



The family as a psychological value and an environment for development¹

<https://doi.org/10.34766/hggk4h76>

Jerzy Smoleń ✉

Jerzy Smoleń, <https://orcid.org/0000-0003-1655-1248>, Ignatianum University in Cracow, Poland

✉ Corresponding author: jerzy.smolen@ignatianum.edu.pl

© Authors (copyright) • Quarterly Journal Fides et Ratio (publishing rights) • Open Access CC BY-NC-ND 4.0.

Received: 24 June 2026 | Accepted: 3 July 2026 | Published: 22 September 2026

Abstract: The family is one of the primary environments for human development. From the earliest stages of life, it shapes interpersonal bonds, a sense of security, identity, emotional regulation, social competences, and value systems. From a psychological perspective, the family is not merely a social structure or an institution organizing daily life. Instead, it is a dynamic system of relationships where the individual experiences closeness, acceptance, responsibility, and belonging. A child's earliest relationships with parents are of paramount importance. They lay the foundation for their attachment style, self-image, and functioning in later interpersonal relationships. Furthermore, the family performs socialization, axiological, protective, and educational functions. Through these, it transmits norms, behavioral patterns, and a hierarchy of values. In a world characterized by sensory overload, rapid change, digitized relationships, and competing cultural models, the family remains a space of grounding. It provides a framework for interpreting the world and protecting personal dignity. Its value is especially evident in its capacity to foster a safe emotional climate, support autonomy, cultivate responsibility, and build psychological resilience. The aim of this article is to present the family as an indispensable environment for integral human development. It also highlights the family as a psychological value of fundamental importance for an individual's mental health and social functioning.

Keywords: family, psychological value, human development, bond, attachment.

Introduction

The family has always been the primary environment of human life. It is where a child first encounters the world of people, norms, values, and meanings. Before entering broader social spheres—such as peer groups, schools, religious communities, work environments, or media culture—the individual primarily experiences family relationships. In this respect, the family serves as the foundational space for socialization, communication, parenting, and psychological development. Its significance lies not only in providing biological and material care. Crucially, it creates an emotional climate where the child can develop a sense of security, self-worth, and belonging.

From a psychological perspective, the family is an exceptionally vital environment because it shapes the core operational patterns of the individual (Janicka

& Liberska, 2014). Through relationships with parents and other significant family members, a child learns whether the world is a safe place. They discover whether other people are trustworthy, whether they can express their own needs, and whether love and care are real. Early family experiences lay the foundation for subsequent interpersonal relations, emotional coping mechanisms, self-perception, and the interpretation of others' behavior (Moore, 2025). Therefore, the family is not just an external environment. It is a place deeply embedded within the structure of psychological development.

The value of the family is also revealed in its role as a space for integral development. Within it, humans develop not only emotionally, but also socially, morally, cognitively, and spiritually. Within

¹ Article in Polish language: https://stowarzyszeniefidesetratio.pl/fer/67p_Smol.pdf

the family, children learn language, communication, empathy, responsibility, conflict resolution, care for others, and respect for boundaries.

Contemporary social, cultural, and media realities require a renewed, deeper reflection on the importance of the family (Szyszka, 2016). On one hand, we observe changes in family life models, a weakening of certain bonds, rising individualism, and the impact of digital media on daily communication. On the other hand, the family performs a stabilizing and protective function in a world of uncertainty, information overload, and shifting cultural patterns. Individuals need an environment where they can experience more than just efficiency, success, and social visibility. Above all, they need unconditional acceptance, presence, and love.

The purpose of this article is to demonstrate the family as a psychological value and a primary environment for human development. The analysis focuses on key dimensions of family functioning, such as bonding, attachment, emotion regulation, communication, socialization, the transmission of values, identity development, autonomy building, and psychological resilience. Particular attention is given to the fact that the family is not merely a social institution. It is a living system of relationships. This system can either support personal maturation or, in cases of severe dysfunction, become a source of trauma. For this reason, the psychological value of the family depends not just on its formal existence. It relies primarily on the quality of bonds, communication, and responsibility present in everyday domestic life.

