



Communication between parents and their adult children's value system

Komunikacja między rodzicami a system wartości ich dorosłych dzieci¹

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Abstract: The value system of every human being, i.e. what is valuable and most important to them, is closely related to the quality of their functioning. This paper presents an analysis of selected family determinants of shaping the value system in young adults. For this purpose, a study was conducted among 252 men and 252 women and it was determined to what extent the quality of the marital communication of parents (measured by the Marriage Communication Questionnaire by Maria Kaźmierczak and Mieczysław Płopa), assessed retrospectively by them, is related to the choice of their preferred values described by Max Scheler. The research only to some extent confirmed this relationship. They show that the higher the respondents rated the quality of their parents' marital communication, the more often they chose the most important moral values, and depending on their gender, also the values of truth, aesthetic, secular and religious ones.

Keywords: values, family, communication

Abstrakt: System wartości każdego człowieka, czyli to, co jest dla niego cenne i najważniejsze, ściśle wiąże się z jakością jego funkcjonowania. W niniejszym artykule podjęto analizę dotyczącą wybranych rodzinnych uwarunkowań kształtowania systemu wartości u młodych dorosłych. W tym celu przeprowadzono badania wśród 252 mężczyzn i 252 kobiet i określono, w jakim stopniu oceniana retrospektywnie przez nich jakość komunikacji małżeńskiej rodziców (mierzona za pomocą Kwestionariusza Komunikacji Małżeńskiej Marii Kaźmierczak i Mieczysława Płopy) wiąże się z wyborem przez nich preferowanych wartości, opisywanych przez Maxa Schelera. Badania w pewnym tylko stopniu potwierdziły ów związek. Wynika z nich, że im wyżej ocenili respondenci jakość komunikacji małżeńskiej swoich rodziców, tym częściej wybierali wśród najważniejszych dla siebie wartości moralne, a w zależności od płci, także wartości prawdy, estetyczne, świeckie i religijne.

Słowa kluczowe: wartości, rodzina, komunikacja

Introduction

The value system, unique for each individual, is one of the central elements of every human personality. The family, and especially parents as educators, influences the shaping of a hierarchy of values in the whole spectrum of their behaviors, whose the most frequent expression is broadly understood interpersonal communication. The paper consists of two parts, the first one will present a theoretical analysis of the

importance of values for human functioning and the relationship between the family environment, especially the marital dyad, and the psychosocial development of a child. In the second part of the paper the results of research showing the relationship between the quality of the parents' marital relationship observed in childhood, expressed through their mutual communication, and the shaping of the hierarchy of values in their adult children are presented.

1 Artykuł w języku polskim: <https://www.stowarzyszeniefidesetratio.pl/fer/2022-1Komor.pdf>

1. Theoretical fundamentals of research

Max Scheler (after: Kobylński, 2001, p. 30) stated that a value "is an objective feature, independent and irreducible quality. The acts of human consciousness do not create values, but merely know them. The knowledge about values takes place directly in emotional experiences, in acts of preference and love". Values experienced individually are grouped together and form a hierarchy. The importance of these hierarchies in the life of every person cannot be overestimated as they form the basis for the formation of a system of beliefs and judgments, which in turn help and improve the process of decision making, orientation in the world, data processing and achieving goals (Oleś, 2002).

Scheler (after: Brzozowski, 1995) created four subgroups (modalities), prioritizing them from the lowest values: sensual - hedonistic, vital - life, spiritual and religious. He divided the spiritual values into three subgroups: aesthetic, truth and moral. The sensual values are a group of values related to pleasure on its positive pole, and with regret on the negative pole. They are strongly related to emotional sensations and to specific organs in the body (it can be, for example, pain, pleasure, hunger, smell, weariness). They also include the values of civilization and luxury. The vital values in their positive pole are associated with health, strength, wealth, nobility, and in the negative with disease and weakness, poverty and commonness. From this area of values emotions come. These are, for instance, joy, anger, fear that results from health, self-power or agency. Spiritual values function in three realms: aesthetics, truth, and morality. The aesthetic values reflect harmony and beauty in its positive pole, and ugliness in the negative one. In the realm of the value of truth, the value is truth itself. In its positive pole, knowing the truth becomes a value, while ignoring it is negative. The area of moral values in the positive pole points to what is right, and in the negative to what is wrong. Religious values contain values that indicate what is holy and unholy. They are the highest-placed values in the hierarchy and depending on the strength

