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The Outline of Family Upbringing Theory in Pedagogical Reflection of Teresa Kukolowicz and Józef Wilk

Pedagogical reflection on family pertains to description, explanation and understanding of upbringing taking place in the educational environment fundamental for human growth and existence. Pedagogical knowledge about family upbringing, which results from scientific cognition, is a resultant of research conducted in various paradigms of practicing science, it has its extensive interdisciplinary and intradisciplinary context¹. Pedagogical analyses of family upbringing aim at creating the resources of knowledge included in scientific concepts and theories. In that way, constructing the theory of family upbringing is a demanding, long and complex task. In a concise understanding of what actually the theory in the social sciences is, Stefan Nowak describes it as “coherent systems of science laws integrated in a certain uniform principle in order to explain and possible predict the phenomena of a given category”². The theory contains also the statements that may still

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¹ Danuta Opozda, „Interdyscyplinarność i intradyscyplinarność w pedagogice rodziny”, *Paedagogia Christiana* 2 (2014): 169–183.

² Stefan Nowak, *Metodologia badań społecznych* (Warszawa: Wydawnictwo Naukowe PWN, 2008), 396.

require verification while their sources can frequently be found in the space of common knowledge and everyday life. Without delving into the essence of the concept of theory in science, which concerns, among others, defining the theory, its construction, the degree of universality, language or connection with practice, it can be assumed that the theories of upbringing are generalized and internally consistent system of claims concerning the reality of education which gives the opportunity to explain and predict phenomena occurring in its area³. The theory (theories) of education has ontological, anthropological and epistemological assumptions. "At the core of every pedagogical theory there lies usually more or less defined concept of truth"⁴, which directs the forms of scientific thinking and scientific research. The functions of the theory of education include, above all: diagnosis, assessment and prognosis⁵.

I believe that the theory of family upbringing, although based on the current theories, models and concepts of education, still has the *in statu nascendi* character. That means, it is still in the course of creation, not only due to the state of research and previous attempts of its systematization and organization of knowledge about the family upbringing, but also due to the dynamics of changes in married and family life and sociocultural transformations. In the scientific reflection on family upbringing it is necessary to consult the occurring changes on the one hand, on the other hand stressing what constitutes a permanent basis and decides on the essence of family upbringing.

In the source literature, there can be distinguished the researchers, who joined their scientific cognition efforts with the attempt to construct the theory of family upbringing and perceived this attempt as a priority task in the development of pedagogical knowledge and in educational practice. Among them, a special place belongs to Professor Teresa Kukołowicz (1925–2014) and Professor Józef Wilk (1937–2003).

The following article aims at distinguishing and organizing the significant, in my opinion, issues related to family upbringing, which were investigated by T. Kukołowicz and J. Wilk. Moreover, the text intends to address question what was contributed by the professors to the reflection on family upbringing – to the theory of family upbringing. At this stage of analyses

³ Marian Nowak, *Teorie i koncepcje wychowania* (Warszawa: Wydawnictwa Akademickie Profesjonalne, 2008), 20–29.

⁴ Ibidem, 31.

⁵ Ibidem, 44.

and deliberations it is *de facto* difficult to assume that we are dealing with a consistent and complete theory of family upbringing (which is why I use the term “outline” in the title of the article), but it can certainly be affirmed that they are the original and complementary concepts, containing clearly formulated assumptions, and even a program for practicing family pedagogy. Although, I treat the text more as a step for further in-depth studies in this area, I will mention the other reasons for undertaking the subject. To wit, reasoning in support of taking up the subject is also the need to preserve the memory of the abovementioned authors and to notice their contribution to the development of pedagogical knowledge about family. Moreover, both professors were associated with the Catholic University of Lublin for a long time, and since the University in 2017 has begun celebrating the centennial of its existence it is worth recalling the achievements and significance of its Professors.