1. The family and the formation of the human psyche

The family is among the most crucial environments shaping the human psyche. Early relational, emotional, and communicative experiences do not remain mere episodes of early childhood. Instead, they help construct the core structures of an individual's psychological functioning (Coyne & Murrell, 2020). Within the family, a child first experiences the presence of another human being as a source of security, care,

closeness, and protection. At the same time, they encounter demands, boundaries, and frustrations. The human psyche does not develop in the isolation of biological maturation. Rather, it grows within a relational space (Rečko, 2025). The quality of these relationships determines how individuals will view themselves, others, and the social world in the future.

From a psychological perspective, the family provides the initial context for developing a core sense of security. Coming into the world as a dependent and helpless being, a child requires the stable, predictable, and emotionally available presence of parents or caregivers. This involves more than just satisfying physiological needs. It is about the experience of being noticed, accepted, and protected. The repetition of such experiences leads to the formation of internal representations of the self and others. The child begins to form fundamental beliefs about whether they are important and whether their needs matter. They also learn whether others are accessible and whether the world is a relatively safe place. These primary beliefs later become part of a deeper psychological organization (Harwood, 2025).

Bowlby's attachment theory (2016) is of particular significance here. According to this theory, a child builds a bond with a parent or caregiver based on repeated experiences of closeness, protection, and emotional availability. If the caregiver responds to the child's needs affectionately, adequately, and predictably, the child develops a secure attachment style. This means they learn to trust, seek support, explore the world, and return to the significant person when afraid or overwhelmed. Secure attachment thus provides a psychological base for future independence. It does not trap the child in dependency. Instead, it enables a gradual transition from dependency to autonomy. However, if family relationships are marked by emotional unavailability, rejection, chaos, overcontrol, or unpredictability, insecure attachment patterns may form. In later life, these patterns can manifest as difficulties with intimacy, excessive fear of rejection, avoidance of dependency, mistrust, emotional impulsivity, or a tendency to submit to others (Taylor, 2020a, 2020b). Therefore, the family

influences not only the child's immediate behavior. It also shapes the matrix of their subsequent interpersonal functioning (Kozak & Wasilewski, 2022).

Another fundamental dimension of psychological formation in the family is the development of one's self-image. A child learns about themselves through the gaze, words, and reactions of significant others long before they can independently articulate their own worth. Family messages, both verbal and non-verbal, form the bedrock of this self-esteem (Gałkowska, 1999). A child who hears that they are important, loved, capable of learning, and deserving of respect builds a stable sense of self-worth more easily. Conversely, a child who is constantly shamed, compared, dismissed, or criticized may internalize a negative self-image (Kozak & Wasilewski, 2022; Sujak, 2021). In this respect, the family becomes the primary psychological mirror. Through it, an individual recognizes their own dignity (Mariański, 2022) or begins to doubt their worth (Majewska-Opielka, 2024).

Co-creating the capacity for emotion regulation is another vital function of the family (Ilg et al., 2022). A young child does not yet possess mature mechanisms for self-soothing, understanding their own emotional states, or controlling impulses. They need an adult to help them transition from tension to calm, and from chaos to naming their experience. This guidance helps move them from helplessness to the realization that emotions can be understood and processed without destruction (Rocchetta, 2020b). Initially, the parent serves as an external emotional regulator. Through their voice, touch, facial expressions, patience, and words, they help the child organize their experience. Over time, these regulation methods are internalized. They become part of the individual's psychological toolkit. In a family where emotions are noticed, named, and accepted, the child learns that fear, anger, sadness, or disappointment are parts of the human experience. They see that these feelings can be expressed safely. Conversely, in a family where emotions are mocked, punished, ignored, or dramatized, a child may learn to suppress, avoid, or impulsively discharge them. In later life, this can lead

to difficulties in self-regulation, reduced psychological resilience, relationship problems, and a vulnerability to compensatory behaviors (Kołakowski, 2024).

