C O P E
Member since 2019
JM14482

Studia i rozprawy

Andrzej Ładyżyński*

Transgenerational Transmission or the Family's Intangible Legacy

Abstract

The aim of this paper is to present transgenerational transmission as a form of a family "legacy" that is passed down and received by every member of a family community. Such transmission usually involves crucial guidance on the ways in which people live their lives, formative for all those who are related by blood. The very concept of transmission reflects a whole range of related terms, such as: heritage, cultural transmission, transgenerational heritage, delegation or script. Transmission happens through conscious and unconscious acceptance of values, patterns, norms, principles and motives by subsequent generations. It takes place within families through stories, myths, recurrent sayings and "old truths" cultivated in the family. A key question arises: what can family members do with transgenerational transmission. They may have accepted and lived by it quite unaware, or have reflected or been curious about it, they may research and discover resources and limitations provided by such legacy. To an extent, it may be done on one's own. Often, it proves more successful when supported by another person who acts as an "external mirror," a family counsellor or a therapist. The aim of analyzing such transmissions is not to learn about the family's past. Discovering transmissions allows people to better understand the main premises of how their family functions. Understanding such a dedicated "legacy" allows people to stop destructive transmissions. It seems to be particularly important for members of families who have become stuck in their development, who fail to use generative solutions. Understanding such a legacy may allow people to avoid inappropriate solutions that are "out of sync" with their contemporary situation, and prevent them from repeating the same mistakes across different generations.

Keywords: transgenerational transmission, legacy, family, consequences of accepting and repeating family stories, dealing with transgenerational legacy.

Article received: 22.02.2024; accepted: 5.08.2024.

* University of Wroclaw.

https://doi.org/10.18778/2450-4491.19.02

Przekaz międzygeneracyjny, czyli rzecz o niematerialnym testamencie rodzinnym

Abstrakt

Celem artykułu jest ukazanie przekazów transgeneracyjnych jako formy „spadku" rodzinnego przekazywanego i otrzymywanego przez każdego z członków wspólnoty rodzinnej. Przekazy te stanowią niezwykle ważny zestaw wskazówek życiowych, kształtujący wszystkie osoby związane ze sobą więzami krwi. Pojęcie przekaz znajduje odzwierciedlenie w całym szeregu terminów takich, jak: dziedzictwo, przekaz kulturowy, dziedzictwo transgeneracyjne, delegacja czy skrypt. Przekazy dokonują się poprzez świadome, jak również nieświadome przyjmowanie przez przedstawicieli kolejnych pokoleń świata wartości, wzorców, norm, zasad, motywów. Dzieje się tak poprzez kultywowanie w rodzinach opowieści, mitów, powracanie do porzekadeł, „starych mądrości". Jako niezwykle ważne jawi się pytanie, co członkowie rodziny mogą z przekazami transgeneracyjnymi uczynić. Mogą je bezwiednie przyjmować i kultywować lub poddać jakiejś refleksji, zaciekawić się nimi, odkrywać zasoby tych „zapisów testamentowych" oraz ich ograniczenia. W mniejszym stopniu można uczynić to samodzielnie. Częściej udaje się to przy pomocy osoby stanowiącej „zewnętrzne lustro", w towarzystwie doradcy rodzinnego czy też terapeuty. Analiza przekazów nie ma na celu zaspokojenia ciekawości przeszłością rodzinną. Odkrywanie przekazów pozwala lepiej zrozumieć, co stanowi główne przesłanki dotychczasowego funkcjonowania rodziny. Zrozumienie dedykowanego „testamentu" pozwala na zatrzymanie przekazów destrukcyjnych. Wydaje się być szczególnie ważne dla osób wywodzących się z rodzin, która zatrzymywały się w swoim rozwoju, nie korzystają z generatywnych rozwiązań. Zrozumienie dziedzictwa pokoleń może pozwolić uniknąć niewłaściwych, nieprzystających do współczesności rozwiązań czy powielania klanowych błędów odtwarzanych z pokolenia na pokolenie.

Słowa kluczowe: przekaz, dziedzictwo, rodzina, powielanie przekazów, radzenie sobie ze spuścizną transgeneracyjną.