Thereinafter, the author of starts with specifying briefly the institutional structure, within which the above-mentioned authors conducted their scientific research activities. Next, there are introduced the main directions of pedagogical reflection on upbringing in the family – first of T. Kukołowicz and then of J. Wilk. Finally, there are presented some closing comments. The content of the reflection of the authors outlined in this article is important due to attempts at reconstructing the theory of family upbringing.

1. The institutional context of the development of reflection on the theory of family upbringing

Pedagogy at KUL dates back to 1920. It operated until 1956 with a break related to the time of World War II. In the years 1956–1981, pedagogy existed as a specialised inter-department research unit. By decision of the Ministry of Science, Higher Education and Technology in 1981, pedagogy was reactivated in the form of the Pedagogy Section within the newly created Faculty of Social Sciences of the Catholic University of Lublin, and since 1996 it has functioned under the name of the Institute of Pedagogy in the structure of this Faculty⁶.

⁶ Por. Ryszard Skrzyniarz, „Dzieje pedagogiki na Katolickim Uniwersytecie Lubelskim Jana Pawła II”, in: *Pedagogika na katolickim Uniwersytecie Lubelskim Jana Pawła II. Historia i współczesność*, ed. Alina Rynio, Ryszard Skrzyniarz (Kielce: Wydawnictw Jedność, 2011), 13–40.

The development of pedagogical reflection on family upbringing is related to the institutional structure of the Catholic University of Lublin⁷. Therefore, this is where the first Department of Pedagogy of Family in Poland was established in 1974 at the Faculty of Theology, supervised by Reverend Professor Piotr Poręba (1908–1991). It is also at this Department, where the Professor Józef Wilk (1937–2003) obtained his education, employment and successive degrees. Upon request of professor T. Kukołowicz, who was at that time the director of the Pedagogy Section at the Faculty of Social Sciences, on 1 October 1996, the Department of Family Pedagogy at the Institute of Pedagogy was established (as the second one at KUL and in Poland). The post of the head of the Department was assumed by J. Wilk.

Research and thought on family upbringing that were at that time developing and finding their place in the university structure, were significant because they gathered the research community that sought to develop and expand knowledge, adopting similar theoretical assumptions on the level of metareflection and detailed research on the narrow phenomena of married and family life. It should be noted here that this was the time of the revival of Polish pedagogical thought on family⁸. The determinant here is placing the pedagogy of family in the science classification of the Polish Academy of Sciences in 1973. Pedagogy of family was located in the second section: pedagogical subdisciplines⁹. In addition, in 1997 there was published the first in Poland academic textbook on family pedagogy, which in the assumption of its authors can be a collection of studies and constitute the contribution to the pedagogy of modern family¹⁰.

⁷ Danuta Opozda, Magdalena Parzyszek, „Zarys refleksji nad rozwojem pedagogiki rodziny w KUL w świetle koncepcji wychowania w rodzinie Piotra Poręby i Józefa Wilka”, in: *W służbie nauki, wychowania i wartości*, ed. Ryszard Skrzyniarz, Małgorzata Łobacz, Barbara Borowska (Lublin: Wydawnictwo Episteme, 2015), 381–397.

⁸ Danuta Opozda, „Subdyscyplinarny charakter pedagogiki rodziny – uwagi metodologiczne”, in: *Pedagogika rodziny. Podejście interdyscyplinarne*, ed. Marek Marczewski (Gdańsk: Wyższa Szkoła Społeczno-Ekonomiczna w Gdańsku, 2015), 15–41.

⁹ Marian Nowak, *Podstawy pedagogiki otwartej. Ujęcie dynamiczne w inspiracji chrześcijańskiej* (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego 1999), 111.

¹⁰ Stanisław Kawula, Józefa Brągiel, Andrzej Janke, *Pedagogika rodziny. Obszary i panorama problematyki* (Toruń: Wydawnictwo Adam Marszałek, 1997), 15.