The family also shapes core cognitive-emotional schemas (Siegel & Bryson, 2020). Children learn not only what they feel, but also how to interpret reality. If trust, dialogue, and realistic explanations of the world dominate the family, the child develops a more coherent and secure interpretation of experiences. However, if the family home is a space of chaos, violence, unpredictability, or chronic tension, the world may appear threatening, unstable, and uncontrollable. These early cognitive schemas can influence subsequent methods of coping with stress, making decisions, and interpreting the behavior of others.

Another dimension is the formation of personal identity. The family provides the child not only with a surname, a history, and a place in the kinship structure, but also with information about who they are and where they belong. A child's identity develops within the context of family narratives, rituals, memories, expectations, and values. Through these, the individual discovers the continuity of their own life and their roots in relationships. The family strengthens identity by accepting the child's individuality. It recognizes their temperament, abilities, and sensitivity. However, it can also distort identity development if it imposes rigid roles, denies the right to distinctiveness, or makes love conditional upon meeting adult expectations (Sunderland, 2022).

The development of conscience and moral responsibility is also a major outcome of family influence. Conscience is not formed solely through commands and prohibitions. It develops through the experience of relationships where the child learns that their actions matter to others. Within the family, a child discovers the meaning of harm, guilt, making amends, apologizing, forgiveness, and responsibility (Rocchetta, 2020a). Mature moral upbringing does not consist of mechanically enforcing obedience. Rather, it guides the child toward understanding the purpose behind norms. As a result, moral norms cease to be an external constraint and gradually become part of an internal value system.

The family also plays a significant role in building psychological resilience (Southwick et al., 2024). This resilience does not imply insensitivity or an absence of suffering. Instead, it is the ability to recover from difficulties, utilize support, integrate crisis experiences, and maintain hope (Smoleń, 2025). A child who experiences the presence of close family members during failure, fear, or rejection learns that difficulties do not have to lead to loneliness. They discover that the family is a space where one learns to endure suffering without losing self-worth (Hanson & Hanson, 2022).

The family shapes the human psyche most creatively when it combines love with boundaries, closeness with respect for autonomy, demands with acceptance, and care with responsible guidance toward maturity (Stixrud & Johnson, 2019).

2. The family as an environment for development

While the chapter on the formation of the psyche focuses primarily on attachment, emotion regulation, self-image, and personality structures, the analysis of the family as an environment for development covers a broader context of daily life. This includes family roles, communication, parenting styles, socialization, cognitive development, intergenerational relationships, rituals, responsibilities, and preparation for responsible functioning in society.

The family constitutes a person's primary developmental microsystem. Within it, children acquire experiences that prepare them for participation in subsequent environments, such as peer groups, schools, religious communities, workplaces, and civil society. Thus, a child's development does not occur solely through the direct influence of parents. It happens through the overall organization of family life. The daily rhythm, the division of duties, ways of spending time, communication patterns, the presence of rituals, and attitudes toward learning, work, rest, religion, media, and other people all matter. Within the family, children learn through what it is on a daily basis, not just through what it declares.

Socialization is one of the primary tasks of the family as a developmental environment. Children learn that social life requires respecting boundaries, recognizing the needs of others, undertaking duties, sharing, waiting, cooperating, and bearing the consequences of their own actions. The family is the first school of social life. There, a child experiences that they are not the sole center of the universe. They must accommodate the presence of parents, siblings, grandparents, and other close relatives. They learn that relationships require reciprocity, patience, and responsibility (Zelek, 2025). Family socialization occurs primarily through modeling. Therefore, children observe how parents relate to each other, how they resolve conflicts, and how they speak about other people. They also watch how they treat work, money, and the elderly, weak, sick, or needy. This daily lifestyle has a much stronger impact than verbal declarations. If parents talk about respect but humiliate each other in practice, the child adopts the observed pattern rather than the spoken principles. Consequently, consistency between declared and practiced values is a fundamental condition for effective upbringing.