Introduction

For centuries there has been a debate in the social sciences about the determinants of human life. It was considered whether genes, i.e. inherited potential that is likely to develop, or socialization, understood as environmental learning within the family circle and from society, have a greater importance. Both theories have been legitimized. The article shows the process of intergenerational transmission, which covers virtually all aspects of life. It is based on the literature on the topic. Using a few selected examples, I have also illustrated the transferences that come from the area of therapeutic practice working with families and individual patients.

The family is the map of the world and the first pattern of structures and social relationships. It is a real and symbolic community at the same time, a reference point

for all experiences, for people, time and space. The family is a metaphor for security, tenderness, privacy and intimacy (Barbaro 2009: 25). The communal nature of the family is highlighted by Leon Dyczewski (1995), who characterizes it as a place of deepest interpersonal contact, based on love and voluntariness, and is immediately characterized as a "community of love and solidarity" (Dyczewski 1995: 23). In turn, according to Jadwiga Izdebska,

> the family is the beginning and the source of authentic interpersonal contacts, the first psychological bonds with parents and siblings, the interactions between them. It has its own intimate inner world, unique and different from other families" (Izdebska 1996: 64).

After all, the family is the terrain of human development (Termińska 2008: 11–12).

The family is the most important social system, the most important source of care and education. This is where the identity of an individual is formed, the values and goals to be achieved are defined, and the process of adapting or not adapting to society takes place (Stierlin et al. 1999: 15). It is based on direct contacts, personal relationships, close, intimate, and full of emotions. There are also organizational aspects in the family (Tyszka 1988: 44). The family is the fundamental environment for the formation of fundamental relationships with people. This is where the child's learning process about themselves takes place, learning emotional closeness, defining feelings, and the way to express them (Bradshow 1994: 16).

In recent decades, a current of systems thinking has developed from practice, originally in the therapeutic community, especially among family therapists. It is based on the field of family history, a history that is indelible and has an impact on the lives of all family members. These effects can last for many generations. To a certain extent, it can be understood by the family members. Generally, however, this occurs at an undiscoverable, unconscious level.

The essence of intergenerational transmission

The new family system created by marriage does not only consist of two partners. It is also a combination of two family subsystems. Each person entering into the relationship brings experiences, invisible connections, and loyalties. Spouses build their own unique system, but it is not completely independent. It is more or less entangled "in the constellations of generational families and the inheritance they pass on" (Wasilewska 2011a: 171). When thinking about the intangible testament of the family, the concepts of transgenerational transmission (Namysłowska 2020), intergenerational transmission (Wasilewska 2011b), multigenerational transmission, intergenerational inheritance, cultural inheritance (Nikitorowicz 2003), intergenerational transmission (Rostowska 1995) emerge, and the historical family on inheritance (Wasilewska, Kuleta-Krzyszkowiak 2021), patterns that work from generation to generation, cross-generational scripts (Berne 1999), family wills, family capital or

family delegations (Simon, Stierlin 1998). These terms are related, but they may have slightly different meanings in the understanding of their authors or in the thinking of therapists, family counselors, even teachers, or others who work with families.

Let us now try to trace the semantic scope of the term "message." Irena Namysłowska talks about it as follows:

> Transgenerational transmission is understood differently in theories of family functioning and is certainly not identical to the term heredity. Transgenerational family theories assume that certain beliefs, visions of people and the world, grief and even feelings, especially fear, are passed on more or less consciously from one generation to the next. Family members submit to these transferences automatically, often without realizing it (Namysłowska 2017: 99).

The author notes that the term "transgenerational transmission" is descriptive. She wonders what the mechanism of intergenerational transmission is. Especially in the context of the comment that some of it is unconscious and therefore does not represent simple imitation or social learning. Among other things, she talks about it as follows:

> Sometimes, when we look at the genogram and analyze it together with the family, it seems to us an almost mystical mystery of how different situations repeat themselves in the family and how great the impact is even on the most remote people family members. For example, an unlived bereavement may recur two or three generations later and cause an incomprehensible depression in a family member, or lead to marriage to a deeply depressed person, or, after several losses, relive the unlived bereavement in the family in this indirect way. so to speak (Namysłowska 2017: 99).