2. Towards the theory of family upbringing at the level of metareflection and detailed analyses

Constructing the theory of family upbringing requires not only the meta-system conceptual thinking and comprehensive view on family life, but also the description and explanation of narrow phenomena. The importance of reflection and research activity of T. Kukołowicz in creating the theory of family upbringing is present at the level of general considerations and detailed analyses.

The level of metareflection

The general consideration should lead to the creation of a coherent system of knowledge about the family upbringing. The knowledge that is: general, universal, multifaceted, referring to the problem of upbringing and family in pedagogy. This requires considering the interdisciplinary context as well as the reference to ontological, anthropological and axiological issues. One can distinguish four main directions of the reflection of T. Kukołowicz on family upbringing: 1) family as a complex subject of research, 2) family as a community of people, 3) the process of upbringing, 4) Church's thought for the family in Poland

1) Family as a complex subject of research

The author's metareflection on the pedagogical view on family upbringing was determined by understanding family as a complex subject of research. The overriding idea and the objective was the integration of knowledge and searching for a meta-level for conducted syntheses and analyses. T. Kukołowicz wrote:

Family constitutes a complex subject of research. This fact opens the research opportunities for many sciences. The data collected, especially by the exact science, does not allow for the creation of integrated knowledge about family, so, the knowledge, which could lay the basis for family studies (...) Because, every science that examines a family, does so from the relevant aspect and uses the adequate methods. Hence, there can be perceived the necessity – for both

the theoretical and practical reasons – of an internally consistent family knowledge system¹¹.

The fact that the family is a complex subject of research, according to the professor, it implies several important issues, which can be presented as follows:

- the need for a holistic, complementary approach to family problems,
- searching for common methodological solutions that enable both a comprehensive view and the integration of knowledge,
- undertaking interdisciplinary research,
- the need for internally consistent knowledge system.

An important issue in this area of Kukołowicz's reflection was the integrity of knowledge about family. In the Professor's opinion, the distinctness of ontological, anthropological and methodological assumptions in the analysis of family reality poses a significant difficulty towards the consolidation of knowledge.

It should be added that in this area of the external metareflection, the practical learning goals has not been omitted. The Professor believed that the integration of the knowledge about family and the overall picture of family upbringing, even when it concerns only a selected fragment of reality (for instance the family function in the child's socialization process) it serves better the practical purposes. The exemplification of such an approach and understanding of these issues is one of T. Kukołowicz's books¹².

2) Family as a community of people

Understanding family as a community of people was fundamental to the research conducted by T. Kukołowicz. She wrote:

The family is, therefore, a community of people supporting each other in realizing the good in each of its members. The cornerstone of the family is, therefore, a person who must join into a relation with another person. This relation is always a relationship of people. The family life which is being created is stretched between the moment of meeting of these two and their death and the

¹¹ Teresa Kukołowicz, „Wprowadzenie. Możliwości integracji wiedzy o rodzinie”, in: *Z badań nad rodziną*, ed. Teresa Kukołowicz (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1984), 5.

¹² Teresa Kukołowicz, *Rodzina w procesie społecznienia dziecka* (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1978).

birth of children and their leaving. The family community poses the foundation of society. The family comes first before the society¹³.

T. Kukołowicz realized the premises of Christian personalism in the pedagogical view on the reality of family upbringing. Regardless of the scope of analyses and subject in pedagogical research, understanding the family as a community of persons determined: the modes of cognition, description and interpretations, as well as planning the practical activities.

Family, as a community of people, should be an explanation, interpretation of data about its life and the life of its members. Family, as a community of people, should be: a criterion for selecting research problems, organizing data, establishing relations with other communities, assessing non-family influences, the need to establish institutions supporting the family, interpretation of deviant phenomena in family¹⁴.

From the perspective of Kukołowicz, it is significant to respect in every research situation deeper and primary sources of family, which can be found in the nature of man and the embodiment of this nature. Understanding the family as a community of people supported the thesis that it (the family) is irreplaceable and indispensable in the process of upbringing¹⁵.

