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## THE REGION AND REGIONALISM AS CULTURAL VALUES

### Universalism and Local Loyalty as Cultural Values

Culture is a cumulation of values and symbols. They govern the maintaining of the cultural continuity and identity of dynamically developing societies. They also play a significant role as social stabilisers, providing for individuals and communities relatively permanent foundations for choice and assessment of their actions, orientation in everyday reality and for shaping of social personalities. A common system of values and symbols is a basis for understanding between people, for building permanent social relations and a means of resolving conflicts. A population consolidated by the common will for self-determination taken particular care to ensure the smooth functioning of institutions designed to guarantee the maintaining of cultural continuity and integration of the community. There exist three universal cultural principles which define the essence of this culture and at the same time determine the specific feature of its substance. They are bound up in the philosophy of existence, distinguishing three of its qualities: truth, goodness and beauty.<sup>1</sup> The first principle comprehends the picture of the world and the forces that govern it, "which, beyond the actual sphere of ideas and other kinds of representations, bear in themselves a charge of emotion and volition and in conjunction with these elements create a specific affirmation, or again negation, of the world and of life".<sup>2</sup> The second principle accents

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<sup>1</sup> A. Krąpiec, "Byt i wartość" ["Existence and Value"], *Znak*, No. 4 (130), 1965.

<sup>2</sup> P. Rybicki, *Struktura społecznego świata* [*The Social Structure of the World*], Warszawa 1979, p. 435.

moral values, carrying with them "the imperative of action, which must realise that which is recognised as good, and must equally forbid actions which are seen as evil in the moral sense".<sup>3</sup> Moral values united and backed up in certain cases and circumstances with religious, legal and customary values, become the regulators of human activities both in the realm of everyday life and also stretching ahead to future intentions. Moral values form the foundation for cultural community life and determine its ethos. The third principle is bound up with the category of beauty and the values associated with it. The manifestation of the aesthetic aspect of cultural community is the continuity of artistic substance and forms taking on the status of canons of artistic effort and creation, the resultant of which is a cultural style. As P. Rybicki expresses this: "Style arises on the substructure of the spiritual life of the community, its imaginings, aspirations, ideals."<sup>4</sup> Each of these three principles delineates separate culture domain and through their mutual interaction they decide at the same time that particular character of this culture as a whole, a culture specific for the given community as a whole and for its various segments, including also regions.

In the subjective order culture is the creation of man. Its justification and purpose is man, who is the first and basic fact of culture. He expresses himself and objectivises himself through culture, which is the subject and the perpetrator. Thus the humanist culture paradigm<sup>5</sup> must be supplemented with the anthropocentric principle of culture relating to man as personal existence. This principle constitutes the fundamental, qualitative premise of the universalism of culture overstepping the cultural differentiations of particular societies. These criteria have been aptly expressed by the Polish philosopher Roman Ingarden: "If our creations are of great value, beautiful, spiritually reach, noble and wise, than we ourselves through them become better, and if they bear in themselves the stigmata of evil, ugliness and debility, disease or dementia, than under their influence we become worse, poorer, weaker and sick."<sup>6</sup>

The anthropocentric cultural paradigm also justifies the subsidiary status<sup>7</sup> of the hierarchic organization of the social life. A human being participates in the life of a large society primarily through taking part in the life of small social groups, especially such groups as the family or a circle of friends. A second structural level being the intermediary between the individual with

<sup>3</sup> Ibid., p. 437.

<sup>4</sup> Ibid., p. 441.

<sup>5</sup> H. P. Meier-Dallach, "Human Potential, Determined or Entropic? A Comment on the Dilemma of Cultural Sciences", in *A Commemorative Book in Honour of Florian Znaniecki on the Centenary of His Birth*, ed. Z. Dulczewski, Poznań 1986.

<sup>6</sup> R. Ingarden, *Książeczka o człowieku [Little Book of Man]*, Kraków 1987, p. 36.