Małgorzata Fajkowska-Stanik defines generational transmission as a process of social inheritance, specific behavior patterns, interpersonal relationship patterns and personality traits. The transfer is based on the mechanisms of projection, learning, modeling, and identification. It represents "one of the derivatives of the socialization process" (Fajkowska-Stanik 2001).

> In a positive sense, it makes adjustment easier; in a negative sense, it contributes to the development of pathologies in the individual and relational spheres. An indicator of the presence of intergenerational transmission is the continuation of certain behaviors, at least over three generations, similarity in relationship patterns, personality traits, etc. (Fajkowska-Stanik 2001: 96).

Helm Stierlin uses a different term – delegation. According to this author, it is a kind of mission of the person who delegates to the servant – id, ego or superego. At the level of the id, it corresponds to the elementary emotional needs that parents cannot or could not fulfill, that parents have not experienced. For example, the child explores early sexuality, drugs, and other areas of youthful excess that were not experienced by the parents. At the ego level, the adolescent, as a delegate, supports the

parents in realizing their daily needs, helping them to function in basic areas of life. Delegation at the level of the superego "commits" the young person to achieve successes that were not possible for his parents in the past, to develop character traits that they himself do not possess, and to realize wishes and needs that were once suppressed.

Delegations involve excessive and sometimes contradictory expectations. They are not bad per se. They provide orientation and meaning. The requirements, unfortunately, are not age-appropriate and expose the child to conflicts: in terms of mission – when parents spread contradictory, incompatible messages (polite, docile son and yet a great artist), loyalty – when delegates create separate missions resulting in differences in the values of parents and the social environment (be loyal to us – be independent, separate) (Simon, Stierlin 1998: 50–51). Stierlin also points out the need to distinguish between family history and the mythology created by the system. The former is a collection of actual facts and events from the family past. Stories, on the other hand, become strange constructs that are often far removed from reality and are developed in intergenerational discourse. They can deviate far from the original, fulfill an important function, and become part of the family worldview. Family mythology can support development or act as a constraint by imposing a single and indisputable system of values and beliefs (Simon, Stierlin 1998).

Two researchers and therapists, Monika Wasilewska and Małgorzata Kuleta-Krzyszkowiak, examined the way in which psychological heredity becomes a cause of difficulty for families entering psychotherapy and distinguished three types of messages (2021: 209): fight, submit and flee. Each of these causes members of the family community to adopt certain attitudes, and behind each is a set of beliefs expressed in words. For example, the fighting message reads: "The world belongs to the brave, in our family there are no losers, there are only winners" (Wasilewska 2023) and prescribes facing adversity. The message of submission – "He who fights with the sword dies by the sword, a bowed head is not cut off by the sword" (Wasilewska 2023) – encourages community members in difficult crisis situations to retreat and not take risks. Not to get involved in their solution, to be passive and to adopt a conservative attitude. In contrast, the message of escape – "Turn tail there is still time, evil does not sleep" (Wasilewska 2023) – urges fearful narratives in relation to the world and people.

I have also used the term "will" in the text, although this comes from the legal field and refers to a metaphorical understanding of intergenerational transmission. Yet this phrase also captures the essence of the legacy their ancestors left to the living. It represents a set of norms of life, a set of messages or guidelines for behavior. It is about the values and beliefs that the family followed in the past, with the suggestion that those living today should also draw from this treasure of wisdom and family experience. This content is neither directly nor consciously transmitted. But the transmissions exist and have their power.

Properties of transgenerational transmission

Marcin Muszynski believes that "intergenerational transmission can therefore be equated with intergenerational learning" (Muszynski 2022: 55). Thinking about intergenerational transmission is a relatively new trend. It represents an area of currently popular knowledge. However, patterns, scripts and repeating elements of attitudes and ways of dealing with reality function from generation to generation. It can be assumed that everything that happened in the family's past has its own internal logos. It happens, and this is no coincidence, that there is an inner meaning in this family past that is difficult to grasp. The intergenerational message is not subject to discussion or negotiation (Sękowska 2019). There is a repetition of events and patterns in successive generations: dates, processes, forms of marriage, age, fertility, loss of children, tendency to dramatic events, death at the same age, but also the maintenance of the family's standard of living, education, status, the family's tendency to grow or stagnate. And these events and patterns flow like an epic story in every family. Ann Schützenberger says:

> The life of each of us is a novel. You, me, we live in an invisible spider web that we weave ourselves. If we learned to perceive with our third ear and third eye, to better understand, hear and know these repetitions and coincidences, each of us would be more aware of who we are, who we should be [...]. We at least partially perceive, feel or suspect these complex connections, but they are fundamentally not discussed – they remain unspoken, unthought, in the realm of denial and mystery (Schützenberger 2016: 15).

