

Prof. of Cardinal Stefan Wyszyński University doctor habilitatus Edyta Wolter

<https://orcid.org/0000-0001-9895-6462>

Faculty of History of Education and Nurture

Department of Pedagogical Sciences

Cardinal Stefan Wyszyński University in Warsaw

Family relations on selected examples of the Polish ideation culture heritage

Relacje w rodzinie na wybranych przykładach polskiego dziedzictwa kulturowego

<https://doi.org/10.34766/fetr.v41i1.213>

Abstract: Family is an institution of a natural upbringing, it fulfills personal functions (marital, parental, brotherly) and numerous institutional functions (for example procreation, educational and care taking, cultural, socialization, stratification, economic). Based on scientific research it was stated that a properly functioning family is the most valuable educational environment and social competences in a family depend on the cultural heritage of a given society. Therefore, the purpose of this paper is to present chosen examples of the Polish educational historiography co-creating prerequisites to justify the cultural pattern of relations in a family in the scope of personal social marital and parental roles. They constitute antecedences of the recent directions of social reflection development on raising in the post-modern culture of the turn of the 19th and the 20th century.

Keywords: Polish culture heritage, upbringing culture, family, social roles in a family, natural upbringing in a family.

Abstrakt: Rodzina jest instytucją wychowania naturalnego, pełni funkcje osobowe (małżeńska, rodzicielska, braterska) oraz liczne funkcje instytucjonalne (np. prokreacyjna, opiekuńczo-wychowawcza, kulturowa, socjalizacyjna, stratyfikacyjna, ekonomiczna). Na podstawie badań naukowych stwierdzono, że prawidłowo funkcjonująca rodzina jest najwartościowszym środowiskiem wychowawczym, a kompetencje społeczne w rodzinie są uwarunkowane dziedzictwem kultury danej społeczności. W związku z tym, celem artykułu jest zaprezentowanie wybranych przykładów polskiej historiografii edukacyjnej współtworzących przesłanki do uzasadniania wzoru kulturowego relacji w rodzinie w zakresie osobowych ról społecznych małżeńskich i rodzicielskich. Stanowią one antecedencje najnowszych kierunków rozwoju refleksji społecznej o wychowaniu w kulturze ponowoczesnej przełomu stuleci XX/XXI.

Słowa kluczowe: dziedzictwo kultury polskiej, historia wychowania, rodzina, role społeczne w rodzinie, wychowanie naturalne w rodzinie.

Culture is an orderly collection of social goods materializing in a specific place, space, time (see Turlejska, 2004, p. 157-163). It constitutes "everything that a human being added to nature" (Topolski, 1998, p. 87), elements of people's reality and social behaviours (compare Czerwiński, 1980, p. 6; compare Karwańska, 2003, p. 10-12). Culture comprises values, which are specific for a particular society, the rules of conduct (normative culture), convictions, views, beliefs, language meaning (ideal culture - symbolical one) and material objects: tools, domestic appliances, clothes, means of communication (material culture) (Sztompka, 2002,

p. 239). The area of culture covers “all empirical phenomena (...) all products of human activities - spiritual (ideation), material, all the activities that active human beings learn from other active units” (Znaniński, 1990, p. 15). According to Piotr Sztompka culture constitutes “a set of goals, which is shared and aimed at by the whole community, actions, which are commonly assumed as appropriate, certain values, patterns of being, but also the simplest matters: language patterns, tastes, etc. This field transforms very slowly” (Kijowska, Piotrowski, 2000, p. 291-292).