<sup>7</sup> J. Majka, Fr., *Filozofia społeczna [Social Philosophy]*, Warszawa 1982, esp. Chap. 3, p. 1.

his microstructural surroundings and the larger national or state community, the circle of civilization, is indeed the regional community seen as a socio-cultural environment, that means distinguished from the large units by its specific and individual cultural characteristic.

In the most general understanding, regional culture is a particular representation and creative interpretation of the universal values inscribed in the nation culture or the wider circle of civilization. To a specific degree, especially in the genetic (diachronic) dimension, it is linked with the ethnos — understood as “forming a group of human beings distinguished by a separated language (or simply a dialect), showing specific characteristics of their own culture, having their own name and a feeling of separateness relative to other similar groups”.<sup>8</sup> Its contemporary (synchronous) dimension is not founded only in the historical formative factors, but draws its substance from the effects and processes of mutual permeation of cultures and the more general civilization transformations. It is just in this sense that it is a representation and a local interpretation of universal values in culture. Regional culture also constitutes a reference and identification plane for the “non-ethnos” social groups living in the region. Hence although in a genetic sense regional culture is associated with ethnos groups, nevertheless in its present day condition it includes in its scope also other groups and societies of people living in the geographical territory of the region, and in these groups it represents a normative and comparative standard. Regional culture is also treated as an external criterion for the local community, identifying this community in the macrostructural socio-cultural body of the nation, state administrative division, economic regions, civilisation circle, etc. It enables the region to be conceived as a community of aims (growing out of the same or closely similar life aims) as a community of destiny (linking people on the basis of the same conditions of life)<sup>9</sup>. I would not wish, however, to join directly the conception of regional collective and culture with the understanding of a community. For the category of community is clearly associated with those philosophical, social and political doctrines which accent the subjectivity of social relations in conjunction with the paramount position of the common good. The transformation taking place in Europe in the 20th century, characterized by political totalitarianism and the turbulent development of mass culture, has multiplied the rate of atomisation of social life making it to a very wide extent depersonalized and anonymous, accelerating social disorganization and pathology. In the community may be perceived a chance for a “more human way of life” in this “inhuman world” and for the social

<sup>8</sup> J. Burszta, *Kultura ludowa — kultura narodowa. Szkice i rozprawy* [Folk Culture — National Culture. Sketches and Dissertations], Warszawa 1973, p. 12.

<sup>9</sup> S. Jarocki (C. Strzeszewski), *Katolicka nauka społeczna* [Catholic Social Teaching], Paris 1964, p. 404.

survival of the world. Putting forward the community as a value was given a theoretical justification by F. Tönnies,<sup>10</sup> and is also comprehended in historiosophic conception for which an illustration may be provided by the viewpoint of P. Sorokin, declaring the need for a return to idealism with its principles of creative love as in the "Sermon on the Mount".<sup>11</sup> In most recent times it is made manifest in postulation of a new economic order in the doctrine announced by the Catholic Church calling for love built on the dominion of people over things, ethics over technical science, love over justice, human labour over capital, to "be more" rather than to "have more", spirit over matter, truth over convenience and sensation, poverty over wealth (option for the good of poor). The semantic capacity of community is extended nowadays from McLuhan's global village to the concept of the units of neighbours and family as the basic social group which is to form this community. This concept has been harnessed as one of the weapons of propaganda and indoctrination, being designed to evoke emotional responses in favour of the political and economic objectives put forward.

Community is a value. Used in the sense of a postulation it conjures up the idea of a better world, "more human". In this meaning the regional population has, in general, certain of the characteristics of this community and these characteristics are even its defining element. The typical features of the Upper Silesian regional culture, for instance, indicate the integratory and community-forming significance of religious, family and work-related values.<sup>12</sup>

Equally the nation, state town, etc. in the moral dimension can and should be treated as a community. The community is primarily an ethical, normative category, it is a value, though justified in various ways, which should be sought for the good of man. The regional population, on the other hand, is a sociological, theoretical and empirical category, enabling the important form of spatial organization of social life to be studied.

