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Integral Upbringing as the Fundamental Category of Practice and Theory of Pedagogy of Family in Christian Inspiration

Integralne wychowanie podstawową kategorią praktyki i teorii pedagogiki rodziny w inspiracji chrześcijańskiej

Summary: The following article features the contents which indicate the outline of issues related to the category of ‘integral upbringing’ undertaken in the perspective of family pedagogy. They can be placed in two areas. The first one is focused on issues concerning integral development of family members and the special contribution of family to human development and integral upbringing. Conventionally speaking, it can be assumed that it is a direct subject of pedagogical reflection concerning the reality as well as the nature of married and family everyday life. The second area involves the questions about ‘the category of integral upbringing’ in the structure of family upbringing theory in the process of building knowledge about family.

Keywords: integral upbringing; family; development; pedagogy of family.

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Streszczenie: Artykuł zawiera treści, które wskazują na zarys zagadnień związanych z kategorią „wychowanie integralne” podejmowanych w perspektywie pedagogiki rodziny. Można je umiejscowić w dwóch obszarach. Pierwszy ogniskuje zagadnienia dotyczące rozwoju integralnego członków rodziny oraz szczególnego udziału rodziny w rozwoju i wychowaniu integralnym człowieka. Umownie można przyjąć, że jest to bezpośredni przedmiot refleksji pedagogicznej dotyczący realności i codzienności życia małżeńsko-rodzinnego. Drugi obszar dotyczy pytań o „kategorię wychowania integralnego” w strukturze teorii wychowania w rodzinie i w procesie budowania wiedzy o rodzinie.

Słowa kluczowe: wychowanie integralne; rodzina; rozwój; pedagogika rodziny.

The idea of integrity in education is a basic and fundamental idea required by the practice and theory of education. For many years, the integral education in pedagogy constitutes the subject of cognition, analysis and research. It happens to be understood and interpreted in different ways¹. The category of ‘integral upbringing’ facilitates the description and understanding of the reality of education, indicating the character of educational influences. It marks semantically the area of aims, methods, the educational rules, but first of all, it is worth pointing out that it implicates the assumptions about the essence of human nature, its development and education. The category of ‘integral education’ thus finds its argumentation in pedagogical reflection, which is strictly connected with philosophical anthropological conception of a man seen as psychophysical and spiritual entity.

The category of the integral education indicates the nature of some kind of educational reference to a man and is useful in the pedagogical perception of reality of family upbringing. Although the integral education is implemented in various educational environments, it is still the family – which is the fundamental and irreplaceable environment of human life and development – the unique area where the integral educational influence can be fully realised. For the analysis of family upbringing, it is very important to display the idea of integrity because of the essence of human’s development and due to the character of family interactions.

¹ Zob. *W trosce o integralne wychowanie*, eds. Marian Nowak, Tomasz Ożóg, Alina Rynio (Lublin: Wydawnictwo KUL, 2003); Bogusław Śliwerski, *Współczesne teorie i nurty wychowania* (Kraków: Impuls, 2015), 189–213.

If one adopts the subdisciplinary perspective of pedagogical perception, it should be emphasised that in the pedagogy of family, the category of integral education is present in the educational practice and theory of family upbringing. For this reason, it is possible to formulate the questions on two levels that differ in the generality of reflection: firstly, what involves and what implies the integral education in family, and secondly: what should be included in the pedagogical meta-reflection on family integral upbringing in the perspective of pedagogy of family? The aim of the following considerations is to indicate the fundamental areas which the category of 'integral upbringing' refers to, as well as an attempt to answer the question: which aspects should be considered and distinguished in the reflection of pedagogy of family over integral education in family?

1. Toward the reflection on subject

In the view of integral education in the perspective of pedagogy of family the issues concentrate on the integral development of family members and the special participation of family in human development and integral education. Both the integral development and the importance of the family in integral education can be considered as a direct subject of pedagogical reflection that concerns the reality and everydayness of marital and family life.

