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The proposed family relations presented on selected examples of the Polish ideational culture model with respect to social roles within a marriage

The term "culture" has been assigned many various meanings, depending on historical processes and philosophical, methodological, ideological and political beliefs (cf. Petrykowski, 2008, p. 59). During the process of the development of scientific knowledge, an enormous amount of definitions of the word "culture" has been created in the following categories: historical, normative, psychological, structuralistic, genetic (cf. Ziemiński, 1999, p. 18). It may be added that the anthropological definitions define culture as a whole of human output and actions in a given circle of culture, the philosophical definitions define culture with regard to the above-individual reality of thought (within the scope of ideas, values, symbols, social awareness, process of socialization). According to sociological definitions, the culture implies models of social interactions, depending on the social roles pursued, interactions, symbols. Psychological definitions place emphasis on mutual influence of personalities and culture, whereas historical definitions define historical background of historical phenomena, the variability of reality ordered within time and space.

"Culture" is thus a heterogeneous concept. It is very complex. Stefan Czarnowski stated that "both the study of the past and the comparative and descriptive research lead to the conclusion that changes in culture - considering it always a total of social outputs within a specified system - happen spontaneously, if only the conditions allow it. Cultures come into being, blossom and die. They change along the way" (Czarnowski, 1939, p. 18). The basis for the continuity of culture is maintenance of spiritual community (cf. Znaniecki, 2001, p. 175). The major part of culture, as a creation of past/previous generations (cf. Kroeber, 2002, p. 87) enables the social spiritual community, it determines the (evolutionary) continuity and durability of culture (cf. Griesse, 2002, p. 13). The culture constitutes "a group of aims (...) values, behavior models, and (...) language models shared by the whole community" (Sztompka, 2000, pp. 291-292).

In the scientific classification of culture areas, the following has been specified: the culture of being (material culture), the social culture (societal culture), the symbolic culture (non-material, spiritual culture concerning values and experiences) (cf. Włodarczyk, 2003, p. 950). The term "culture" is connected with the definition concept of "cultural heritage". Ruth Benedict made a generalization stating that cultural heritage is not passed on biologically (cf. Benedict, 2002, p. 92). Margaret Mead, a cultural anthropologist, assumed that the models of social personality are determined rather by culture than by nature (see Mead, 2000, pp. 24 - 133). Mead stressed the relation of culture models - understood as a group of repetitive and

relatively permanent ways of thinking and behaving of people belonging to the same culture - with a past and a future. Edmund Kotarski explained that the tradition is born as an effect of the identification of an emotional identification of its components and constitutes an implication of cultural heritage (cf. Kotarski, 1990, p. 5) which, as a whole of outputs of the culture of a given society, lasts in time because it is passed on from one generation to the next. Thanks to the social transmission, the cultural heritage is kept alive (cf. Ziemiński, 1999, p. 22). Cultural heritage as a whole of outputs of a given society, passed on from one generation to the other constitute a type of an "inheritance" of the lasting of some ideas. It covers everything that is connected with cultural goods, human behavior, outputs constituting the results of this behavior. Cultural heritage implies the legacy from our ancestors (Petrykowski 2005, p. 113). It may be added that cultural heritage is subject to idealization, it is considered to be a holy set of values, venerated symbols (cf. Nikitorowicz, 2003, p. 900; Nikitorowicz, 2008, p. 7).

In the history of Polish culture, the meaning of a family was significant. The family, apart from the personal functions: of a spouse, parent, sibling, had also institutional functions, such as the procreational, stratificational, protective, educational, economic (cf. Adamski, 1984, p. 116 et seq.; cf. Mariański, 2007, p. 684). A number of tasks were performed that resulted from the social roles: that of a husband, wife, father, mother, son, daughter, brother, sister - they served the survival of the family as an institution finding moral support in the Christian religion. The social roles reflect social expectations assigned to particular statuses or social positions. Social roles related to the gender imply different tasks for men and woman, while the marriage roles: of a husband and wife, result from the division of duties, work done within the family.

The patriarchal family model (meaning literally the "power of the father") has been developing in the Republic of Poland over centuries and has also been the object of considerations of many authors. One of them and one of the greatest Polish writers of the Renaissance - Mikołaj Rej (1505 - 1569), in his artwork *Wizerunek własny żywota człowieka poczciwego* (The Image of a Good Man's Life) (1558) stated that among for statuses: spouse, widow, virgin and single (non-monastic), the state of being married is the most advisable one; however, under the condition that the "marriage is rewarding" (Rej, 2003, volume 1, p. 126) and constitutes a rightful, chaste married life. According to Rej, the life of a single man in the non-monastic state may turn into a frolicsome life (p. 129) which is inappropriate for a kind nobleman (p. 136). Rej recommended to implement mature interpersonal attitudes in a family which, in his opinion, constitutes a "true blessing" (volume 2, p. 595) in the social relations. In the concept of Mikołaj Rej, a nobleman should be a good father - non only for his family, but also for his servants and other persons subordinated within the feudal structure of the society. The wife of a nobleman should be equal to him in the social hierarchy, bring a marriage portion into the marriage life and remain a moral, religious (pious) person.