3) The process of upbringing

Another area of reflection of T. Kukołowicz, which was maintained on general, universal level, was the reality of education. She devoted much attention to the reconstruction of the theory of upbringing¹⁶. She believed that one could not bring a reflection on education down to describing the process, situation or structure, or to enumerating the ideals, goals, principles, methods and measures. In the author's opinion, these are important issues, but they are rather of a "technical" and "methodical" nature. In her opinion, "Numerous contemporary theories examine the upbringing according to its aspects, which means, they put the emphasis on the chosen element that characterizes a person or are orientated on the selected values. Such perception of upbringing-

¹³ Kukołowicz, „Wprowadzenie”, 11.

¹⁴ Ibidem, 11.

¹⁵ Teresa Kukołowicz, *Rodzina wychowuje. Wybrane zagadnienia* (Stalowa Wola: Oficyna Wydawnicza Fundacji Uniwersyteckiej w Stalowej Woli, 1996), 9 i nn.

¹⁶ Zob. Teresa Kukołowicz, *Teoria wychowania. Wybrane zagadnienia* (Stalowa Wola: Oficyna Wydawnicza Fundacji Uniwersyteckiej w Stalowej Woli, 1996).

ing, unfortunately, serves neither the good of a juvenile nor the life of society¹⁷. Defining the upbringing process should be preceded by answering to a question who a human is and recognition of a person. She wrote:

It should be an ontical cognition, and then the empirical one (...) In my understanding of the book *The Acting Person* written by Karol Wojtyła, the final destination of the educational program should be a human who fulfills himself in action (...) acts, progress, participates, instead of behave, by the fact of everything that happens inside him, and thereby fulfills himself in good¹⁸.

The answer to the question of who a human is and how his humanity is realized determines the process of education. The most appropriate place for discovering humanity and for realizing a person is the family that creates the necessary conditions for the development of a person.

The purpose of upbringing pursued by parents, in accordance with who in fact a man is and what aspires to, should be helping a child in achieving eternal happiness; in reaching the communion with God for eternal times. I have used the term that it is a *help* and not, for example, shaping, molding, training a child. Human, therefore also a child, is a person endowed with freedom. Nothing we offer to them will be accepted if they do not want to accept it, choose¹⁹.

This area of reflection of T. Kukołowicz, finds its elaboration in relation to the issue of upbringing.

4) Church's thought for the family in Poland

Church's teachings became for T. Kukołowicz the source of theoretical assumptions and the foundation for the in-depth reflection on family upbringing. Catholic social teaching, Church documents, papal teachings, according to T. Kukołowicz, provide the normative statements in the light of which can be made the critical analysis of the existing social reality. Social sciences discover irregularities in family functioning and formulate the recommendations and indications for family support. The professor noted a bilateral advantage: Church formulates the basis of ethical norms and principles which

¹⁷ Teresa Kukołowicz, „Sytuacja wychowawcza w podstawach współczesnej pedagogiki S. Kunowskiego a jej ujęcie w pedagogice otwartej”, in: *W trosce o integralne wychowanie*, ed. Marian Nowak, Tomasz Ożóg, Alina Rynio (Lublin: Wydawnictwo KUL, 2003), 169.

¹⁸ Kukołowicz, *Teoria*, 59–60.

¹⁹ Kukołowicz, *Rodzina*, 146.

regulate the social life and the family life, while the social sciences provide knowledge about the real risks, difficulties, pathologies and family needs.

The issue of the Church's thought for the family was not only the subject of general reflections, but it also had its impact on the practical activities undertaken by the Professor. In the area of her reflection, there can be found the problematics focused around: 1) Church's activity towards the family expressed in the care and pastoral assistance to family, 2) around the family in need of help and 3) family at risk of pathology.