The family also serves as an environment for cognitive development. It is here that a child first learns language, asks questions, organizes experiences, and assigns meaning to phenomena. Conversations with adults, reading together, storytelling, explaining the world, and encouraging curiosity all promote the development of thinking, memory, imagination, and language skills (Smoleń, 2016). A family can stimulate cognitive development through dialogue and openness to the child's questions (Kądziołka, 2012; Śnieżyński, 2014). However, it can also restrict it if indifference, a lack of conversation, excessive control, or a disregard for childhood curiosity prevail. Parenting styles are of particular importance in this context. Alongside the styles most frequently mentioned in the literature—such as democratic, autocratic, and liberal (Ryś, 2001)—we can distinguish further parenting styles (Shaffer & Kipp, 2013; Wielkiewicz, 2024):

1. The authoritative style, which combines emotional warmth, clear demands, and consistency, fosters the development of independence, responsibility, and social competence.
2. The authoritarian style, based mainly on submission and control, can lead to anxiety, passivity, or rebellion.
3. The permissive style, which lacks demands and boundaries, hinders the development of self-regulation and responsibility.
4. The neglectful style is particularly harmful, as the child receives neither emotional support nor an educational structure.

The family as a developmental environment therefore requires a balance between closeness and demanding standards.

A major task of the family is the gradual cultivation of autonomy. Children should be given an increasing scope of responsibility corresponding to their age, capabilities, and maturity. Autonomy does not mean leaving the child to their own devices. Rather, it means creating conditions in which they can make decisions, learn from consequences, make mistakes, and develop agency. Excessive parental control can inhibit the development of independence, while premature withdrawal of support can lead to a sense of abandonment. A mature family raises a child not to keep them close, but to enable their responsible participation in the world and the building of lasting relationships (Moore, 2025).

The family as a developmental environment also possesses a systemic character. This means that each family member influences the others, and a child's development depends not just on the individual traits of the parents, but on the entire structure of relationships (Braun-Galkowska, 2007; Ryś, 2001). The quality of the bond between parents, relationships with siblings, the presence of grandparents, the atmosphere of the home, and the ways decisions are made, stress is handled, and daily life is organized all carry significance. A child is not raised solely by individual messages, but by the entire family climate. Chronic tension, unclear roles, hidden conflicts, or a lack of stability can affect development even when not directly discussed. The marital or partner rela-

tionship of the parents is particularly critical. This is because parents serve as the child's primary model of femininity, masculinity, marriage, parenthood, and responsibility (Beck, 2020). By observing adults, a child learns patterns of intimacy, cooperation, dispute resolution, showing affection, sharing responsibilities, and decision-making (Tryjarska, 2010). The goal is not for the family to be completely free of conflict, as conflict is a natural part of life. Rather, it is about whether differences of opinion are resolved through dialogue, respect, and a willingness to repair the bond, or through violence, contempt, silence, manipulation, or humiliation (Trouchaud, 2023). Sibling relationships are also an essential component of the family environment. They represent the primary space for learning cooperation, competition, negotiating needs, sharing, jealousy, loyalty, and forgiveness. Siblings can be a source of support and belonging, but also of tension and comparison (White & Hughes, 2021; Tannen, 2011). The role of parents is not to eliminate all conflicts between children. Instead, it is to guide them so they become opportunities to learn fairness, empathy, and responsibility. The way parents treat each child matters for the development of self-worth and a sense of justice within the family.

The family also serves as an intergenerational environment. The presence of grandparents, family histories, memories of ancestors, traditions, holidays, and rituals build a sense of continuity (Smoleń, 2026a, 2026b). Children discover that their lives do not begin with themselves but are part of a broader family history. Such awareness strengthens grounding, identity, and a sense of belonging. Family stories can organize experience by showing that life encompasses both success and difficulty, joy and suffering, continuity and change. Rituals form a significant dimension of the family environment. Shared meals, celebrations, prayer, conversations, visits, walks, anniversaries, or domestic customs structure time and give meaning to daily life (Miduch & Żysko, 2020). Rituals are not merely repetitive actions. They are carriers of bonds and values through which a child experiences predictability, belonging, and stability. In a world of acceleration, sensory overload, and distracted atten-

tion, family rituals perform a protective function. This is because they create a space for returning to relationships, presence, and meaning.