1.1. Integral upbringing and integral development

In the conceptual framework of pedagogy of family there are many categories which serve to describe and understand the reality of family upbringing. The key categories include, among others, the styles of upbringing, parenting attitudes, parenting roles, the atmosphere of education, parental authority or parents' pedagogical culture. The category of 'integral upbringing' is a paramount category, which embraces holistically the theoretical background and the basis for educational practice.

Being that it implies the philosophical anthropological premises, which relates to the nature and the essence of human being. Furthermore, it indicates the specificity of integral educational interactions that correspond to the requirement of integral human development in family. Integral upbringing is the adequate response to the uniqueness of human nature, which calls for the

constant integration of its diverse dimensions. According to John Paul II the integration is fulfilled in action

The process of integration is, inter alia, that the will supported by the mental cognition can adapt from spontaneous emotions what is good and reject what is bad [...]. The integration of a person in action, in that way, appears as the process of entire life, which depends on nature's constant deferring, together with its somatic dynamics (e.g. urges) and psychological (emotionality) – to human being, together with their dynamism of self-determination and agency. The authentic upbringing seen as an encounter of two entities in truth and love is the way of arduous effort of integrating the lower layers of personal life with transcendence of a person through love².

As Alina Rynio points out, “the idea of integral education is present as a central intuition in the educational tradition and Christian thought of Catholic Church”³. It is established in the anthropological answer to the question “Who is a man?”. For pedagogical practice and theory, the philosophical anthropological explanations about human nature are fundamental⁴. Integral upbringing refers to philosophical integral anthropology in which the human being is understood as the unity of the body and soul acting in a rational, voluntary and social way⁵. It has its roots in Christian personalism, which promotes the understanding of man as a person and advocates their personal existence in the world: “In the classical anthropology there can be distinguished seven attributes in which and through which the presence of a man as a person is revealed. Those are cognition, freedom of love, religiosity, dignity, subjectivity towards law and completeness”⁶.

² Mariusz Sztaba, „Wychowanie jako ‘twórczość o przedmiocie najbardziej osobowym’ w myśli Karola Wojtyły – Jana Pawła II”, in: *Wychowanie w refleksji Karola Wojtyły – Jana Pawła II. Wybrane aspekty*, eds. Mariusz Sztaba, Anna Różyło (Lublin: Wydawnictwo KUL, 2015), 57–58.

³ Alina Rynio, „Psychopedagogiczne konotacje potrzeby i możliwości integralnego rozwoju i wychowania”, in: *W kręgu integralnego wychowania. Refleksja teologiczno-pedagogiczna*, eds. Maria Loyola Opiela, Katarzyna Braun (Lublin: Wydawnictwo Werset, 2017), 39.

⁴ Marian Nowak, *Podstawy pedagogiki otwartej. Ujęcie dynamiczne w inspiracji chrześcijańskiej* (Warszawa: RW KUL, 1998), 296 i nn.

⁵ Barbara Kiereś, *U podstaw pedagogiki personalistycznej. Filozoficzny kontekst sporu o wychowanie* (Lublin: Polskie Towarzystwo Tomasza z Akwinu, Wydawnictwo KUL, 2015), 45.

⁶ Andrzej Maryniarczyk, „Antropologiczne źródła pedagogiki rodziny w ujęciu Księdza Józefa Wilka”, in: *Wybrane zagadnienia teorii i praktyki pedagogiki rodziny. Pamięci Księdza*

The attributes of personal human existence determine the programmes, theories and conceptions of education. Integral education is adequate to understanding a human as a person. It provides for bodily, psychological and spiritual dimension of a man. Moreover, it enables the realisation of human abilities, talents and humanity. Integral upbringing, according to Stefan Kunowski, has to move

the natural state to a higher cultural state, as a result of the internal transformation of human psychological dispositions that causes ‘the change of egoistic attitude to a dominating altruistic attitude in the process of personalisation, and at the same time in the process of socialization recedes the nostic attitude (Latin *nos* – we) of the opposing groups: us and them in favour of illistic attitude (Latin *illi* – yonder), therefore, of ancillary commitment in the community⁷.