of their intensity, an individual may shift between happiness and despair in their states (Galarowicz, 1997, as cited in: Wędzińska, 2013).

Considering the existence of objective, self-contained hierarchies of values, it should be expected that the emotional, cognitive and social growth of each individual will lead to the knowledge and appreciation of higher values by them, and that experiencing circumstances that depreciate the individual's development will lead to a crisis of values, i.e. appreciating the values that are located lower in these hierarchies (Brzozowski, 1995). This is confirmed by the concepts of Katarzyna Skrzypińska and Tymoteusz Drzeżdżon (2020, who indicate that people undergoing transcendent processes find a deeper meaning in the experiences, increasing the adaptive value of an individual through an increase in internal motivation. The opposite of this process is a deficit in experiencing transcendence in a crisis situation, leading to doubts about the values that have been preferred so far, which results in, firstly, the rebuilding of the hierarchy of values, and secondly, in existential problems.

The values chosen by an individual become the basis that determines, organizes and motivates their actions. Values become the model by which they evaluate themselves and others. In addition, values help to establish a permanent belief structure of an individual which becomes the central axis of the individual's personality. Once organized, it is difficult to change (Sokal, 2001). In personality, there is also a different type of hierarchy of values, which helps an individual to direct their behavior in real time, under the influence of a situation, and which is related to the maintenance of the organism's homeostatic relations. These values may change practically overnight (Fisher, 2017). Research has shown that, under the influence of specific situations, individuals may expose certain values that occur in their lives at much lower levels, i.e. they perceive themselves as different, better than they actually present themselves. This has numerous consequences, especially in social life. Its quality will depend on what value systems will be presented and implemented by individuals in their lives, and not on what values they will verbalize (Anglim, Lievers, Everton, Grant, & Marty, 2018). It should

be emphasized that there are three needs of human existence that a man cannot satisfy on their own: the needs of individuals as biological organisms, the need for regulated social interactions, and the need for the survival and well-being of groups. In order to be able to fulfil them, they must specify the appropriate goals, communicate to others about these goals and establish cooperation with them to achieve them. Values are socially desirable concepts used to represent and communicate these goals (Schwartz & Sortheix, 2018).

Considering the values at the level of an individual, it should be emphasized that they are formed and consolidated throughout life through their discovery and acceptance, and then its classification, crystallization, purification, internalization, localization and finally implementation (Szymczyk, 2017). An individual becomes acquainted with the values in the course of socialization, first through the educational influence of parents, still through teachers, peer groups, mass media and society, and also through their own internal experiences (Sokal, 2001). As individuals grow up, they should discover a unique personal hierarchy of values, as this is the only way that guarantees them gaining autonomy, a property necessary for personality maturity. This autonomy will become a drive to achieve her life goals (Skimina, Schwartz, Ciecuch, Davidif, 2018).