The family also prepares individuals for the responsible use of freedom (Bienvenu, 2024). Today's children grow up in a reality of widespread access to information, social media, games, entertainment platforms, advertisements, influencers, and artificial intelligence tools. The family is no longer the sole source of socialization. Therefore, its task is not to completely isolate the child from the digital world. Instead, it must teach critical, responsible, and ethical media use (Bigaj, 2025). Children need adults to help them distinguish information from manipulation, popularity from value, and image from person. They also need assistance separating pleasure from goodness and digital contact from real connection (Bartoszak, 2026). In this respect, the family performs an interpretive function. It helps the child organize messages coming from culture, media, and peer environments. Contemporary culture frequently promotes instant gratification, comparison, visibility, success, and attractiveness. The family should remind the child that a human being possesses a value independent of popularity, appearance, achievements, and social approval. If a child experiences unconditional acceptance in the family, they can more easily resist the pressure of external evaluations. The family then protects the child's personal dignity from being reduced to an image, a score, or utility (Pawłowicz & Srebnicki, 2021).

The family also serves as a place for learning patience and responsibility for others. Daily household chores, caring for younger siblings, helping the elderly, looking after the sick, solving problems together, and making decisions all teach that life does not consist solely of fulfilling individual desires. Within the family, a person discovers that freedom must be linked to responsibility. They see that love is expressed not just in feelings, but also in concrete actions, fidelity, presence, and a willingness to make sacrifices.

However, one cannot overlook the fact that the family as a developmental environment can be both supportive and risky. Where violence (Jarosz & Michalak, 2018), addiction, permanent conflict, neglect, a lack of boundaries, or emotional un-

availability occur, the family hinders development. This leads to severe psychological consequences (Grabowiec, 2011; Chuchra & Jęczeń, 2012).

The family constitutes an irreplaceable environment for development not because every form of it automatically promotes maturation. Rather, it is because the quality of family relationships has an exceptional power to shape a human being (Wasilewska & Szubrycht, 2021). Thus, the family as a developmental environment is a complex system of relationships, roles, values, rituals, and daily practices. These prepare the child for social life, develop their cognitive, moral, and communicative competences, and teach responsibility, autonomy, and the interpretation of the world. Its significance lies not only in being a person's first life environment, but in serving as the primary laboratory of humanity. It is in the family that a child learns how to be themselves in relation to others and how to live with others without losing their own dignity, freedom, and responsibility (Drescher, 2021).

Conclusion

The reflection undertaken in this article presents the family as one of the most critical environments in which individuals gradually discover their own identity. Through it, they learn about relationships and acquire the fundamental competences needed for a responsible life. Its importance is not limited solely to caregiving or organizational dimensions. Indeed, the family creates a space where the individual experiences the earliest forms of closeness. They learn to recognize emotions, experience bonds, adopt norms, and assume responsibility for themselves and others. From a psychological standpoint, the quality of daily family relationships is particularly crucial. These relations determine whether the home becomes a place that reinforces development, builds a sense of security, and fosters maturation, or whether it becomes a space of tension, neglect, and trauma. The mere presence of a family structure is insufficient to ensure the proper development of a person.

Bonds based on respect, kindness, responsibility, dialogue, and the skillful combination of love with demands are indispensable.

The family also performs an important interpretive function toward the world. It helps individuals organize experiences, understand values, and distinguish the permanent from the transient. It also allows them to maintain a sense of dignity when facing social, cultural, and media pressures. Contemporary transformations-linked, among other things, to the digitization of life, the weakening of direct bonds, and intensified individualism-make the need for a stable family environment particularly evident.

This does not mean idealizing the family or ignoring its potential dysfunctions. The family can support development, but it can also become a source

of suffering if it lacks respect, emotional safety, clear boundaries, and adult responsibility. Therefore, the value of the family must be understood not just formally, but primarily relationally and qualitatively. Its significance is determined by the way its members treat each other in daily life.