Culture anthropologists assumed that enculturation is a culturalization process of growing into culture, learning culture, it is the “conscious and unconscious process of taking over cultural content given over from one generation to the next (...) Transferring cultural content beyond generations is connected with the weight ascribed by the society to the values, which are high in the hierarchy (...) is a guarantee of continuity beyond generations” (Mielicka, 2000, p. 5). According to Ralph Linton culture defines the type of society and the social personality of a particular human being. People in a given society may share for example the same ideation attitudes concerning feminine modesty, masculine bravery, parental care, even though the behaviours connected with such attitudes will be different. Similar differences may be observed among people from various social layers (status personalities) (compare Linton, 2000, p. 89). A human being or a social group in the enculturation process matures to the cultural competence. Society specifies binding thinking patterns, for example religious thinking, scientific thinking, by creating social awareness in the scope of ideal (ideation) culture, material culture and the rules of social activities (cultural imperatives, for example orders and prohibitions). For example, society treats men and women differently. The patterns of cultural expectations depend on the sex and associated social roles, by creating the stereotypes that they are ascribed to.

Socialization is the process of a „biological being” transformation into a human being with a social personality. The socialization process constitutes an implication of the enculturation process and prepares for the fulfillment of social roles determined by culture, as a “set of rights and duties binding for every person that is in a given social position, regardless of personal features” (Sztompka, 2002, p. 110). In the socialization process (Szczepański, 2000, p. 71) a human being grows to social competences, to participation in social life, most of all thanks to natural upbringing (family, group of peers, neighbours), institutions of direct and indirect upbringing. Socialization that a human being is subject to, changes during his or her life (compare Szacki, 2002, p. 932). The initial socialization is extremely important in the personal growth, which should be emphasized (Berger, Luckmann, 2000, p. 157; compare Woźniak, 1998, p. 87), connected with the first perception (imitating) of codes of social culture observed in the period of childhood. Whereas the human development as a social being depends on inborn conditions, social and environmental factors, purposeful behavioral influence and own activity.

In the socialization process, stimulated with many factors, chaotically changing situations of social life, the behaviour patterns are interiorized. They are social thinking patterns (Wolter, 2002, p. 11 and further) and behaviour patterns, which *mutatis mutandis* have survived for hundreds of years.

The development of the Polish culture as an implication of the European culture is encoded in the expression of symbolical measures *differentia specifica* of humanity: *homo sapiens, homo faber, homo viator, homo religiosus, homo politicus, homo oeconomicus* etc. Throughout the centuries it matures to the holistic concept of a Person undergoing evolution, „*humanus*” (Wolter, 2006, p. 5-7). In the European culture from the ancient times until the postulates of women’s emancipation in the 2nd half of the 19th century it is possible to notice the “drama of regulated humanism” (July, 2004 p. 18; compare Sztobryn 2000, p. 59), not only in the family aspect of social life. The postulates of creating the balance between the masculine and the feminine element in various spheres of social life, also the family life, were touched upon in the post-modern output, which encompasses the concept of the ecological humanism (Wróblewski, 2006, p. 148; compare Dołęga, 2007, p. 68), and the balancing of social development.

A dozen or so examples were chosen (on purpose) in this paper based on the Polish educational historiography, which co-create circumstances to make conclusions and to justify a cultural pattern of a relation (socialization) in a family in the scope of personal social roles (marital, parental), which constitute the antecedences of the recent (included in the post-modern culture of the verge of the 20th and the 21st century) directions of the development of social and educational reflection, standards of social behaviours. It should be emphasized that explaining the developmental line of this issue is not a purpose of this work.

In the Polish culture, starting from the Christian reality, ordered in the Medieval times (see Adamski, 1984, p. 116-122; compare Mariański, 2007, p. 684) a family was high in the rank. A marriage constituted a voluntary consent of patterns expressed before their parents and then in the presence of a priest in church. A family, besides personal functions (marital, parental, brotherly) also fulfilled institutional functions. It imposed on their members the tasks resulting from fulfilled social roles: wife, husband, mother, father, daughter, son, sister, brother, etc. out of which the most important ones served for a family to survive as an institution of social life, with a moral and legal support in the Christian religion.