The integral upbringing exposes the spiritual dimension of a human being, which happens to be overlooked by other theories and conceptions of education.

The integrity of educational interactions aims to help a man in achieving personal maturity, restore developmental potential and support a human being in their pursuit of excellence.

The fundamental premises, functions and aims of the integral upbringing in Christian tradition offer a specific educational proposal, which is based on a comprehensive vision of a man seen as a special, self-contained value, and also as a subject associated with personal transcendence. Taking into consideration the directions of personal, social and religious formation, as well as, providing for the contemporary cultural and pedagogical context in such understanding of upbringing highlights the necessity of regaining the integral value of a person and the value of human life⁸.

The integral upbringing is a creative process “in which the important role is played by: the truth and love, as well as, personality and spirituality of both an educator and pupil”⁹.

Profesora Józefa Wilka (1937–2003), eds. Barbara Kiereś, Marian Nowak, Danuta Opozda (Lublin: Katedra Pedagogiki Rodziny, 2004), 69.

⁷ Stefan Kunowski, *Podstawy współczesnej pedagogiki* (Warszawa: Wydawnictwo Salezjańskie, 2011), 170.

⁸ Rynio, „Psychopedagogiczne”, 40.

⁹ Sztaba, „Wychowanie”, 57.

For this reason, the elements that are significant and crucial for integral education are:

- personalistic premises about the personal existence of human being,
- recognising the pupil and the educator as psychophysical and spiritual unity,
- the necessity of striving for the realisation of developmental possibilities and for improvement and self-improvement of a person in the process of upbringing.

The integral upbringing is a response to integral human development. Integrity both in the process of upbringing and in developmental processes implies the assumptions of Christian personalism. The category of integral education reinforces the broader view on human development. It exacts the consideration of the whole person, understanding a man as a physical, psychosocial and spiritual unity. In this way, it is not only about the integral upbringing in harmonious development of all cognitive spheres but also the participation in the development of all dimensions of human existence and personal existence in world. This means that looking at human development from the biopsychic dimension is insufficient.

The psychology of human development provides a great deal of valuable information, especially on the ontogenesis, but at the same time it does not complete the issues of the integral development. Its indagations, in that way, mainly concern the psychical development, they involve the “changes of that specific system, which is the psychic and behaviour of human being, who in that case, constitutes an evolutionary system (which is what is being developed)”¹⁰. Although it deals with the problems of moral and religious development, the spiritual sphere and the sphere of spiritual growth of a man require interdisciplinary approaches. The integral development refers to the whole person, thus, also to the spiritual sphere, “it assumes the experience of the participation and autonomy, the harmony and conflicts, [...] cultivating the character, the occurrence of transformation, conversion, repentance and systematic work on oneself”¹¹.

It should be emphasised once again that the assumed idea of integral upbringing in the educational practice favours the dynamisation of compre-

¹⁰ Maria Tyszkowa, „Pojęcie rozwoju i zmiany rozwojowej”, in: *Psychologia rozwoju człowieka. Zagadnienia ogólne*, eds. Maria Przetacznik-Gierowska, Maria Tyszkowa (Warszawa: Wydawnictwo Naukowe PWN, 1996), 47.

¹¹ Alina Rynio, „Integralny rozwój człowieka”, in: *Encyklopedia aksjologii pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: Polskie Wydawnictwo Encyklopedyczne, 2016), 449.

hensive and holistic human development and stimulates such development. The educational influences are supposed to stimulate, support and activate the integral development of a pupil and activate and lead to self-education and self-improvement.