The family is the place where the first and strongest interpersonal relationships are experienced, characterized by long duration and strong emotional commitment (Wrzesień, 2000). In the family, these relations are formed without the individual being able to choose, they are difficult to replace and involve emotions to the extent that they are needed to create their individual identity (Karmolińska-Jagodziak, 2016). Regardless of what experiences will befall an individual in the family and what quality of relations will occur in them, the individual (family) in itself will be of paramount importance for the child (Sokal, 2001). According to Witold Wrzesień (2000), it is not important whether the family has a destabilizing or stabilizing effect on an individual. Upbringing in a family will always shape one's attitudes. The family is also a place where there is an intergenerational transmission in terms of values manifested in a given

family (Elzanowska, 2012). This is possible because the family itself positions itself very highly in the child's value system, and its influence is almost irreplaceable. Therefore, it is important that the family shaping the hierarchy of values of its members should be a place that will make good use of the psychological dispositions of children, shaping in them a proper attitude to norms and values (Sokal, 2001). For this to happen, the family should be a place of a relationship full of love, respect, kindness, and mutual attention. It should be a place to use the development potential of its members through their self-education and self-improvement (Opozda, 2018).

The formation of the desired value system in children takes place to a large extent through relational upbringing. A man is a dialogical social being who recognizes themselves in contact with others. "Since the other person is the source of many complex emotional and cognitive processes: he can arouse and reduce physiological arousal, satisfy our important needs or block their satisfaction, support in difficult situations, influence our self-esteem, modify our judgments about reality, direct our behavior" (Karmolińska-Jagodziak, 2016, p. 14). The way of experiencing the child's interpersonal relations will depend on the behavioral choices adopted by the parents in the experience of interpersonal relations in the family. Parents' behavior (also in terms of the educational measures they use) becomes a point of reference, a specific matrix of relationships that the child will reproduce in their contacts with other people. These matrices will become the cognitive basis and will shape the hierarchy of the child's values (Jezińska-Wiejak, 2013). Various types of situations in family life are important in the context of strengthening or reevaluating what is most valuable to family members. Parents' inappropriate attitudes or their use of strong punishments towards children may cause them severe stress and deteriorate their health, and consequently, change in valuation during their psychosocial development (Gershoff, Goodman, Miller-Perrin Holden, Jackson, Kazdin, 2018; Umberson, Thommer, 2020).

In the relational educational context that influences the development of a young person, the interaction between their parents, who are moder-

ators of family life, plays a special role. Their mutual attitude towards each other closely correlates with the atmosphere in the family. Spouses with a low culture of intercourse often lead to conflicts in a family where all its members participate passively or actively (Szymczyk, 2017). Through such mutual interaction the spouses transmit values to the entire family, often causing changes in the hierarchy of these values in its members (Brzozowski, 1988).

The atmosphere in the family home is reflected in the behavior of its inhabitants. The influence of parents on the child takes place, *inter alia*, through: modeling, identification, or imitation. Modeling is possible because the child is in a close relationship with their parents without coercion and in a positive relationship with them. A small child does not judge and classify the parents' behavior. He accepts what he sees as behaviors to be mapped (Płaczekiewicz, 2016). This atmosphere is an emotional climate, whose importance increases if one takes into account the process of the intergenerational transmission of values (Walęcka-Matyja, Janicka, 2021). It is this emotional climate that is responsible for the internalization of values preferred in the family. They become autonomous for individual people and are likely to be transferred to the next generations (Jezińska-Wiejak, 2012). In the identification process, the intrinsic motivation of the child to be like the parent is ascertained. His personality structure includes the norms and values observed in the family, which over time become relatively permanent features of his character (Cywińska, 2008). This is clearly visible, among others, in studies that confirm children's imitation of aggression observed in parents and repeated in their contacts with peers (Frankowiak, 2020), in the studies that show a positive correlation between the style of interpersonal functioning of adolescents and their assessment of the parents' marital success (Kaleta, 2012), or in the studies which confirm that being brought up in homes with a proper family atmosphere with proper communication between parents and between parents and children made that the respondents were able to build successful relationships with their spouses grew (Komorowska-Pudło, 2019). Maintaining positive emotional relationships with one's parents in adulthood also

positively affects the quality of personal and marital well-being of middle-aged people (Polenick, Fredman, Birditt, Zarit, 2016).