The patriarchal model of the Polish family was shaping throughout the centuries and it underwent the processes of social transformations. According to Mikołaj Rej of Nagłowice, living in the married state was the most advised one among the four states: marriage, widowhood, virginity and being single (not in a monastery), on condition that “a young person knows how to find a match and “matching is gracious” (Rej, 2003, p. 122 and 126),

and that it is expressed in faithful marital life and "justice is the most vital of all virtues", respect for parents. Whereas being single may - in Rej's opinion - lead to life colliding with law (ibidem, p. 129), which is not good for a noble and respectful man, because "frivolous conduct leads to frivolous life (...) and bad example leads to more bad lives" (ibidem, p. 136). The best thing is the interpersonal (social) kindness, as "true blessing, which does not cost us and is as necessary as growing fields and gardens" (ibidem, volume 2, p. 595).

The Polish example of the ideation culture, moral and religious education put in the categories of the 16th century, in the scope of personal social roles in a family is also reflected in the output of Łukasz Górnicki, who postulated an interpersonal homeostasis in coexistence with women. He wrote that even though "a woman is an imperfect creature among all creatures, with little or no dignity in comparison to masculine dignity" (Górnicki, 2004, volume 2, p. 314), "nature gave women no such power and strength that men have (...) and this is why they raise babies and when they are older, fathers teach them (...), but still a man is no more a human being than a woman" (ibidem, p. 316-317).

On the other hand Erazm Gliczner wrote: „so if the father wants to have staid children, respectful, he should not lag behind, but find a woman full of virtue, stable and kind, marry her and then should have children with her" (Gliczner, 1876, p. 7) and wished the same to his son, because "one should have a wife and repent" (ibidem. p. 129).

Adam Mickiewicz, in his epic poem about noble landed gentry about the nobles' life in Lithuania entitled "Pan Tadeusz" showed the Polish etiquette of examples of behaviour, also concerning personal social roles of a husband and wife. An example of the Polish culture is reflected in the following example: "I am a woman, I do not reign, because you will be the husband; I am young to listen, whatever you order, I agree with all my heart!" (Mickiewicz, 1986, p. 346). Karol Libelt was not glad to see women devoted to science. In his opinion there is an exception and they are the ladies that will never get married and will remain virgins, "because why should they disappoint a husband, who, instead of a wife, gets an author, who devotes her days and nights to writing; bears works and poems, which will not make her husband a father. Dealing with books and writing rather than with the household; establishing a library rather than a barn" (Libelt, 1852, p. 3,19).

Educational activist, editor of the first Polish pedagogical periodical entitled "New school" Ewaryst Estkowski undertook the issue of the values of healthy interpersonal relations in a family. He believed they were the basic source of positive personal examples. "When a marriage is nice and agreeable in their household, then the host and the hostess share all their efforts in the homestead. (...) Whatever the husband earns the wife should multiply with her thrift and saving" (Estkowski, 1861, p. 35). On the other hand the issue of a marital infidelity was uncovered by Aleksander Fredro in his comedy entitled "Husband and wife". Anastazja Dzieduszycka criticized women, who took to professional jobs instead of taking care about family relations and be a mother (Dzieduszycka, 1872, p. 120) of their

children, in this way they neglected the family. Bolesław Prus (Aleksander Głowacki), analyzed a similar issue in his works entitled "Lalka", "Emancypantki". He showed negative aspects of the positivist concept of social utilitarianism on the example of women's becoming independent on the Polish land under occupation in the second half of the 19th century.

Pope Leon XIII also talked about the proper family relations in the end of the 19th century. He emphasized the value of the natural right to get married and the natural right of the father to take care about the maintenance of his family (Leon XIII, 1991, p. 10). He criticized the parents' infringements of their right to (Leon XIII, 1891, p. 8-9) take care about their children. It should be reminded here that the humanists of the period of Positivism noticed the value of healthy interpersonal relations in a family, especially with reference to women in relation with their obligations resulting from the social role of a mother.