1.2. Family as the place of integral development and upbringing

A properly functioning family creates the best conditions for the integral development and upbringing of a person. To justify, one can point here the essence of the nature of family and anthropological basis of family life, as well as make reference to research on different phenomena and the relations between them, which are important in human development. The category of integral education in relation to the practice of married and family life evokes a special context; the attention, however, will only be drawn to some of the issues. These include, among others: community and personal relations in the family, indispensability and irreplaceability of family in upbringing, unrivalled character of educational interactions.

Understanding family as a community of people implies specific features and phenomena that enable the integral upbringing of a person. As Teresa Kukołowicz points out, “The family is 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”¹². Family community results from the human existence, it is not a result of social contract or current canons (changing, for instance, when influenced by sociocultural factors). Therefore, this form of social life is not only temporary, transitional, or only regulated by law.

Humans as family beings (*homo familiaris*)¹³ can fully achieve their humanity and develop personal opportunities in a family understood as a community thanks to the fact of the capacity of creating the most optimal educational conditions. This means that the upbringing in the family community is based on the relations of love, selfless kindness and devotion, while it is realised in striving for integral cooperation of its members, mutual attention,

¹² Teresa Kukołowicz, „Wprowadzenie”, in: *Z badań nad rodziną*, ed. Teresa Kukołowicz (Lublin: RW KUL, 1984), 11.

¹³ Józef Wilk, *Pedagogika rodziny. Zagadnienia wybrane* (Lublin: Katedra Pedagogiki Rodziny, 2016), 15.

care and help, which is realised in common good with respect of dignity and individuality of its members, making this way the space for personal aspirations and voluntary realisation of common endeavours. In the family community, the upbringing is based on authority and respects the synergy of one's need for individuality with the need for belonging, autonomy with reasonable control; meanwhile, the developmental processes of individualisation and identification take place consistently, it is equilibrated by the socialising and emancipatory function of upbringing.

The richness of family life and its multidimensionality makes family create unique conditions for the integration of what belongs to the somatic structure with what is psychic and with what belongs to spiritual dimension of human being. In family life, all the dimensions of personal existence of a man are interwoven in the natural way, autonomously from the stage of development and chronological age, as well as the roles that one play in the family. A functional family secures living, mental and spiritual needs of its members through the community of everyday life and mutuality of interactions. The idea of integration in the process of family upbringing, well conveys the understanding of family home culture viewed by Józef Wilk.

The author distinguishes and characterises three main dimensions of family culture as educational environment: material culture of family home, pedagogical culture of parents and spiritual culture of family¹⁴. These dimensions are complementary and create coherent and comprehensive conditions for the development and upbringing of family members. The educational influence of family in the process of integral and comprehensive human development is possible due to the multidimensionality of family life, in which "seemingly small and substantive action simultaneously affect many personal spheres of a child"¹⁵.

It should also be noted that an important attribute of family upbringing is its precedence of interactions (the family comes first chronologically¹⁶ it has a character which is initiatory¹⁷ and prototype¹⁸) and its relational character. The family members are connected by a strong emotional bond, which

¹⁴ Ibidem, 80–110.

¹⁵ Ibidem, 66.

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

¹⁷ Wilk, *Pedagogika*, 66.

¹⁸ Danuta Opozda, „Podstawowe wymiary wychowania w rodzinie”, *Roczniki Nauk Społecznych* 2 (2008): 117–127.

is the basis for the transmission of educational influence¹⁹. The participation of family in human life and development in the process of his or her integral education is therefore irreplaceable, indispensable²⁰ and unrivalled²¹.

Integral education in family adequately responds to the requirement of integral human development, which is related to the personal existence of a man and realising their humanity and potential. It is reasonable and even obvious to undertake the analysis of child's development and integral upbringing in family. Hence, a properly functioning family responds most completely to child's developmental needs. It is not only the development of a child, however, that is exposed in pedagogy of family, although these issues are considered as fundamental in pedagogical reflection²². It is necessary to pay attention to the integral development of an adult in family, especially the development of adult in the role of parent. The family, in this way, creates a specific conditions both for the development and for upbringing (and self-upbringing) of not only children but also the adult members of family.