The message takes the form of a script and is reflected in stories in which the essence of intergenerational thinking is hidden (Sękowska 2019). In every family community there are different and quite original beliefs. The script says, for example:

> in our family, childbirth is difficult (N1), we value children, it's worth having them (N2), a man is necessary for life because of the need to have children (N3), we don't feel sorry for ourselves (N4), women need to be brave, their life is not easy (N5), a man should build a house (N6), he is used to make money (N7).

One man discovers his Armenian roots. He is now a mature senior citizen and thinks of himself by saying:

> I have always had different beliefs from people here, e.g., that absolutely a woman should not carry anything heavy. Seemingly natural, but I see the difference. My wife never carried anything heavy. Years later I discovered these Armenian customs related to my background (N8).

Subject of transgenerational transmission

The effects of transmission persist even when there is no direct connection to the ancestors. The transmission can be direct or indirect, verbal or non-verbal. What is important, of course, is what the transgenerational family passes on. The object of the transference can be a variety of problems related to the functioning of the individual in the world. These include values, lifestyles, social relationships, family structure, motives for action, rules applied, messages that define the child, ways of responding to emotional or emotionally charged topics. Teresa Rostowska, who researches the topic of intergenerational transmission, locates in the messages aspects such as worldview, system of values and norms, life wishes, social roles, including gender, marital, parental, professional roles, level of socialization and personality change (Rostowska 1995). This can be advice and life guidance based on the experiences that members of the family system have had over generations. This is "family wisdom," a testament that promises loyalty. When passed on to subsequent generations, it helps shape family history and even mythology, and preserves family identity (Wasilewska 2011b: 183).

Magdalena Sękowska says that the objects of the intergenerational script are messages: who to be and how to live, messages relating to the child, defining the child, suggestions, expectations of the child, definitions of what conditions the child must meet in order to survive in the family environment, messages about what emotions can and cannot be experienced (Sękowska 2019). Below, let us take a look at a few selected from the categories mentioned.

The value system consists of key values that are considered important and give meaning to life. The family is the basic environment for its transmission. The value system is the story of what is valued in the family, what is important to family members, and what is important to the people who make up the community. Every family has its own value system. It sends its members messages about expectations on matters of worldview or religious practice.

> Spiritual heritage is as important as passing on a profession or property; it is a kind of family capital. Each family determines what contribution its members should make to the family. This specific code determines the scale of merit, privilege, duty and responsibility, which is manifested in acquired responses recorded in the decipherable family history, its experiences and genes (Schützenberger 2016: 17).

Family members suggest educational paths, career choices and social roles. The choice of school is based on the life interests of the relatives. If the family has big ambitions, they send their child a message telling them which comprehensive school they should apply to. The family decides and often the child follows the message. Of course you don't have to say it directly, but children still – generally – know what they should do. Parents have the power of persuasion, even without direct messages.

The values conveyed are diverse and relate to different topics. In a family, for example, the son knows or at least suspects what background his potential partner should have, what she should possess, what she could do, what should be available to her. In many families there is a message that potential candidates for a relationship should have the same value system as the family, a similar job, similar prestige or similar material status.

The message is about how one should build relationships with people. The family communicates what is important in relationships with others and teaches whether they should have an open house. Working with a family showed me that the children were lonely and had no friends. The community had no friends, had no social contacts and did not invite anyone home. Systems therapists who worked in a dyad during the meetings were curious about this situation, which was not very favorable for both children and parents, and concluded that children's loneliness was a consequence of their parents' lifestyle. They did not maintain any social contact even with representatives of their families of origin. There were several animals in the family home, but some of them left the premises or did not go outside – not even to satisfy their physiological needs. The family lived in an area where it was natural for these animals to go outside, even into the garden. Of course, fears of animals are understandable. They were adopted by the family from animal shelters and had difficult experiences. In the broader context, however, the therapist team believed that the entire family system lived according to the message: "You only survive at home, without contact with the outside world." In the history of this family the message meant something important, but in modern times it was not a guarantee for their survival, especially socially.