Cecylia Plater-Zyberkówna stated that a morally reborn family may recover the moral system of the Polish society under foreign occupation at the turn of the 19th and the 20th century. She wrote that most of all, the parents' social skills, mark the main moral direction. If a mother is trying to teach her child love for the truth and she herself avoids hypocrisy on her own example and brings up her children for noble altruism and "the feature of the ideal is that once mature, it will stay permanently in the soul" (Plater-Zyberkówna, 1908, p. 23; compare Plater-Zyberkówna, 1913, *passim*; compare Plater-Zyberkówna, 1925, p. 39-102). When considering interpersonal attitudes in a family (compare Wolter, 2002, p. 33-41) she assumed that every marriage undergoes three phases of life, as she put it metaphorically "the epoch of admiration", then there is time when the spouses see their vices in effect of living together and there is the third phase, which is possible to achieve for people, who are mentally mature and able to evaluate the husband's or the wife's features reasonably. Even in the best marriages there are very hard times. However, if they both want and are able to go through them together, their relationship is strengthened with mutual respect and it is very good for their children. When describing the obligations resulting from fulfilling the social roles of a mother, father, husband (see Plater-Zyberkówna, 1897, p. 151-160) she emphasized that a properly functioning family is the most valuable foundation of a society. Especially when parents create a good educational climate and try to understand their children, when they fulfill their social roles of experienced life guides.

According to Cecylia Plater-Zyberkówna the adults, as a bringing up society, tolerating honesty, become co-creators of the social educational inertia, because the first source of positive or negative social attitudes is the family home and this natural source of attitudes is later enforced with interactions of other social circles.

The issue of a family as the most valuable component of the socialization process was also considered by John Paul II. In his opinion a family is the initiation of all human communities, and that is why conditions should be created so that mature motherhood and

fatherhood should realize in social life (Decalogue..., 1991, p. 100-116), let parents see in their children the most precious treasure, let them do everything so that a family becomes the domestic Church, which protects Marriage, Love and Life". (Freire, 1988, p. 10). The humanity crisis is most of all the family crisis, especially a nuclear family, which in the opinion of John Paul II is associated with every person's genealogy (John Paul II, 2004, p. 24, 64) "leaving a family in order to realize his or her life calling in a new family."

Based on the presented examples it is possible to state that the ideation culture determines the postulate of a society and serves the development of a social personality of human beings in the socialization process. According to the quoted culture anthropologist, Ralph Linton, without the cultural patterns, no society might survive. In the institutions of natural behaviour, direct or indirect, girls and boys mature to fulfill many social roles according to cultural patterns, which are transferred from generation to generation. It is a natural process, enabling understanding/ "feeling" of an internalized cultural identity in the scope of particular social roles of its own (common) social circle, in contrary to the acculturation process, when a given human being learns to function in a new cultural circle, gets to know social roles shaped with different social standards, patterns of "uncommon" culture.

Every society has cultural patterns of particular social roles and a socialization is not a complete or finished process (it lasts for the whole life). New social generations enter the already existing heritage of social behaviour patterns from a new perspective, by trespassing boundaries (Piekarski, 2004, p. 196) in the inter-generation method of life, also in the scope of personal social roles determining relations in a family, for example husband, wife, father, mother, son, daughter, brother, sister - in history (Ablewicz, 2004, p. 306).

A theorist of culture Wilhelm Dilthey assumed that a given society may be understood first of all thanks to its history and culture. Whereas thanks to the process of socialization, as an implication of the culturalization (enculturation) process, every participant of social life understands the sense of motherly care, fatherly power and bravery, child's airiness. Empirical scientific research confirms that in the process of shaping the feeling of a child's own self esteem the father's attitudes are dominant. (Niebrzydowski, 1997, p. 160-173). In the end it is worth to remind Roman Ingarden's words: "the phenomenon of the presence may not be put separately from the past and the future". This statement also concerns family relations in the aspect of the Polish pattern of ideation culture both in the scope of positive as well as negative status (see Rutkowiak, 1998, p. 6) of tradition.