Detailed analysys

The directions of the reflection conducted by Professor T. Kukołowicz were an important context for narrow research and analysis. The classification of the research areas was made by the author herself, who in that way pointed out the subject of the work carried out at the seminars²⁰. She presented it in three areas:

1) An attempt to clarify the concepts and classification of factors influencing the family in the process of upbringing and the child's development

The subject area embraced the understanding the family as a small group and its irreplaceability in the process of upbringing. There were investigated the issues such as: socialization function of the family, juvenile delinquency, adaptation of the child, motivation for schooling.

2) A synthesis of current research conducted on family upbringing

This area of research covered: research status and problems which were underdeveloped in the description of family upbringing, parents–children relations, problems of incomplete and 'decompleted' family, the influence of child's home on the development of child, shaping parental attitudes, significance of family in the formation of school failures, significance of family background in crime.

3) Empirical studies and implemented research projects

This area built a fairly extensive and rich in details whole. The subject of narrow research was: emotional and interpersonal relations in the family, parental attitudes, their modification and meaning, family structure and child development, pathological families.

²⁰ Teresa Kukołowicz, „Z prac Pierwszego Seminarium z Psychologii Rodziny”, in: *Z badań nad rodziną*, ed. Teresa Kukołowicz (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1984), 196–198.

The issues outlined above form an approximate map of areas of reflection and pedagogical research on family upbringing conducted by T. Kukołowicz. The author drew her particular attention to the distinction of the ontological layer, which is the basis for creating family sciences from the empirical layer, which in turn is associated with the recognition and resolution of specific research problems. It is worth noticing that in the general reflection and detailed analyses, the question about human was the dominant one. The reflection and research were seeking for pedagogical implications of theoretical assumptions derived from classical philosophy, Christian personalism, and Church teaching.

The scientific and research activity, as well as teaching activity of T. Kukołowicz contributed significantly to the development of pedagogical reflection on family upbringing. The Professor sought particularly to unify the process of recognizing the reality of family upbringing and the efforts of researchers representing the other disciplines of knowledge about family²¹. Moreover, I also believe that she contributed to the process of distinguishing familiology – science classified in 2011 as interdisciplinary.

3. Towards a family upbringing program

From the perspective of creating family upbringing theories in the scientific work of J. Wilk there can be found the contents that complement the thought and research of T. Kukołowicz. It is worth noting that the attempts to analyze and synthesize the work of J. Wilk in the perspective of the theory and practice of family pedagogy have already been made²² and the professor's varied areas of work at the University were pointed out²³. The reference to these studies can be found below.

In J. Wilk's reflection on family upbringing, the anthropological assumptions of personalistic pedagogy and the search for pedagogical implica-

²¹ Zob. *Z badań nad rodziną*, ed. Teresa Kukołowicz (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1984).

²² Zob.: *Wybrane zagadnienia teorii i praktyki pedagogiki rodziny. Pamięci Księdza Profesora Józefa Wilka SDB (1937–2003)*, ed. Barbara Kierś, Marian Nowak, Danuta Opozda (Lublin–Kraków: Poligrafia Salezjańska i Katedra Pedagogiki Rodziny KUL, 2006).

²³ Danuta Opozda, „Pedagogika rodziny w uniwersyteckiej działalności Księdza Profesora Józefa Wilka”, in: *Wczoraj, dziś i jutro pedagogiki uniwersyteckiej w świetle twórczości Stefana Kunowskiego*, ed. Katarzyna Braun, Małgorzata Łobacz, Alina Rynio (Lublin Wydawnictwo KUL, 2010), 115–135.

tions of the Christian understanding of marriage and family are also clearly present. In the centre of reflection there is a man and his personal attributes. J. Wilk draws attention to the facts that:

- education is to promote a person and to bring out the community character of the family,
- the purpose of family upbringing is to motivate to discover humanity,
- family is indispensable and unparalleled in the process of man's upbringing,
- a child is a person who from the very beginning has an inviolable dignity and subjectivity, they are also a mystery and an adult is at service of their development,
- family upbringing is to integrate liberty and authority, freedom and firm leadership, love and requirements,
- the ideas of naturalism and pedagogical individualism contain errors which lead to the reductionism of juvenile²⁴.