Intergenerational messages are most strongly reflected in problem situations, with the phase of the family life cycle changing (Sękowska 2019). Family members hear messages: "Get an education first" (N8), "Get married quickly" (N9), "It's worth having children" (N10) or "Why do you need more children, two is enough" (N11), (in the sense of "having a girl and a boy") "Why do you need a third?" (N12) (grandparents thereby show their dissatisfaction). A mature, older woman who has many young unmarried women in her family concludes the relationship conversation with the words: "There is nothing to rush into" (N13). And that may be an important family message.

The family conveys a way of reacting, but also of not reacting emotionally:

> Every family has their own way of dealing with emotions. All its members consider some feelings to be *good* and others to be *bad*. That's why they express the *good* things openly and are very careful about the *bad* things. They may not give in to emotions at all or, on the contrary, show vulnerability. As a result, each family develops a characteristic combination of emotional attitudes or shares the same habits in the area of emotions (Skynner, Cleese 1992:28).

The intergenerational script implicitly contains information about which emotions are available, i.e. which can be used and which cannot. Families tell their children which emotions cannot be expressed, e.g. sadness, anger should not be experienced at all (Sękowska 2019). For example, the message "Stop being angry" means: "Don't allow yourself to be angry, because anger is unpleasant for you and unacceptable for us."

Peter Oleś believes that the messages brought from the family home are "treasures." He distinguishes between three categories: "love and frustration", "ethos and behavior patterns," and "wisdom of life." The first of these includes the experiences that make up the so-called "normal worldview." This means that people's lives are lived in the world as they know it, and interpersonal relationships resemble those they experienced in their childhood and adolescence. The family home becomes the first school of life. Here the child learns contact with another person, emotional, moral, social sensitivity. In other words, the home introduces the child to the world of values and provides a basis for hope that the world created by humans can be good, fair and predictable. The second strand, ethos and behavior, proclaims what is acceptable and what will not be tolerated.

Here we find the terms: "highland honor, bourgeois morality, merchant honesty, commercial ingenuity, cross-border entrepreneurship or respect for knowledge or artistic achievements" (Oleś 2021: 19). Behavioral patterns, on the other hand, have a strong character and are inherent in the family member and are activated when the person stops controlling himself. However, not all of them are adaptive. And the last of these – life wisdom – is a layer of family treasures that represent a kind of truth of the system, non-negotiable. They are safe, inviolable rules that sometimes take on a kind of script. They can be valuable or non-adaptive. They activate automatically, making it difficult to work on them reflectively. But if they succeed, they become pro-developmental (Oleś 2021: 20–21).

The grandchild generation reproduces the beliefs of the grandparent generation and says, for example: "Because I will never be like my mother" (Sękowska 2019). Also worth mentioning is the fact that parents and children may be in a certain counterpoint, but it has something to do with the fact that sometimes this transmission is passed on more easily when it skips a generation. And then children more easily accept the "wisdom of life" of their grandparents and contest the worlds of values, beliefs and norms proposed by their parents. Consequently, the oldest generation plays a major role in, for instance, passing on traditions (Ferenz 1993: 72).

Ways of dealing with transgenerational transmission by members of the family system

The essence of intergenerational transmission is that "older people share their wisdom and experience with reference to the past while participating in the maintenance of the axionormative order" (Muszynski 2022: 55). It is important to learn

about your own family past. Even if the fate of the family and its members is particularly difficult, it is all the more legitimate to search for and understand what happened and the messages that shape the world of values, ways of experiencing, norms, rules, family stories. Of course, at a certain level it is possible to search for cross-generational messages yourself and to subject them to personal reflection. Probably all most people need is to try to become curious, to look at their own heritage with an analyst's attention, to understand which stories dominate, which patterns are passed on to the next generation.