Bibliography:

- Ablewicz, K. (2004). Ciągłość i fenomenologia – metodologiczne uwagi pedagoga, (in:) S. Palka, (scientific editing). *Pogranicza pedagogiki i nauk pomocniczych*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Adamski, F. (1984). *Socjologia małżeństwa i rodziny. Wprowadzenie*, Warszawa: Państwowe Wydawnictwo Naukowe.
- Berger, P. L., Luckmann, T. (1980). Społeczne tworzenie rzeczywistości, (in:) H. Mielicka, (elaboration, introduction). (2000). *Socjologia wychowania. Wybór tekstów*, Kielce: Wydawnictwo Stachurski.
- Czerwiński, M. (1980). *Profile kultury*, Warszawa: Wiedza Powszechna.
- Dekalog. *Przemówienia i homilie Jana Pawła II – IV pielgrzymka do Ojczyzny*. (1991), Pelplin: Wydawnictwo Diecezjalne.
- Dołęga, J. M. (2007). Ekofilozofia i sozologia w edukacji XXI wieku, *Zarządzanie i Edukacja*, 50.
- Dzieduszycka, A. (1872). *Gawędy matki*, Lwów: Nakładem Księgarni Gubrynowicza i Schmidta.
- Estkowski, E. (1861). *Nauki wiejskie dotyczące się gminy, życia i stosunków wieśniaka*, Poznań: Nakładem Księgarni Jana Konstantego Żupańskiego.
- Freire, J.G. (1988). *Jan Paweł II pielgrzym fatimski. Dokumentacja faktograficzna* (translation M. H. Siewierscy), Fatima: Sanktuarium Fatimskie.
- Gliczner, E. (1876). *Książki o wychowaniu dzieci*, Kraków: Nakładem Księgarni D.E. Friedleina.
- Górnicki, Ł. (2004). *Dworzanin polski* (elaboration R. Pollak), Wrocław: Zakład Narodowy im. Ossolińskich.
- Jan Paweł II. (2004). *List do rodzin, list do dzieci*, Częstochowa: Edycja Świętego Pawła.
- Karwańska, A. (2003). *Przemiany środowiska kulturowego. Zagrożenia i szanse*, Kraków: Polska Akademia Nauk Oddział w Krakowie.
- Kijowska, R., Piotrowski, P. (2000). *Chwila szczerości*, Kraków: Wydawnictwo Wam.
- Leon XIII (1891). *List pasterski Ojca Świętego w sprawie ludu roboczego. Socjalna Encyklika Czcigodnym Braciom Patryarchom, Prymasom, Arcybiskupom i Biskupom Katolickiego Świata, którzy pozostają w łączności ze stolicą Apostolską*, Rzym.
- Leon XIII (1991). *Rerum Novarum, Encyklika o kwestii Robotniczej*, Warszawa: Ośrodek Chrześcijańskiej Myśli Społecznej Augustinum.
- Libelt, K. (1852). *Humor i prawda w kilku obrazkach*, Petersburg: Nakładem B.M. Wolffa.
- Linton, R. (2000). Kulturowe podstawy osobowości, (in:) H. Mielicka (elaboration, introduction). *Socjologia wychowania. Wybór tekstów*, Kielce: Wydawnictwo Stachurski.
- Lipiec, J. (2004). Filozofia i pedagogika, (in:) S. Palka (ed.), *Pogranicza pedagogiki i nauk pomocniczych*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Mariański, J. (2007). Rodzina, (in:) C. Rogowski (ed.), *Leksykon pedagogiki religii*, Warszawa: Verbinum Wydawnictwo Księży Werbistów.