Ultimately, the family remains the primary place for learning humanity. Within it, a person can experience being important, needed, and capable of love. It is also where attitudes are formed that are later transferred to broader social life. These include trust, responsibility, empathy, patience, solidarity, and a readiness to care for others. For this reason, concern for the quality of family life is not only a private task, but also a vital social, educational, and cultural challenge.

References

- Bartoszak, D. (2026). *Sharenting a seksualizacja dzieci i młodzieży. Psychospołeczne zagrożenia w erze mediów społecznościowych* [Sharenting and the sexualization of children and adolescents: Psychosocial risks in the era of social media]. Wydawnictwo Naukowe PWN.
- Beck, A. T. (2020). *Miłość nie wystarczy. Jak rozwiązywać nieporozumienia i konflikty małżeńskie* [Love is never enough: How to resolve misunderstandings and marital conflicts] (A. Jankowski, Trans.). Media Rodzina. (Original work published 1988).
- Bienvenu, J.-B. (2024). *Zjadani przez ekrany! Jak odzyskać czas, przestrzeń i relacje* [Devoured by screens! How to regain time, space, and relationships] (B. Czarnomska, Trans.). Wydawnictwo W Drodze. (Original work published 2021).
- Bigaj, M. (2025). *Twój telefon, twoje zasady. Jak dzięki higienie cyfrowej żyć po swojemu* [Your phone, your rules: How to live on your own terms through digital hygiene]. Grupa Wydawnicza Foksal.
- Bowlby, J. (2016). *Przywiązanie* [Attachment] (M. Polaszewska-Nicke Trans.). Wydawnictwo Naukowe PWN. (Original work published 1969).
- Braun-Gałkowska, M. (2007). *Poznanie systemu rodzinnego* [Understanding the family system]. Wydawnictwo KUL.
- Chuchra, M., & Jęczeń, J. (Eds.). (2012). *Przemoc w małżeństwie i w rodzinie* [Violence in marriage and the family]. Wydawnictwo KUL.
- Coyne, L. W., & Murrell, A. R. (2020). *Radość rodzicielstwa. Jak odnaleźć równowagę, spokój i szczęście: Terapia akceptacji i zaangażowania* [The joy of parenting: How to find balance, calm, and happiness: Acceptance and commitment therapy] (S. Pikiel, Trans.). Gdańskie Wydawnictwo Psychologiczne. (Original work published 2009).
- Drescher, J., & Drescher, B. (2021). *Gdybyśmy zaczęli od nowa. Jak zadbać o relacje w małżeństwie i rodzinie* [If we were starting over: How to care for relationships in marriage and the family]. Wydawnictwo WAM.
- Gałkowska, A. (1999). *Percepcja powodzenia małżeństwa rodziców a społeczny obraz siebie ich dorosłych dzieci* [Perception of parents' marital success and the social self-image of their adult children]. Towarzystwo Naukowe KUL.
- Grabowiec, A. (2011). *Samoocena dzieci krzywdzonych w rodzinie* [Self-esteem of children abused in the family]. Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.
- Hanson, R., & Hanson, F. (2022). *Rezyliencja. Jak ukształtować fundament spokoju, siły i szczęścia* [Resilience: How to develop a foundation of calm, strength, and happiness]. Gdańskie Wydawnictwo Psychologiczne.
- Harwood, E. (2025). *Bezpieczna więź. Jak wychować pewne siebie, empatyczne i odporne psychicznie dziecko* [Secure attachment: How to raise a confident, empathetic, and psychologically resilient child]. Esprit Kids.
- Ilg, F., Ames, L. B., & Baker, S. M. (2022). *Rozwój psychiczny dziecka* [The psychological development of the child]. GWAP.
- Janicka, I., & Liberska, H. (Eds.). (2014). *Psychologia rodziny* [Family psychology]. Wydawnictwo Naukowe PWN.
- Jaroszyński, E., & Michalak, M. (2018). *Bicie dzieci... Czas z tym skończyć! Kontestacja kar cielesnych we współczesnym świecie* [Beating children... Time to put an end to it! Challenging corporal punishment in the contemporary world]. Biuro Rzecznika Praw Dziecka. <https://sbc.org.pl/dlibra/publication/345438/edition/326343/bicie-dzieci-czas-z-tym-skonczyc-kontestacja-kar-cielesnych-we-wspolczesnym-swiecie-jaroszy-ewa-michalak-marek>
- Kądziołka, W. (2012). *Dialog źródłem wychowania w rodzinie* [Dialogue as a source of upbringing in the family]. Wydawnictwo WAM.
- Kołąkowski, A. (Ed.). (2024). *Zaburzenia zachowania u dzieci. Teoria i praktyka* [Behavioral disorders in children: Theory and practice]. Gdańskie Wydawnictwo Psychologiczne.
- Kozak, A., & Wasilewski, J. (2022). *Uwięzieni w słowach rodziców. Jak uwolnić się od zaklęć, które rzucono na nas w dzieciństwie* [Imprisoned in our parents' words: How to free ourselves from the spells cast on us in childhood]. Onepress Sensus.