Loving or even friendly spouses maintain a kind of a "personal dialogue" in which mutual relations, including listening and speaking, create a platform for understanding (Godawa, 2020). On the contrary, it happens in families of spouses who are distrustful and distant from each other, where children and young people, left to themselves, create a picture of a world in which they cannot feel satisfaction and the other person may be a threat. Each of the behavior of spouses-parents is itself a medium of certain values, influencing the creation of an educational atmosphere in which children discover values, shape their attitudes and create beliefs related to their future choices and goals in life.

By open and honest communication, the spouses as parents shape the family atmosphere, they provide positive impressions that become the educational background. Multiple, warm and close interactions created thanks to communication processes support developmental changes, *inter alia*, by conveying that the value is another close person (*ibidem*). The most open, honest communication takes place in the family and between spouses, as people most intimately connected with each other (Sillars & Vangelisti, 2018).

According to Grzegorz Żuk, values that are important to a given individual, can be identified by recreating the subject's attitude to what they consider valuable. This will mean that if the spouses are of value to each other and the supreme value, they will take care of each other as the greatest good. Whether they are value for each other or anti-value, they will pass each other through communication, which is a sensitive carrier of value (Żuk, 2016).

Mutual reluctance of the spouses, often expressed as a reluctant attitude towards the environment, also towards family members, manifested through emotional withdrawal and hurtful communication, may cause many negative feelings and axiological conflicts, especially dangerous in adolescence, to arise in young people. At that time, adolescents develop a worldview, which also includes a new hierarchy of values, created as a result of confrontation with those that were previously considered obvious

(Musiał, 2019), and which were non-volitional, i.e. transferred from the outside (Skimina et al., 2018). These values may be rejected by adolescents in this period of life and replaced, for instance, with anti-values based on aversion to the values declared by parents and their lifestyle. This can happen when they observe in the family home inappropriate forms of communication between parents in their marital relations and in relations with other members of the household. Despite the changes in the hierarchy of values of young people, most of them and most of the rules of evaluation are internalized and strengthened in the child's personality in an unchanged form. As a result, at every opportunity, also in contacts outside the family, the well-established hierarchy of values will affect the assessment of reality, without the need to come into contact with the real situation (Elżanowska, 2012).

Spouses who want to care for the high quality of their relationships should be involved in their own development. An important element of this self-education is, inter alia, recognizing one's own communicative style, which may increase or strengthen personal communication competences, which will help in creating a safe family environment and in supporting mutual closeness. Mieczysław Plopa (after: Kucharski, Rutkowska, 2019) distinguished three communication styles: supportive, committed and deprecating. They allow defining the above-described contact in an interpersonal relationship. The distinguished communication styles are called dimensions or strategies. Some are supportive in resolving conflict situations, others are hindering. The support dimension is expressed through caring for the partner, joint resolution of disputes and ambiguities, interest in the spouse's needs, appreciating them and praising them. The dimension of involvement includes behaviors that help to create an atmosphere of closeness, trust, a sense of uniqueness of the partner and eliminating conflict situations. This is done by choosing closeness rather than choosing emotional loneliness to protect oneself in times of stress (Fitness, 2015). The depreciation dimension includes all those behaviors that do not serve to maintain the spouses' closeness. It is hostility, lack of mutual respect, quarrelsome, meticulousness, desire to dominate (Plopa, after:

Kucharski, Rutkowska, 2019). The three communication styles distinguished by Plopa will become the basis for further considerations during the empirical analysis, where the relationship between the quality of communication between parents and the shaping of the value system of their children in adulthood will be examined.

Spouses, as the first teachers of the language of their children, take responsibility for the language culture in the family. Children are not born with communication skills, but acquire them through interpersonal contacts. Knowledge related to communication is not only a resource of words, but also a world of feelings, emotions, thoughts, values and needs. To master this knowledge, a child needs appropriate role models from the earliest years of their life. The world of values is also a language, and this is what an individual uses to talk about the world around them, or about their relationship to themselves. By analyzing statements of individual people, we always learn about their way of evaluating the world (Żuk, 2016).