- Mickiewicz, A. (1986). *Pan Tadeusz czyli ostatni zajazd na Litwie. Historia szlachecka z roku 1811 i 1812 we dwunastu księgach wierszem*, Warszawa: Książka i Wiedza.
- Mielicka, H. (ed.) (2000). *Socjologia wychowania. Wybór tekstów*, Kielce: Wydawnictwo Stachurski.
- Niebrzydowski, L. (1997). Rodzinne uwarunkowania self-esteem w opinii młodzieży okresu wczesnego dorastania, (in:) K. Duraj-Nowakowa, J. Gnitecki (eds.), *Epistemologiczne wyzwania współczesnej pedagogiki*, Kraków: Wydawnictwo Naukowe WSP.
- Piekarski, J. (2004). Trzy uwagi na temat pogranicza pedagogiki społecznej, (in:) S. Palka (ed.), *Pogranicza pedagogiki i nauk pomocniczych*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Plater-Zyberkówna, C. (1897). *Droga odrodzenia na duchu, czyli trzydniowe rekolekcyje*, Warszawa: W Drukarni Franciszka Czerwińskiego.
- Plater-Zyberkówna, C. (1908). *Ideał a młodzież*, Warszawa: Wydawnictwo z cyklu „Odrodzenia”.
- Plater Zyberkówna, C. (1913). *Kobieta obywatelka*, Warszawa: Druk Piotra Laskauera.
- Plater-Zyberkówna, C. (1925). *Kobieta ogniskiem w rodzinie*, Wydanie trzecie, Poznań Warszawa-Wilno-Lublin: Nakładem Księgarni św. Wojciecha.
- Rej, M. (2003). *Żywot człowieka poczciwego* (elaboration J. Krzyżanowski), Wrocław: Zakład Narodowy im. Ossolińskich.
- Rutkowiak, J. (1998). *Tradycja a współczesne uczenie się edukacji od „obcych”*, (in:) K. Rubacha (eds.), *Wokół szkoły i edukacji. Syntezy i refleksje*, Toruń: Wydawnictwo Adam Marszałek.
- Szacki, J. (2002). *Historia myśli socjologicznej. Wydanie nowe*, Warszawa: Wydawnictwo Naukowe PWN.
- Szczepański, J. (2000). *Wpływ kultury na życie społeczne*, (in:) H. Mielicka (ed.), *Socjologia wychowania. Wybór tekstów*, Kielce: Wydawnictwo Stachurski.
- Sztobryn, S. (2000). Status kobiety w (męskiej) myśli pedagogicznej. Przegląd stroniczo wybranych stanowisk, (in:) K. Jakubiak (eds.), *Partnerka matka opiekunka. Status kobiety w dziejach nowożytnych od XVI do XX wieku*, Bydgoszcz: Wydawnictwo Uczelniane Wyższej Szkoły Pedagogicznej.
- Sztompka, P. (2002). *Socjologia. Analiza społeczeństwa*, Kraków: Wydawnictwo Znak.
- Topolski, J. (1998). *Wprowadzenie do historii*, Poznań: Wydawnictwo Poznańskie.
- Turlejska, B. (2004). *Spoteczno-kulturowy horyzont wiedzy pedagogicznej*, (in:) S. Palka, (ed.), *Pogranicza pedagogiki i nauk pomocniczych*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.
- Wolter, E. (2002). *Inwencje wychowawcze*, Warszawa: Wydawnictwo Uczelniane SGGW.
- Wolter, E. (2006). *Historyczne aspekty edukacji ekologicznej w Polsce*, Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie.

- Wolter, E. (2002). W trosce o kulturę pozytywnych wzorów, (in:) E. Wolter (ed.), *Inwencje wychowawcze*, Warszawa: Wydawnictwo Uczelniane SGGW.
- Woźniak, R.B. (1998). *Zarys socjologii edukacji i zachowań społecznych*, Koszalin: Wydawnictwo Uczelniane Bałtyckiej Wyższej Szkoły Humanistycznej.
- Wróblewski, Z. (2006). Humanizm ekologiczny Henryka Skolimowskiego. Analiza metafizyczna, (in:) A. Skowroński (ed.), *Różnorodności ekofilozofii*, Olecko: Wydawnictwo Wszechnicy Mazurskiej Acta Universitatis Masuriensis (Episteme 57/2006).
- Znanięcki, F. (1990). *Współczesne narody* (translation: Z. Dulczewski, introduction: J. Szacki), Warszawa: Wydawnictwo Naukowe PWN.