The category of integral development is particularly realised with regard to parents. The activity undertaken in family roles (especially marital and parental) is stimulated by the progressive changes in adult. The multipronged and diverse experience resulting from participation in marital and parental relation, create the conditions for personal development of an adult and influence significantly the actualisation of his or her potential and shaping the character. Raising a child is an important predicator of adults' individual development, it involves personal motivation and implementation of parental tasks.

It should be emphasised that the mission of raising children belongs to one of the main developmental tasks of adult, especially in the period of early and middle adulthood²³. The activity of adult person in parental roles is an opportunity to collect the experiences which dynamise their develop-

¹⁹ Danuta Opozda, *Struktura i treść jednostkowej wiedzy o wychowaniu. Studium pedagogiczne wiedzy rodziców i jej korelatów* (Lublin: TN KUL, 2012), 177–178.

²⁰ Kukołowicz, *Rodzina*, 3 i nn.

²¹ Wilk, *Pedagogika*, 66.

²² Zob. Danuta Opozda, „Pedagogiczna wielowymiarowość rozwoju osób w rodzinie”, in: *Rodzina przestrzenią rozwoju osoby. Perspektywa pedagogiczna*, eds. Marek Jeziorański, Danuta Opozda, Alina Rynio (Lublin: Towarzystwo Naukowe KUL, 2012), 11–31.

²³ Ewa Gruba, „Wczesna dorosłość”, in: *Psychologia rozwoju człowieka. Charakterystyka okresów życia człowieka*, vol. 2, eds. Barbara Harwas-Napierała, Janusz Trempała (Warszawa: Wydawnictwo Naukowe PWN 2000), 202–234.

ment and constitute an important factor of parents' personal development²⁴. Performing parenting roles means undertaking many forms of activity, the necessity of resolving problems of diverse nature – moral religious, social, school and peers associated (for instance, parents who raise a child socially, socialise themselves). The realisation of tasks related to bringing up a child in family often poses demands which, in other circumstances, do not occur with such intensity and diversity. Such requirements relate to different areas of functioning, including the activity related to family material security, stimulation of mental development and introduction to the world of the significance of values and to the world of spiritual life. The educational activity undertaken by parent is, therefore, the source of many experiences which, on the whole, are important in the process of creating a developmental change in the mental system and constitute a strong impulse to undertake a reflection and activity in the field of self-education and self-improvement. In this sense, one can speak about the necessity of integral self-education of adults who develop their humanity by functioning in parenting roles and other family roles.

2. Towards pedagogical meta-reflection on integral upbringing in family

The category of upbringing is the subject of more general reflection – disciplinary and sub-disciplinary. Reflections and analysis of integral education conducted in the field of pedagogy of family have rather objective character. In the centre, there is an integral upbringing, which is realised in everyday marital-family life and constitutes a part of educational experience of family members. It is connected with action and pedagogy, so defining the fundamental areas for educational support of integral human development and his or her striving for excellence.

Such analysis is of a pragmatic nature, serving educational practice and providing the proposed modes of behaviour for family members in everyday upbringing situations, entailing that they construct the model solutions. Such reflections and research conducted in this area refer to the theoretical background and foundations of integral education; namely, Christian per-

²⁴ Barbara Harwas-Napierała, „Zmiany w funkcjonowaniu rodziny i ich konsekwencje dla rozwoju rodziców”, in: *Rodzina a rozwój człowieka dorosłego*, eds. Barbara Harwas-Napierała (Poznań: Wydawnictwo Naukowe UAM, 2003), 11–24.

sonalism. Nevertheless, it should be borne in mind that this is the area of object reflection, more closely related to empirical cognition which, in fact, is in accordance with the message that pedagogical subdisciplines are subject related.