Without ignoring the value of the therapy process, even being advocates of promoting therapeutic culture, one may think, however, that not everyone needs to learn about the family will by undergoing popularized therapy, due to the undoubted existence of historical family heritage in everyone's experience. However, when it comes to undertaking the process of therapy, reading the traces of the heritage of earlier generations already seems to be an important task. In a special way, this will be important in systemic therapy, in work based on family experience, dealing with relationships with relatives. Irena Namysłowska, an acknowledged authority on working with families, says how to deal with transgenerational messages: "Just like with our unconscious. One can try to learn about it and, at best, tame it. Similarly, one has to tame the transgenerational message: one has to be aware that it exists and works in me" (Namysłowska 2020: 74–75). She believes that in the process of family therapy one needs to become aware of the power of transgenerational messages, to bring them out of the unconscious.

> Everything that is written deep within us is at the same time unconscious. When we bring these deeply written messages to the surface through therapy, they lose to some extent their destructive, pathogenic power. They no longer control us, or only to a much lesser extent (Namysłowska 2020: 75).

The author continues: "Everything that is discussed and brought to the surface loses its destructive power" (Namysłowska 2020: 77).

The important thing is that an existing pattern can be succumbed to or fought against. The power of suggestion and its impact is greater when the family, mainly the parents, formulate consensual messages together. It is more difficult when the messages are contradictory. For example: mother – "Son, how will you manage in the big city?" (N13), father – "You can do it, leave" (N14). The child then chooses a hint from the stronger person (Sękowska 2019).

Monika Wasilewska and Małgorzata Kuleta-Krzyszkowiak, on the other hand, express the belief that:

> The first step in therapy is to find, together with the patient, the messages that the family system has generated about the situation of the crisis experienced and then to understand which of them are no longer functional, although they played an important role in the past. That leads to freedom from their destructive influence. This enables a person's developmental potential to be unlocked, allowing individual needs to be realized, and gives

> his or her children and grandchildren a chance to live a healthy life in accordance with professed values, which may or may not be present in the family legacy and are realized in a way that is relevant to current reality (Wasilewska, Kuleta-Krzyszkowiak 2021: 200–201).

Otherwise, a situation arises when dysfunctional messages are not worked through and changed. Consequently, this leads to an escalation of problems at the individual and family levels, which can contribute to a crisis.

> In this way, destructive messages receive confirmation and reinforce the pathology of the system. This leads to such an increase in tension that threatens homeostasis – usually in the third generation – so that someone in the family becomes a symptom carrier and is therefore delegated to seek outside help (Wasilewska, Kuleta-Krzyszkowiak 2021: 200–201).

Helm Stierlin refers to a message that is understood as a form of delegation, i.e. the designation of family members to fulfill their assigned roles. He sees the potential in recognizing the structures of delegation and consequently being able to understand and reformulate them. This can happen in counseling or in the therapy process. Consequently, children's symptoms are not interpreted as immature, dysfunctional or pathological. Children are increasingly seen as those who are dedicated, serving and sacrificing for their parents. They therefore deserve respect and recognition. And this perspective changes the overall picture of the family (Simon, Stierlin 1998: 53).

Discovering messages, while valuable and useful, is not easy. To discover them, therapists, but also counselors, use the genogram technique. It involves capturing the family in a graphical way that allows understanding of structures, relationships, stories. They are used to retrieve family stories, cultural messages (McGoldrick, Gerson, Shellenberger 2007: 22). John Bradshow believes that there is a need to talk about the rules that govern life, to question them, to break them so that they are not passed on to the next generation (Bradshow 1994: 15).

Oleś (2021) sees intergenerational transmission in a positive way. He says that treasures such as parental love, allowing one to transmit oneself further, or admiration for the world through discovering beauty in nature, art and people, are brought from the family home. He also counts tenderness and touch, parental wisdom, a forgiving smile, and admonitions that protect the child from overstepping boundaries among the treasures (Oleś 2021: 20–21).

In summary, transgenerational transmissions are an important "transmission belt" of values and processes that are important for the survival of families. Through them, ideas and solutions that were considered effective and important for the optimal functioning of individual family members in the past are passed on to the next generation. They are not always useful and sometimes it is even necessary to limit their influence or impact. Nevertheless, it is not easy to independently determine which elements of the family will exist, function, and which will still be fully useful, and which of them should be removed from the life of the individual and the family community.