In the cultural meaning the region, in the understanding accepted here, is a synthetic category comprehending the cultural characteristics proper to "ethnos" group (ethnic populations), and also of territorial populations due to their shared axionormative and semiotic relation to the territorial region occupied, which determines the material basis for the social concentration

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<sup>10</sup> F. Tönnies, *Wspólnota i stowarzyszenie [Community and Association]*, Warszawa 1988. The author stressed that lasting social relations cannot be created if they are not founded on community links.

<sup>11</sup> P. Sorokin, *This is My Philosophy*, New York 1957.

<sup>12</sup> W. Świątkiewicz, "Społeczności lokalne Górnego Śląska" ["Local Populations of Upper Silesia"], in *Tożsamość kulturowa mieszkańców starych dzielnic mieszkaniowych miast Górnego Śląska [Cultural Identity of Inhabitants of Old Residential Districts of Upper Silesian Towns]*, ed. W. Świątkiewicz, K. Wódz, Wrocław—Warszawa—Kraków 1991.

and constitutes the principle of separateness.<sup>13</sup> It is formed by common territory, social bonds and patterns of interaction. The spatial characteristics of a region are determined by:<sup>14</sup>

1) shaping of the main structure of the settlements layout (cultural and economic centres, their hierarchic ordering and internal connections),

2) a high level of social integration (inter alia, awareness of a common cultural heritage and identification with the territory and its inhabitants) and also economic integration,

3) a high level of self-organization, shown, for instance, by developed autonomous government discipline,

4) the nature of the boundaries and degree to which the region is delineated as a spatially separated socio-cultural entity. It may be characterized, for instance, by the level of social and spatial immobility of the inhabitants of the region, which as a consequence leads to reinforcing of the multidimensional homogeneity of the social composition of the regional population.<sup>15</sup>

“A region is not simply a material territory created and developed by rational objective factors. Comprehended from the point of view of individuals (inhabitants) of the groups and the institutions operating there it is a certain [...] picture of the social space, or otherwise the representation of the territory on which one lives and works.”<sup>16</sup> The accepting of the sociological perspective of perceiving a region as a cultural value signifies inscribing it in the axionormative and symbolic dimension of culture. The actuality of regional culture permeating the life of the family, neighbourly groups, peer groups, local communities, is the environment of a person's earliest social experiences, co-shaping his autoconception and modelling the way of social perception of the world, providing the principles for classifications and assessments. The social significance of the region as a cultural value also rests on the fact that within its sphere is created the awareness of belonging to a community of your own people — ours. The division into “ours” and “outsiders” as a rudimentary social division is not only a category of subjective experiences. It also functions as an objective cultural fact, that is to say that of itself imposing a social

<sup>13</sup> P. Rybicki, *Struktura społecznego świata [The Social Structure of the World]*, ..., p. 366.

<sup>14</sup> See also Z. Chojnicki, T. Czyż, “Region — regionalizacja — regionalizm” [“Region — Regionalisation — Regionalism”], *Ruch Prawniczy, Ekonomiczny, Socjologiczny*, second quarterly, 1992.

<sup>15</sup> W. Świątkiewicz, “Miejskie społeczności lokalne Górnego Śląska” [“Local Urban Communities of Upper Silesia”], in W. Świątkiewicz, K. Wódz, *Tożsamość kulturowa mieszkańców starych dzielnic miast Górnego Śląska [Cultural Identity of the Inhabitants of the Old Districts of Upper Silesian Towns]*, Wrocław—Warszawa—Kraków 1991.

<sup>16</sup> A. Kwilecki, “Region i badania regionalne w perspektywie socjologicznej” [“The Region and Regional Studies in the Sociological Perspective”], *Ruch Prawniczy, Ekonomiczny, Socjologiczny*, second quarterly, 1992.

structure of the word on a person's experience. This experience of a region shows a person that the society of "ours" is not confined merely to the family circle or peer groups. He also becomes aware at the same time of the boundaries of the world of "ours". S. Ossowski writes about the "private homeland"<sup>17</sup> (that is the area with which the individual feels bound by direct and personal memories and experience) which in a certain sense is close to the concept of a region proposed here, emphasizing the importance of the emotional relations linking people with the physical area of a region, supported by the moral injunction, and also because of the fact that the "private homeland" represents the "ideological homeland". The private homeland (also the ideological homeland of the regional population) may by various paths grow to be the ideological (national) homeland, of which it is a fragment. The point here is that the ideological homeland should treat all its fragments equally.

