanding love as the approach opens the possibility of treating it in the category of permanent happiness, not temporary pleasure. In the approach of love understood like this the following is emphasized: wisdom and knowledge, courage, which is a specific moral brevity in reaching goals, honesty, reticence, self-control, prudence and modesty as well as transcendence - ability to appreciate beauty and perfection, feeling of gratitude, hope and optimism, kindness and mercy[11].

Real, authentically happy life is life in love and for love, for the love, which is the deepest attitude, but also the most important task of building the love relationship - in the most intimate communion between a married couple, but also in other communities of love - in a family and in a sincere - thanks to the power that family gives - nation, society, world.

Therefore it is worth encouraging young people to look for love, as well as to build the civilization of love contrary to the world, which promotes the civilization of death. Although the civilization of love is

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[11] M. Seligman, *Authentic happiness*, 2002, www.authentichappiness.org.

based on evangelic values - however it constitutes a universal idea, the idea, in which not only Christians should involve, but all people of good will.

It seems particularly important to support young people in their development, to encourage them to shape such attitudes, which serve the promotion of kindness, promotion of marriage and family, such as: love, peace, kindness, respect for other people, respect of personal dignity of all people. Today young people need to face a very difficult reality. Among such difficulties there is especially one task worth mentioning - they need to discover what is the truth about a human being - femininity and masculinity, and what is only a politically or ideologically fake in the range of allegedly scientific statements.

It appears necessary to take care about the young generation, which should be brought up as people of the righteous consciousness, people, who - in accordance with the rules of the civilization of love - perceive the care about interpersonal bonds, so that everybody bears and grows in a loving family composed of a mother and father.

Care for bringing up people in accordance with the civilization of love so that they care for people, who will create the future of the world, so that they care more about ethics than the rules resulting from the benefits of science and technology, people, for whom human beings will always be more important than any, even the most precious thing, people, who will appreciate spiritual values of their environments, nations or states than material goods, for whom justice is important, bot mercy will be stronger than justice and for whom "to be" will be more important than "to have", for whom freedom will be a precious value.

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