The second area of research and analysis requires more general approach, one can say, a conceptual level of reflection – meta-reflection. This area deals with questions about “the category of integral upbringing” in the structure of family upbringing theory in the process of building knowledge on family. The person among the pedagogues following the assumptions of Christian personalism and the teachings of Church, who have made special attempts towards the construction of family upbringing theory was Teresa Kukołowicz. The author has made an effort to synthesise knowledge on family with clear foundations of philosophical anthropology, Christian personalism and teachings of catholic Church. One of the main issues coherently connected with the concept of man was the issue of integral upbringing which is central to the family upbringing theory. She noticed:

the final destination of the educational program should be a human who fulfils himself in action [...] acts, progress, participates, instead of behaving, by the fact of everything that happens inside him, and thereby fulfils himself in good. The way to achieve this is to gain the self-knowledge, thoughtfulness, self-possession and self-determination. It is the path of surpassing, in a way, human nature in favour of human being, or else: the process of human integration²⁵.

The category of integral upbringing becomes the key subject of reflection in building the theory of family upbringing. However, it is not enough to understand it uniquely as a theoretical and research construct (term)²⁶, which holds certain properties, semantic scope and enables better understanding of a narrow part of reality, which also has its sources in everyday life practice or other narrow theories and approaches. Integral education in theoretical reflection is seen as a kind of guiding thought and the concept for educational practice. It has deeper anthropological, ontological and axiological assumptions. The integrity in upbringing may, therefore, signify universalism. In the

²⁵ Teresa Kukołowicz, „Osoba i czyn Karola Wojtyły podstawą programu wychowania osoby”, in: *Teoria wychowania. Wybrane zagadnienia*, ed. Teresa Kukołowicz (Stalowa Wola: Oficyna Wydawnicza Fundacji Uniwersyteckiej w Stalowej Woli, 1996), 59–60.

²⁶ Zob. Piotr Francuz, Piotr Mackiewicz, *Liczy nie wiedzą skąd pochodzą. Przewodnik po metodologii i statystyce nie tylko dla psychologów* (Lublin: Wydawnictwo KUL, 2007), 18.

view of family pedagogy, the category of integral upbringing plays a fundamental role in building pedagogical theories on upbringing within a family. For this reason, it becomes necessary to make use of the methods and effects of meta-reflection conducted in the field of general pedagogy, which exceeds the objectivity of subdisciplines²⁷.

In this context, the need emerges for scientific reflection on integral upbringing, which is the subject of recognition of integral pedagogy. The one that promotes this kind of reflection that holistically and universally talks about bringing up a man in family. Looking from the perspective of integral pedagogy on family upbringing precedes the danger of reductionism in the pedagogical view of the family and fragmentary treatment of family's educational function. It prevents the reduction of the education of a man only to technical and methodical solutions. Meanwhile, the integral upbringing as a fundamental category in pedagogy of family requires a comprehensive approach in describing the problems of family upbringing, complementary methodological solutions and interdisciplinary analyses. It also expresses the researchers' endeavour to achieve an unity of knowledge about family upbringing; knowledge that has common ontological, anthropological and axiological assumptions.

Final remarks

The category of integral upbringing in relation to the practice and theory of pedagogy of family implies the issues of different semantic range and level of generality. In general terms, and in practice from the perspective of pedagogy of family, this category raises fundamental questions related to embracing assumptions about human nature. It is connected with the importance of integral upbringing, its relations to educational activities in family and argumentation concerning connections with the integral upbringing of children, adolescents and adults. The general level of pedagogical reflection on the category of integral education, among others, concerns the issues of building the theory of family upbringing, intra-disciplinarity and interdisciplinarity, universal approaches and the problem of unity of knowledge on family upbringing. In this way, one can speak (and so I postulate) not so much about integral upbringing in the perspective of pedagogy of family, but rather about family upbringing in the perspective of integral pedagogy.

²⁷ Zob. Marian Nowak, *Teorie i koncepcje wychowania* (Warszawa: WAIp, 2008), 87 i nn.

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