In the most straightforward concept the region is a part of the nation, the state, and the culture of the region is organically tied to the national culture. One should not, however, neglect the examples in which these relations in their historical and contemporary forms are substantially more complex. This refers in particular to the so-called "border regions", whose characteristic features are firstly, that they are permeated by values coming from various national cultures, and secondly, that due to political events state affiliation — in the historical perspective — is variable. Although these are multiculture regions, areas in which are interwoven the cultures of various nations and political systems, nevertheless there exist shared, and deeply embedded in social awareness, convictions of their territorial and cultural individuality, separateness and status as an integral entity. An example of such a multiculture region in Eastern and Central Europe is Upper Silesia.<sup>18</sup> In the history and cultural heritage of this land are impressed the influences (to mention only the strongest) from Polish, Czech and German sources, also Catholic and Protestant. Whilst constituting an integral part of the Polish nation it is also an area emotionally and symbolically identified with other ethnic groups.

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<sup>17</sup> S. Ossowski, *O ojczyźnie i narodzie [Of the Homeland and the Nation]*, Warszawa 1984. In the Chapter: "Zagadnienia więzi regionalnej i więzi narodowej na Śląsku Opolskim" ["Problems of Regional and National Bonds in Opole-Silesia"] Ossowski emphasizes that: "[...] one may also speak of the ideological homeland of a regional population", adding: "This is not a private homeland, if the bond that links the individual with the regional homeland, links this individual through participation in the population" (p. 74). "The ideological homeland is the area with which the individual is bound not by his personal, direct experiences related to this territory and built up due to the habits learned from these experiences, but his affiliation to a certain community, a community which is in some way an integral part of this territory" (p. 74).

<sup>18</sup> In this convention were held, for example, the conference "Silesia — the Culture of Three Nations" organized by the Institute of Central European Culture and Politics in Prague and Hanns — Seidel — Stiftung in Hradec on Moravica in September 1992.

### Regionalism as an Example of Local Loyalty

Regionalism grows out of a subjective attitude towards the territorial and social characteristics of an area occupied by a population of "ours". This area, whose material substrate is a specific geographical territory, has a value and importance ascribed to it by the population, treating this particular space as its own with all the consequences involved in this for the psychological development of a human being and the social actions that he undertakes. This region is seen as a land which, in the real or merely symbolic sense, is "ruled" by this population. "Societies of human beings, especially groups forming organised societies, usually have in the sphere of their collective experience and activities certain spatial values which they treat as a common 'property', not in the economic sense but in the more generalised meaning, that they hold them as a common inheritance."<sup>19</sup> "The fight for one's own" and "ruling one's own" is conceived as a moral duty and the execution of this duty may take place in the convention of "the myth of exodus" providing at least partial satisfaction in the face of tradition.<sup>20</sup>

The axiosemiotisation of this area is a historical process. Though processes of socialization, upbringing or culturalisation a cultural heritage is moulded in a diachronic perspective, one of the basic elements of this heritage being psychological inclinations determining attitudes and modelling behaviour with respect to the territorial area of congregation of this population, recognized as their own and having meaning and value. This most often becomes susceptible to idealization and is then seen as a set of sacred values, symbols embedded in emotional attitudes. In this sense it becomes also a rallying standard, a factor promoting continuity and permanence, and also a socio-cultural integrating factor. Regionalism is a culturally modelled, tradition upheld, action undertaken for the defence and promotion of regional cultural values, in the context of national and universal culture. It must be considered from two aspects, one of which is the question of the type and scope of universal, national values immanently inscribed in the core of regional culture, while the second relates to the qualities of regional culture, which stretch out to encompass the universal area.<sup>21</sup> "The region, in its cultural expansion has, as it were, a greater power

<sup>19</sup> F. Znaniecki, "Socjologiczne podstawy ekologii ludzkiej" ["The Sociological Fundamentals of Human Ecology"], in *Ruch Prawniczy, Ekonomiczny, Socjologiczny*, sh. 1, 1938.