Wilk's reflection on family upbringing delivers also an important content for pedagogical knowledge. There should be noted the three main areas:

1) The normative character of reflection on family upbringing

J. Wilk drew attention to the uniqueness of family influences which correspond to the plasticity of the child's psyche in the first stages of their ontogenesis and to deep spiritual connections between a child and parents. In his opinion, this fact makes the child receive some kind of equipment that "can be called a peculiar 'psychic dowry'. This is the child's equipment for the whole life, the basis of all his further actions. The paradox is that the family interacts regardless of its own quality. Thus, such dowry can be also a baggage for the whole life"²⁵. J. Wilk's pedagogical reflection on family upbringing was mainly of a normative nature. He displayed predominantly those contents which defined the norm of family life. The professor focused on building a model of valuable life of a family and its members. The dysfunctionality of the family occupied less space in his reflection. He saw difficulties and pathologies of the family mainly in faulty conceptions of human

²⁴ Andrzej Maryniarczyk, „Antropologiczne źródła pedagogiki rodziny w ujęciu Księdza Józefa Wilka”, in: *Wybrane zagadnienia teorii i praktyki pedagogiki rodziny. Pamięci Księdza Profesora Józefa Wilka SDB (1937–2003)*, ed. Barbara Kiereś, Marian Nowak, Danuta Opozda (Lublin–Kraków: Poligrafia Salezjańska i Katedra Pedagogiki Rodziny KUL, 2006), 65–78.

²⁵ Józef Wilk, *Pedagogika rodziny. Zagadnienia wybrane* (Lublin: Wydawnictwo Episteme, 2006), 23.

existence, marriage and family that are deprived of rational justifications in philosophical anthropology.

Along with anthropological explanations for the sources of family's essence and child's family upbringing, he took up the narrow issues related to the implementation of the educational function of the family (for example family culture, atmosphere, family structure, parental attitudes). He distinguished the conditions for the implementation of the educational function of family and its dysfunctionality. His approach to the reality of family upbringing was a manifestation of realism in the description and understanding the phenomena of family life and was far from an idealization or naive attitude towards the object of cognition.

2) Community family model

In the reflection of J. Wilk, understanding the family as a community of people is an important direction in the attempts to construct an outline of the theory of upbringing. According to the author, the most important quality of family is its communal character. He emphasized that the family should be given the character of brotherly cooperation of love, while the most important is the family atmosphere marked by the "love cooperation of all members" is about "the union of virtues and activities in the family"²⁶. As the professor believed, family members realize a common good based on the adopted by their parents system of values. What is more, they should strive for mutual respect and maintaining the personal dignity of family members. Community understanding of the family implied also the specific attributes of family upbringing: the initiation nature (the family gives the indestructible beginnings of a developing personality), competitiveness towards other educational environments and comprehensiveness (even minor activities taking place in the family affect many of child's personal spheres).

The author developed the idea of a family as a community, which at the same time is a place of realizing the individual life path, potential and capabilities of a human being. Especially in the family context there is a place for meeting and realizing the individuality and uniqueness of a person, as well as the implementation of common good and the ability to comply with common objectives.

3) Integral family upbringing of a child

In the reflection on family upbringing, J. Wilk emphasized many times the importance of integral education and the participation of family upbringing

²⁶ Ibidem, 44.

in every sphere of human development and in every area of their functioning. The accepted understanding of man as psychophysical and transcendent natural world person has influenced the understanding of upbringing as a process that supports bodily, psychological and spiritual development.

J. Wilk developed the idea of integral family upbringing by specifying the issues of family education. He analyzed the course of education in relation to human development spheres (for example moral, religious, intellectual) and appreciated the integral education referring to the Stefan Kunowski's layer theory of development²⁷. He noticed the diversity of family resources and its educational possibilities. Wilk expressed the opposition towards the fragmentation of education and concentration on some areas of human development only, at the expense of minimizing or neglecting others. He was against the reduction of the educational role of the family, for example through the early institutionalization of the child and giving priority to other educational environments.