- Majewska-Opiełka, I. (2024). *Powiedz to dobrym słowem. Jak słowa mogą zmieniać świat* [Say it with kind words: How words can change the world]. Alma-Press.
- Mariański, J. (2022). *Godność ludzka i wychowanie progodnościowe. Refleksje socjologa* [Human dignity and dignity-oriented education: A sociologist's reflections]. Wydawnictwo Adam Marszałek.
- Miduch, M., & Żyśko, S. (2020). *Boskie świętowanie, czyli jak spotkać Boga i przyjaciół przy wspólnym stole* [Divine celebration: How to meet God and friends around a shared table]. Wydawnictwo WAM.
- Moore, L. (2025). *Moc przyjaźni. Jak budować trwałe relacje w dorosłym życiu* [The power of friendship: How to build lasting relationships in adulthood] (M. Szafrńska-Brandt, Trans.). Znak. (Original work published 2021).
- Pawłowicz, B., & Srebnicki, T. (2021). *Cyfrowe dzieci. Sztuka skutecznego porozumiewania się z dziećmi* [Digital children: The art of effective communication with children]. Wydawnictwo Zwierciadło.
- Rečko, Z. (2025). *Moc relacji. Jak emocje i schematy wpływają na nasze więzi* [The power of relationships: How emotions and schemas affect our bonds]. MANDO.
- Rocchetta, C. (2020a). *Pochwała kłótni małżeńskiej. O przebaczonej czułości* [In praise of marital quarrels: On forgiving tenderness] (K. Kozak, Trans.). Wydawnictwo Franciszkanów Bratni Zew. (Original work published 2018).
- Rocchetta, C. (2020b). *Przytul mnie. Terapia poprzez czułość* [Hug me: Therapy through tenderness] (J. Ganobis, Trans.). Wydawnictwo Franciszkanów Bratni Zew. (Original work published 2019).
- Ryś, M. (2001). *Systemy rodzinne. Metody badań struktury rodziny pochodzenia i rodziny własnej* [Family systems: Methods for studying the structure of the family of origin and one's own family]. Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej.
- Shaffer, D. R., & Kipp, K. (2013). *Developmental Psychology: Childhood and Adolescence*. Cengage Learning.
- Siegel, D. J., & Bryson, T. P. (2020). *Potęga obecności. Jak obecność rodziców wpływa na to, kim stają się nasze dzieci i kształtuje rozwój ich mózgów* [The power of showing up: How parental presence shapes who our kids become and how their brains get wired] (J. Dżdża, Trans.). Wydawnictwo Mamania.
- Smoleń, J. (2016). Rodzinne czytanie książek jako czynnik rozwoju psychospołecznego i kulturowego dziecka [Family reading of books as a factor in the psychosocial and cultural development of the child]. *Pedagogika Rodziny. Family Pedagogy*, 6(3), 25–33.
- Smoleń, J. (2025). *Budzić nadzieję w sobie i w drugich* [Awakening hope in oneself and in others]. Wydawnictwo Diecezjalne i Drukarnia Sandomierz.
- Smoleń, J. (2026a). Młodzi i starzy a budowanie wzajemnych relacji [Young and old people and the building of mutual relationships]. *Życie Duchowe*, 128, 111-120.
- Smoleń, J. (2026b). Osoba starsza w rodzinie i społeczeństwie [The older person in the family and society]. *Życie Duchowe*, 128, 102-110.