<sup>20</sup> M. Dziewierski, "Migracja w świadomości Łemków. Rekonstrukcja niektórych treści społecznych" ["Migration in the Consciousness of Lemkov People. Reconstruction of Certain Social Matters"] in M. Dziewierski, B. Siewierski, B. Pactwa, *Dylematy tożsamości. Studium społeczności lemkowski w Polsce [Dilemmas of Identity. A Study on Lemkov Populations in Poland]*, Katowice 1992.

<sup>21</sup> Interesting cogitations on the subject of mutual permeation of the regional culture of Upper Silesia and Polish culture may be found in the publication: E. Szramek, Fr., "Śląsk jako problem socjologiczny" ["Silesia as a Sociological Problem"], *Rocznik Towarzystwa Przyjaciół*

in the shaping of values, in the culture-forming moulding of individuals through the warmth of family life, which cradles the individual, by offering for the individual experiences which, being great and valuable are at the same time near, by setting in this experience with a certain immediacy the heritage of the past together with the creative possibilities implicit in a man".<sup>22</sup> J. Borzyszkowski defines regionalism as "social activities undertaken by certain group of persons having a deep affection for their own region, for its specific features of landscape, language, culture, activities designed to propagate this specific individuality, to maintain it and of greatest importance — development, transformation, introducing their native culture into the culture of Poland as a whole, of mankind as a whole".<sup>23</sup> Regionalism understood in this way signifies an attitude giving an opportunity for unleashing activities aiming towards the maintaining and creative development of regional separateness, integrating around this the local communities and also active participation in the cultural development of the whole region, and in this way also of the whole nation and state.

Regionalism, being essentially a natural occurrence, is by no means some special creation of the culture of the end of the 20th century. In his studies on the anthropological and ethic aspects of regionalism, H. Skorowski describes the historically earlier forms of regionalism in the category of "defensive actions". In this sense regionalism signified defence in the form of "taking refuge, retreating into oneself, preserving and conserving the revered values of one's own culture and community".<sup>24</sup> It also grew out of a defence against the centralizing influence of social-political life. In the 20th century "centralization" conceived in the perspective of state policy towards the region, became transformed to globalisation having its authority based on world

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*Nauk na Śląsku*, Vol. IV, 1934; see also W. Świątkiewicz, "Śląsk jako problem socjologiczny — w pół wieku później" ["Silesia as a Sociological Problem — Half Century Later"], in *Duszą Śląska jest Ślązak [Silesia's Soul is a Silesian]*, materials on the conference organized in the 50th death anniversary of Fr. Emil Szramek, ed. S. Gajda and A. Kwiatek, Opole 1993.

<sup>22</sup> S. Skwarczyńska, "Momenty hagiograficzne związane z regionem łódzkim na lekcjach języka polskiego" ["Hagiographic Moments Associated with the Łódź Region During Polish Language Lessons"], *Prace Polonistyczne*, I series, 1937 (Łódź), p. 320. The issue of regionalism as a cultural value in Polish language teaching is amplified by E. Rosner, e.g. in *Regionalizm w nauczaniu języka polskiego [Regionalism in Teaching Polish Language]*, ed. E. Rosner, Warszawa 1975; "Z problematyki regionalizmu na lekcjach języka polskiego ["Problem Matter of Regionalism During Polish Language Lessons"], in *Z teorii i praktyki dydaktycznej języka polskiego*, Vol. 3, Katowice 1980 (University of Silesia Press). In the last publication the author gives a list of regional culture values specific for the Cieszyn-Silesia lands.