The Polish model of the ideational culture within the scope of social roles in a marriage has also been elaborated on by a Polish humanist Łukasz Górnicki (1527-1603), a widely educated political writer, secretary and librarian of the king Sigismund II Augustus. Górnicki called for balanced interpersonal attitudes and noticed the meaning of women in the process of child upbringing. He wrote that although women are the most imperfect among animals and have no dignity compared to that of men, they do not have the strength and the harshness of

men, and are therefore to raise young children, while the fathers educate older children (Górnicki, 2004, volume 2, p. 314, pp. 316-317).

A religious writer, Erazm Glicznar Skrzetuski (1535 - 1603) in an educational guide for parents entitled *Książki o wychowaniu dzieci bardzo dobre, pożyteczne i potrzebne, z których rodzicy ku wychowaniu dzieci swych naukę dołożną wyczerpnąć mogą, teraz nowo uczynione i z pilnością wyrobione* (Books on raising children, very good, useful and necessary for the parents to use the acquired knowledge with diligence) (1558), noticed the influence of personality and moral values of mothers on the process of raising children in a family. For this reason he advised fathers to choose a good, diligent woman to be his wife and have children with her if he wants them to be staid and reputable (Glicznar, 1876, p. 7). According to Glicznar Skrzetuski, a father - as a person experienced in social relations should also be able to wisely instruct his son on the marriage life (p. 129).

The aforementioned examples of relations within social roles in a marriage were developed in the time of Renaissance when the new (compared to the Middle Ages) cognitive quality was created. It affirmed the present life according to the statement of Terence: "I am a human being, I consider nothing that is human alien to me". The examples are part of the ideal of education of the culture of Renaissance which implies religious and moral values, defined in the present categories, related to the joyful (but not promiscuous) activity of life (cf. Smołalski, 1994, p. 17). In the period of national captivity, however, in the Polish lands under partitions, the ideal of education developed in the direction of creating individual, strong personalities, fascinated by folk, Slavonic culture (Romanticism). Also a few examples of interpersonal relation models of the 19th century with regard to the social roles in a marriage may be noted.

Adam Mickiewicz (1798 - 1855) in his poem *Pan Tadeusz, czyli ostatni zajazd na Litwie. Historia szlachecka z roku 1812 we dwunastu księgach wierszem* (Sir Tadeusz, or the Last Lithuanian Foray: A Nobleman's Tale from the Years of 1811 and 1812 in Twelve Books of Verse) (1834), showing the beauty of his home country immortalized the Polish models of behavior with regards to personal social roles of a husband and wife. This model is confirmed by an example of a statement of Zosia, the (future) wife of the main character, in which she says that she is a woman and so she does not have the authority and agrees with everything he decides (Mickiewicz, 1986, p. 346).

Karol Libelt (1807 - 1875) - philosopher, author, representative of Polish messianism, who believed in the power of moral "deed", stated that married women should not dedicate their selves to scientific works, because such women will give poems instead of children, build a library instead of a home (cf. Libelt, 1852, p. 3 - 19).

Ewaryst Estkowski, an educational activist (1820 - 1856), analysing the issue of relations in a marriage stated that when a marriage is happy and harmonious, both husband and wife share all the duties and that whatever the husband earns should be multiplied by the wife (cf. Estkowski, 1861, p. 35).

Finally, I would like to stress the fact that the chosen examples of models of balanced interpersonal attitude in a family from the Polish literature constitute an implication of the positive model of the Polish culture in the period of Renaissance and Romanticism. The ideational culture in the aforementioned examples defines harmonious interpersonal relations in a marriage within the social personality of individuals, formed in the process of socialization.

The symbolic expression of the cultural model is reflected in the attitudes as a social and cultural phenomenon, the real attitudes in action and the ideational ones - described in the form of thoughts about activities (cf. Znaniecki, 1992, p. 248 et seq.). The symbolism of words is related to the cultural context of social existence in a given place, space and time.

In particular historical periods the society defined common models of thinking, created the social awareness with regard to the ideal (ideational) culture and identified itself with it. According to Ralph Linton - without cultural models (in the wide meaning), no society can survive (cf. Linton, 2000, p. 89 et seq.). Mainly in the institutions of natural upbringing (e.g. family) and in institutions of direct (e.g. school) and indirect upbringing (e.g. mass media) boys and girls develop to perform social roles - on the basis of values and cultural models which are passed on from one generation to the next thanks to the social transmission. It should be noted that the process of integrating with culture is slow, enables the understanding of internalized cultural identity and social roles to which an individual develops in the process of socialization. Every society protects its own cultural models, also within the scope of social roles in a marriage. The socialization lasts the whole life and is an infinite process. The new social generations enter the cultural heritage left for them from a new perspective, crossing the borders (cf. Piekarski, 2004, p. 196) in the intergenerational social life (cf. Ablewicz, 2004, p. 306).

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