- Southwick, S. M., Charney, D. S., & DePierro, J. M. (2024). *Odporność psychiczna. Jak sobie radzić z największymi życiowymi wyzwaniami* [Resilience. The science of mastering life's greatest challenges] (M. Guzowska, Trans.). Wydawnictwo Naukowe PWN.
- Stixrud, W., & Johnson, N. (2019). *Kierunek dojrzałość* [Destination: Adulthood]. CEDEWU.
- Sujak, E. (2021). *ABC psychologii komunikacji* [ABC of communication psychology]. Wydawnictwo WAM. (Original work published 2006).
- Sunderland, M. (2022). *Niska samoocena u dzieci* [Low self-esteem in children]. Gdańskie Wydawnictwo Psychologiczne.
- Szyska, M. (Ed.). (2016). *Dylematy życia rodzinnego. Diagnoza i wsparcie* [Dilemmas of family life: Diagnosis and support]. Wydawnictwo KUL.
- Śnieżyński, M. (2014). *Dialog w rodzinie. Studium teoretyczno-empiryczne* [Dialogue in the family: A theoretical and empirical study] (2nd ed.). Wydawnictwo WAM.
- Tannen, D. (2011). *Mama zawsze wolała ciebie. Rozmowy siostr* [Mom always liked you best: Conversations between sisters] (I. Szybilska-Fiedorowicz, Trans.). Smak Słowa. (Original work published 2008).
- Taylor, C. (2020a). *Dzieci i młodzież ze dezorganizowanym stylem przywiązania* [Children and adolescents with disorganized attachments] (A. Sawicka-Chrapkiewicz, Trans.). Gdańskie Wydawnictwo Psychologiczne. (Original work published 2012).
- Taylor, C. (2020b). *Zaburzenia przywiązania u dzieci i młodzieży* [Attachment difficulties in children and adolescents] (L. Wierzbowska, Trans.). Gdańskie Wydawnictwo Psychologiczne. (Original work published 2010).
- Trouchaud, M.-J. (2023). *Jak się dogadać. Komunikacja bez przemocy* [How to communicate: Nonviolent communication] (M. Szostek-Radomska, Trans.). Wydawnictwo RM. (Original work published 2015).
- Tryjarska, B. (Ed.). (2010). *Bliskość w rodzinie. Więzy w dzieciństwie a zaburzenia w dorosłości* [Closeness in the family: Childhood bonds and disorders in adulthood]. SCHOLAR.
- Wasilewska, M., & Szubrycht, M. (2021). *Jak być szczęśliwym dorosłym, bez szczęśliwego dzieciństwa* [How to be a happy adult without a happy childhood]. MANDO.
- White, N., & Hughes, C. (2021). *Rodzeństwo. Znaczenie relacji z braćmi i siostrami dla naszego rozwoju i dobrostanu* [Siblings: The importance of relationships with brothers and sisters for our development and well-being] (J. Jakubowska, A. Tchorzewska, Trans.). Wydawnictwo Naukowe PWN.
- Wielkiewicz, D. (2024). *Autorytarny styl wychowania i jego wpływ na rozwój dzieci i młodzieży* [Authoritarian parenting style and its impact on the development of children and adolescents]. Polskie Forum Rodziców. [https://polskieforumrodzicow.pl/sztuka-wychowania/autorytarny-styl-wychowania-i-jego-wplyw-na-rozwoj-dzieci-i-młodzieży](https://polskieforumrodzicow.pl/sztuka-wychowania/autorytarny-styl-wychowania-i-jego-wplyw-na-rozwoj-dzieci-i-mlodziezy)
- Zełek, G. (2025). *Autoewaluacja więzi rodzicielskich. Perspektywa ojców* [Self-evaluation of parental bonds: The perspective of fathers]. Wydawnictwo Naukowe Uniwersytetu Ignatianum w Krakowie.