2. Methodological bases of own research

The studies were conducted in 2017 and 2018 among young adults aged 20-35. The respondents lived in towns of various sizes in the West Pomerania and Lubusz provinces. 504 people participated in the research, including 252 men and 252 married women.

The research problem adopted for the analysis in this paper was the question: What is the relationship between the subjective assessment of the quality of marital communication between the parents of the respondents, observed by them in childhood, and the hierarchy of their values in adulthood? It was hypothesized that the higher the level of the parents' marital communication, including manifestations of support and commitment, observed by the respondents during childhood and the lower the level of depreciation that the parents showed to each other, the higher they would evaluate the values of truth or morality, religious and secular values, and the lower the hedonistic, vital and aesthetic values. Two varia-

bles were identified in the research. The value system of young adults was adopted as the dependent variable, and the subjective assessment of respondents about the quality of communication of their parents in the period when they lived with them during their childhood was adopted as the independent variable. Measurements of correlation between the variables were used to present the research results. The statistical analysis enabling the measurement of the relationship between the variables was carried out with the use of the ρ Spearman correlation coefficient.

Two standardized research tools were used to verify the research problem posed. The first was the Marriage Communication Questionnaire - MCQ by Maria Kazmierczak and Mieczysław Plopa (Kazmierczak, Plopa, 2008; Plopa, 2006), which was modified for research purposes in order to examine the quality of parents' communication in a retrospective manner by the respondents. This questionnaire enables the analysis of the level of support (respect for the partner, appreciation of their work, interest in their experiences, concern and joint problem solving), commitment (creating an atmosphere of closeness and understanding in a relationship, showing feelings, emphasizing mutual uniqueness and value, organizing a joint time for oneself, concern for conflict prevention) and depreciation (aggressive behavior, domination, control, lack of mutual respect) (Plopa, 2006). The second research tool was the Scheller Values Scale - SWS, adapted by Piotr Brzozowski (1995), which enabled the respondents to make their own assessment of the appreciated values. This tool enables the measurement of hedonistic values (detailed values: abundant life, erotic love, possession, pleasure, joy of life, comfort, rest, life full of impressions), vital values (detailed values: resistance to fatigue, physical strength, fitness, body elasticity, an ability to endure cold and hunger), aesthetic values (detailed values: elegance, tastefulness, harmony, order of things, proportionality of shapes, regularity of features and order), values of truth (specific values: intelligence, logic, wisdom, objectivity, open mind, understanding, broad mental horizons, knowledge), moral values (specific valuables: goodness, honor, love of neighbor, helping others, truthfulness, honesty, honesty, honesty, kindness, kindness), secular holiness (specific

valuables: honor, country, nation, independence, homeland, state, patriotism) and religious holiness (detailed values: God, faith, salvation and eternal life) (Brzozowski, 1995).

3. Results of own research

The analysis of data that allow finding an answer to the research problem presented above was started with measuring the relationship of support, i.e. the first dimension of marital communication of the respondents' parents, assessed in a retrospective manner with their preferred values (these data are presented in table 1).

When analyzing the detailed aspects of the quality of parents' communication with each other as assessed by respondents, more dependencies were observed on the scale of support than on the scale of commitment and depreciation. The higher the level of the support they observed, directed by mothers towards fathers, the more valuable for them were aesthetic, moral, secular truths and holiness, and at the level of tendency - religious holiness. The higher they rated the support given by their fathers to their mothers, the higher the level of their preferred aesthetic, hedonistic, truth, moral, and secular sacredness values was. In the case of the women under the survey, there are definitely fewer statistically significant relationships between the variables. This shows that the higher the level of support directed by their mothers to their fathers and by fathers to their mothers, the higher they valued religious holiness and moral values.