Knowledge of transgenerational transmission has great significance for the processes of raising a child within the family and within society. Parents who are aware of the transmission of heritage in a conscious manner, as well as the existence of spheres not covered by consciousness, can reflect on their own experiences their families of origin. As a result, they will be able, to some extent, to stop destructive transmissions and shape their more developmental versions.

Bibliography

Barbaro B. de (2009) *Zdrowy system rodzinny – perspektywa terapeuty rodzinnego* in: *Silna rodzina*, B. Gulla, M. Duda (eds.), Kraków, Wydawnictwo św. Stanisława BM.

Berne E. (1999) *W co grają ludzie: psychologia stosunków międzyludzkich*, trans. P. Izdebski, Warszawa, Wydawnictwo Naukowe PWN.

Bradshow J. (1994) *Zrozumieć rodzinę. Rewolucyjna droga odnalezienia samego siebie*, trans. H. Szczepańska, Warszawa, Polskie Towarzystwo Psychologiczne, Instytut Psychologii Zdrowia i Trzeźwości.

Dyczewski L. (1995) *Rodzina – społeczeństwo – państwo* in: *Rodzina w okresie transformacji systemowej*, A. Kurzynowski (ed.), Warszawa, Wyższa Szkoła Pedagogiczna Towarzystwa Wiedzy Powszechnej.

Fajkowska-Stanik M. (2021) *Transseksualizm i rodzina. Przekaz pokoleniowy wzorów relacyjnych w rodzinach transseksualnych kobiet*, Warszawa, Wydawnictwo Instytutu Psychologii PAN, Wyższa Szkoła Psychologii Społecznej.

Ferenz K. (1993) *Wprowadzam dziecko w kulturę*, series: Prace Pedagogiczne Uniwersytetu Wrocławskiego XCIV, no. 1504.

Izdebska J. (1996) *Rodzina, dziecko, telewizja. Szanse wychowawcze i zagrożenia telewizji*, Białystok, Wydawnictwo Uniwersyteckie Trans Humana.

McGoldrick M., Gerson R., Shellenberger S. (2007) *Genogramy. Rozpoznanie i interwencja*, trans. M. Hartman, Poznań, Wydawnictwo Zysk i S-ka.

Muszyński M. (2022) *Międzypokoleniowe uczenie się*, "Edukacja Dorosłych", no. 1, pp. 53–74, https://doi.org/10.12775/ED.2022.005.

Namysłowska I. (2017) *Czy przekaz transgeneracyjny może dotyczyć agresji?* in: *Agresja – perspektywa psychoterapeutów*, B. Piasecka (ed.), Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, pp. 95–106.

Namysłowska I. (2020) *Od rodziny nie można uciec. Rozmawiają C. Gawryś i K. Jabłońska*, Warszawa, Biblioteka "Więzi".

Nikitorowicz J. (2003) *Dziedzictwo kulturowe* in: *Encyklopedia pedagogiczna XXI wieku*, vol. 1: *A–F*, T. Pilch (ed.), Warszawa, Wydawnictwo Akademickie Żak, pp. 900–901.

Rostowska T. (1995) *Transmisja międzypokoleniowa w rodzinie w zakresie wybranych wymiarów osobowości*, Łódź, Wydawnictwo Uniwersytetu Łódzkiego.

Oleś P. K. (2021) *Skarby rodzinne, czyli co wynosimy z domu rodzinnego*, "Charaktery", no. 11, pp. 16–21.

Schützenberger A. A. (2016) *Tajemnice przodków. Ukryty przekaz rodzinny*, trans. B. Łyszkowska, Warszawa, Wydawnictwo Virgo.

Simon F. B., Stierlin H. (1998) *Słownik terapii rodzin*, trans. M. Przylipiak, K. Drat-Ruszczak, E. Suchar, E. Zubrzycka, Gdańsk, Gdańskie Wydawnictwo Psychologiczne, pp. 50–54.

Skynner R., Cleese J. (1992) *Żyć w rodzinie i przetrwać*, trans. A. Dodziuk, Warszawa, Jacek Santorski & Co Agencja Wydawnicza.