The professor's scientific reflection on family upbringing is coherent and clear. It can be said today that the philosophical sources and the way of referring to current problems, recognizing particularly important socio-cultural changes and changes taking place in the family itself and in family upbringing, is the measure of its value.

4. Final remarks

Professors T. Kukołowicz and J. Wilk played a significant role not only in the development of pedagogical knowledge about the family within KUL, but also in the development of family pedagogy, in its institutionalization, the integration of researchers' environment, in the creation of the Lublin school of family research. Their reflection on family upbringing can form the foundation for the development of family upbringing theory. To sum up, particular attention shall be given to the convergence and complementarity of the thoughts on family upbringing presented by both authors:

- promoting the concept of person and the psycho-physical and spiritual unity of man,
- understanding the family as a community,

²⁷ Stefan Kunowski, *Podstawy współczesnej pedagogiki* (Łódź: Wydawnictwo Salejańskie, 1981).

- integral family upbringing,
- the normative character of the reflection on family upbringing,
- respecting the Catholic social teaching in describing and explaining the family upbringing.

It can be concluded that they were scholars of a transgressive attitude, going beyond the area of narrow explorations. They noticed the presence of phenomena of an interdisciplinary nature and posed the problems at the intersection of different theories, however, always remaining in the spirit of realistic philosophy and Christian personalism.

The variety of thoughts and reflections of the authors, places high standards on any attempt at analyzing, synthesizing, or reconstructing the concepts and theories. In a brief study, it is difficult to avoid the understatements and abbreviations. My reflections were rather of contributory nature, since I did not get to the elaboration of the authors' works from the perspective of their contribution to the construction of the theory of family upbringing. Therefore, I recognise the need for further analyses in this area due to the development of pedagogical knowledge about the family included in the theories of education.

The Outline of Family Upbringing Theory in Pedagogical Reflection of Teresa Kukołowicz and Józef Wilk (Summary)

The following article aims at distinguishing and organizing the significant issues related to family upbringing, which were investigated by T. Kukołowicz and J. Wilk. The text intends to address question what was contributed by the professors to the reflection on family upbringing. The content of the authors' reflection outlined in this article is important due to the attempts at reconstructing the theory of family upbringing. The article first briefly delineates the institutional structure within which the above-mentioned authors conducted their scientific research activities. Next, there are presented the main directions of pedagogical reflection on family upbringing – first T. Kukołowicz, then J. Wilk. Lastly, the author provides some final remarks.

Keywords: family; child; education; theory of family upbringing; knowledge.

Zarys teorii wychowania w rodzinie w pedagogicznej refleksji Teresy Kukołowicz i Józefa Wilka (Streszczenie)

Celem niniejszego artykułu jest przede wszystkim wyróżnienie i uporządkowanie istotnych w mojej ocenie kwestii dotyczących wychowania w rodzinie, które podejmowane były przez Teresę Kukołowicz i Józefa Wilka. Tekst jest próbą odpowiedzi na pytanie o to, co wnieśli profesorowie w refleksję nad wychowaniem w rodzinie. Zarysowana w niniejszym artykule treść refleksji autorów jest istotna z uwagi na próby rekonstrukcji teorii wychowania w rodzinie. W artykule krótko zakresiłam strukturę instytucjonalną, w ramach której swą działalność naukowo-badawczą prowadzili wspomniani autorzy. W dalszej kolejności prezentuję główne kierunki pedagogicznej refleksji nad wychowaniem w rodzinie – najpierw T. Kukołowicz, potem J. Wilka. Następnie przedstawiam kilka uwag kończących.

Słowa kluczowe: rodzina; dziecko; wychowanie; teoria wychowania w rodzinie; wiedza.

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