The measurement of the relationship between the involvement in building relationships between parents, observed in childhood by the respondents, and their preference for certain values in adulthood is shown in table 2.

The analysis of the relationship between the subjective assessment of the level of involvement of the respondents' parents in building a mutual marital relationship with their evaluation system shows that the number of statistically significant relationships is small. The higher the men evaluated the quality of this area of communication between their parents, the more often they chose aesthetic values, truth and

Table 1. The relationship between the level of parental support for themselves in the subjective opinion of the respondents and their system of values

Preferred values by respondents	Support of respondents' parents towards themselves							
	Mother to father				Father to mother			
	Men		Women		Men		Women	
	rho	p	rho	p	rho	p	rho	p
Aesthetic values	0.14	0.028	0.00	0.996	0.14	0.025	0.10	0.123
Truth values	0.17	0.006	0.04	0.511	0.14	0.028	0.04	0.576
Secular holiness	0.17	0.006	0.06	0.331	0.17	0.006	0.04	0.567
Religious saints	0.11	0.076	0.22	0.000	0.03	0.662	0.16	0.010
Moral values	0.13	0.036	0.17	0.006	0.13	0.043	0.14	0.022
Vital values	0.04	0.524	0.04	0.545	0.05	0.412	0.04	0.528
Hedonistic values	0.11	0.091	0.00	0.980	0.16	0.009	0.09	0.163

Table 2. The relationship between the level of parental involvement in the subjective opinion of the respondents and their system of values

Preferred values by respondents	Involvement of respondents' parents towards themselves							
	Mother to father				Father to mother			
	Men		Women		Men		Women	
	rho	p	rho	p	rho	p	rho	p
Aesthetic values	0.18	0.004	0.09	0.154	0.20	0.002	0.11	0.082
Truth values	0.17	0.006	0.07	0.264	0.13	0.042	0.00	0.962
Secular holiness	0.15	0.017	0.08	0.201	0.13	0.041	0.02	0.725
Religious saints	0.11	0.094	0.14	0.031	-0.03	0.682	0.08	0.231
Moral values	0.11	0.074	0.13	0.042	0.12	0.063	0.10	0.107
Vital values	0.03	0.617	0.07	0.274	0.07	0.238	0.05	0.398
Hedonistic values	0.11	0.090	0.07	0.287	0.15	0.016	0.09	0.139

Table 3. The relationship of the level of parents' depreciation towards themselves in the subjective opinion of respondents with their system of values

Preferred values by respondents	Depreciation of respondents' parents towards themselves							
	Mother to father				Father to mother			
	Men		Women		Men		Women	
	rho	p	rho	p	rho	p	rho	p
Aesthetic values	-0.05	0.402	0.06	0.320	-0.05	0.431	0.04	0.506
Truth values	-0.12	0.048	0.02	0.725	-0.04	0.500	0.07	0.279
Secular holiness	-0.07	0.254	0.01	0.821	-0.01	0.824	0.10	0.103
Religious saints	-0.11	0.086	-0.05	0.389	0.00	0.955	-0.02	0.722
Moral values	-0.16	0.010	-0.06	0.304	-0.09	0.150	-0.04	0.551
Vital values	-0.01	0.917	0.07	0.254	0.03	0.669	0.08	0.191
Hedonistic values	-0.05	0.442	0.08	0.182	-0.03	0.653	0.01	0.888

secular sacredness, and tended to choose also moral values. In the case when they observed in their childhood a higher level of fathers' commitment towards mothers, their assessment of hedonistic values was also higher. In the group of women, a correlation was found between the higher level of the involvement in building relationships by their mothers towards their fathers and their preference for religious holiness and moral values. No statistically significant relationships were observed when measuring the relationship between the commitment of fathers to mothers observed by women in childhood and their value system. Such a relationship, at the level of trends, was found only in the case of the relationship between this variable and the respondents' preference for aesthetic values.