Stierlin H., Rucker-Embden I., Wetzel N., Wirsching M. (1999) *Pierwszy wywiad z rodziną*, trans. M. Kacmajor, E. Zubrzycka, Gdańsk, Gdańskie Wydawnictwo Psychologiczne.

Termińska K. (2008) *Rodzina i Ty. Fenomenologia wiązania,* Warszawa, Eneteia Wydawnictwo Psychologii i Kultury.

Tyszka Z. (1988) *Z metodologii badań socjologicznych nad rodziną*, Bydgoszcz, Pomorze.

Wasilewska M. (2011a) *Cykle życia rodzinnego i związane z nimi kryzysy w perspektywie transgeneracyjnej* in: *O rozwoju mimo ograniczeń: Procesy wspierania jednostki i rodziny: Wychowanie, edukacja, coaching, psychoterapia*, B. Piasecka (ed.), Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, pp. 169–180.

Wasilewska M. (2011b) *Traumatyczne doświadczenia rodzinne jako element przekazu międzypokoleniowego* in: *O rozwoju mimo ograniczeń: Procesy wspierania jednostki i rodziny: Wychowanie, edukacja, coaching, psychoterapia*, B. Piasecka (ed.), Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, pp. 181–190.

Wasilewska M., Kuleta-Krzyszkowiak M. (2021) *Dziedzictwo rodzinne jako skutek i przyczyna kryzysów* in: *Od psychologii kryzysu do interwencji kryzysowej i środowiskowej*, D. Kubacka-Jasiecka, M. Kuleta-Krzyszkowiak (eds.), Toruń, Wydawnictwo Adam Marszałek, pp. 201–220.

Online sources

Wasilewska M. (2023) *Przekazy międzypokoleniowe – ich znaczenie dla funkcjonowania w dorosłości*, https://dorada.uj.edu.pl/artykuly/przekazy-miedzypokoleniowe-ich-znaczenie-dla-funkcjonowania-w-doroslosci (accessed: 19.06.2024).

Sękowska M. (2019) *Życiowe scenariusze powielane z pokolenia na pokolenie*, https://web.swps.pl/strefa-psyche/blog/relacje/21169-zyciowe-scenariusze-powielane-z-pokolenia-na-pokolenie?dt=1706536106352 (accessed: 19.06.2024).

About the Author

Andrzej Ładyżyński is a researcher and a lecturer at the Institute of Pedagogy, University of Wrocław, and the Head of the Counsellogy Department. His research interests include family pedagogy and counselling. He is actively involved in family therapy and collaborates with the Family Therapy Team at the *Neuromed* Centre for Child and Adolescent Psychiatry in Wrocław. He authored the following monographs: *Społeczne i kulturowe uwarunkowania adopcji w Polsce* [Social and cultural background of adoption in Poland], Kraków 2009; *Życie rodzinne jako szansa rozwoju osobowego z perspektywy pedagogicznej* [Family life as an opportunity for personal development: a pedagogical perspective], Wrocław 2020; *W trosce o integralność rodziny: wybrane zagadnienia z zakresu poradnictwa oraz psychoterapii* [Keeping the family together: selected issues in counselling and psychotherapy], Kraków 2023.

O Autorze

Andrzej Ładyżyński jest pracownikiem naukowo-dydaktycznym Instytutu Pedagogiki Uniwersytetu Wrocławskiego. Kieruje Zakładem Poradoznawstwa. Specjalizuje się w obszarze pedagogiki rodzinnej oraz poradnictwa rodzinnego. Czynnie zajmuje się terapią rodzin, jest związany z Zespołem Terapii Rodzin przy Centrum Psychiatrii Dzieci i Młodzieży „Neuromed" we Wrocławiu. Autor monografii: *Społeczne i kulturowe uwarunkowania adopcji w Polsce*, Kraków 2009; *Życie rodzinne jako szansa rozwoju osobowego z perspektywy pedagogicznej*, Wrocław 2020*; W trosce o integralność rodziny: wybrane zagadnienia z zakresu poradnictwa oraz psychoterapii*, Kraków 2023.

© by the author, licensee University of Lodz – Lodz University Press, Lodz, Poland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution license CC BY 4.0