Table 3 presents the last analysis of the detailed dimension of the marital communication of respondents' parents, devoted to depreciation and its relationship with the preferences of the respondents to certain values.

Very few statistically significant relationships were observed in the case of measuring the relationship between the subjective assessment of respondents about the level of self-deprecation by their parents in the period when they lived with their parents in childhood and their value system. It was only found out that the higher the level of the observed depreciation that the mothers showed to the fathers of the respondents, the less often young men chose the values of truth and moral values, and the less often they tended to chose religious sacredness.

Conclusions from the research

The respondents came from homes where a significant group (57.5% of people) observed a low level of mutual communication between parents in their marital relationship. They received a picture of low level or lack of respect, interest and care, cooperation in solving problems, closeness, caring for relationships, with a high level of aggressiveness, domination and control, criticism, humiliation, conflict that occurred between their parents. Only every fifth respondent

(21.8%) grew up in homes with a positive atmosphere, built by highly supportive parents and committed to building a satisfactory relationship.

The scale of values preferred by the respondents showed the dominance of selected valuables aimed at sensuality and vitality. Half of the respondents highly preferred hedonistic (51%) and vital (40.5%) values, focusing the people choosing them on pleasurable experiences, a sense of fitness, mainly physical, and health. Spiritual, i.e. aesthetic, truth and morals values were preferred by less than every third person (31.3%, 30.6% and 28.2% respectively). They focus the involvement of the respondents who choose them on harmony and beauty, learning the truth and determining what is right or wrong in the world around them. The group of secular and religious saints turned out to be the least important for the young adults under the survey (21.2 and 17.5% of the respondents chose them as important, respectively). For almost half of them, neither patriotic issues (for 44.9% of people) or those related to faith, salvation and eternal life (for 45.6% of people) were particularly important. And although these are the values that occupy the highest place in Scheler's hierarchy, the ones concerning emotional, cognitive and social growth of every individual, they were also the ones that were the least frequently selected by the respondents. The following question arises: what are the circumstances that affect the development of individuals in such a way that they come to appreciate the values that occupy lower and lower places in Scheler's hierarchies? One of the answers could focus on the analysis of the relationship between the quality of the atmosphere in which children and adolescents grow up in their families and their establishing a specific value hierarchy.

The question posed in the methodological part that concerns the relationship between the subjective assessment of the quality of mutual communication between parents observed in childhood by the respondents, to a fundamental extent influencing the atmosphere of family life in the whole home, and the values they prefer, after analyzing the research results, leads to specific answers. The respondents' preferences for moral values correlated positively with the generally assessed by the respondents communication

of their parents, and in particular with the observed support and, to a lesser extent, with the commitment shown by the parents of the respondents. The higher the level of depreciation showed by their fathers to their mothers that the men could observe in their parents' relationship, the lower their own level of appreciation of moral values was.

The choice of religious sacredness as a value important to the respondents was more closely linked to the higher level of communication they could observe between their mothers and their fathers. This applies in particular to the observed support and commitment (this relationship was revealed to a greater extent in the women than in men). Preference for secular, truth and aesthetic values correlated positively, in the case of men, with a higher assessment of the marital communication of parents, mainly in the area of their mutual support and involvement in building a marital relationship. In addition, it turned out that there was a negative correlation between

the men's appreciation of the value of truth and the observed depreciation of their fathers by their mothers. The choice of hedonistic values by men positively correlated, mainly at the level of tendencies, with the assessment of the quality of support and commitment given to their parents. In the case of the selection of vital values, no relationship with the assessed marital communication was found.

The research results presented in this paper allow concluding that to some extent the hierarchy of values appreciated by respondents was related to the quality of the family atmosphere in which they grew up, although these correlations had little impact and differed depending on the gender of the respondents and their assessment of the communication between their mothers and fathers and vice versa. Therefore, it can be assumed that what shapes young adults' hierarchy of values are also some other family factors than the ones described here.

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