<sup>23</sup> J. Borzyszkowski, *Istota ruchu kaszubskiego i jego przemiany od połowy XIX wieku po współczesność [The Essence of the Kaszub People's Movement and its Changes from Mid-20th Century to Contemporary Times]*, Gdańsk 1982, pp. 3—4.

<sup>24</sup> H. Skowroński, Fr., SDB, *Antropologiczno-etyczne aspekty regionalizmu [Antropological-Ethical Aspects of Regionalism]*, Warszawa 1990, p. 13.

economic inequalities, political, military and market relations. It is also possible to discern a certain specific feature of regionalism in Polish social thinking resulting from historical determinants. Polish regionalism, when looking back to the 19th century, grew not so much as a protest against centralization of social and political life, than as a defence of one's own cultural identity against the "symbolic violation" carried out by the "outsiders" in the cultural sense, as a defence of the ever more clearly burgeoning national consciousness which was difficult to reconcile with the loss of sovereignty and the partition on one's own national territory among foreign states.

Contemporary regionalism is an expression of protest against the anonymity of mass social life pressing towards a superficial obliteration of differences between people and to their unification and also from the desire for both personal and subjective manifestation of their presence in social life.<sup>25</sup> It gains particular support among certain circles, generations, communities; in times of crisis and rapid change, when the awareness of identification with a society of "ours" becomes an important criterion for the social activities undertaken and a source of personality integration. It is an offensive moment, upholding active co-creation of cultural values and the incorporation of regional values in the national culture and in the sphere of universal values. Regionalism consolidates the natural environment of development and self-realisation of the individual, forms a setting for the experience of "realization of the personal 'I' and creative subjectivity, secures and guarantees a person's autonomy and freedom [... it is a source of activity and involvement in civil affairs, enables safe and advantageous entry into some other regional society, favours the finding and strengthening of the individual's rightful place in the world of today [...] for people it is an axiological category".<sup>26</sup> It is an attempt at developing the principles of a particular culture within the scope in which they reflect the specific features of aesthetic and moral canons, and also a special "affirmation or negation of the world" by means of the practised concept of happiness and success.

### The Psychological Dimension

In its realization in the social sphere, culture signifies internalization of standards and values, that is transforming the structures of the objective

<sup>25</sup> D. Simonides, "Etnospołeczne potrzeby tworzenia się nowych regionów na ziemiach zachodnich i północnych" ["The Ethnosocial Need for the Formation of New Cultural Regions in the Western and Northern Lands"], in *Symbolika regionów. Studia etnologiczno-folklorystyczne* [*Symbolism of Regions. Ethnological Folklore Studies*], Opole 1988.

<sup>26</sup> H. Skowroński, Fr., SDB, *Antropologiczno-etyczne aspekty regionalizmu* [*Anthropological-Ethical Aspects of Regionalism*], ..., p. 262.

world of culture to subjective of the consciousness. In this way it moulds a type of personal social awareness that is characteristic of this culture, which, to resort to metaphor, "with the eyes culture" observes the surrounding world, teaches how to name and classify this world, how to determine what is the "outsider" and what is "ours", friendly or hostile. By reference to the regional culture and in its perspective, the individual constructs an autoconcept and decides his own place in the social reality, his own system of values and aspirations, sense and objectives in life.

E. Szramek, considering Upper Silesia in the 1930s, wrote "that nobody understands the historic predestination of Silesia, who does not perceive beyond the external events, the invisible and utterly inapprehensible forces of the spirit [...] the spirit of Silesia is the Silesian" — adding that — "the uncorrupted Upper Silesia is a typical homo religious".<sup>27</sup> The historical mission of Silesia as a multiculture region is implemented by the personality predispositions of its inhabitants, deeply rooted in Silesian culture. They are characterized by "above all a rational objectivity, not allowing itself to be carried away by irrational dreams. Idealism in their acts, never in their words. Their words are brusque, hard and workday. Economy and diligence, quite unlike anything known in other parts of Poland. Tenacity is perhaps the most characteristic trait in the Silesian psychological make-up. A profound and unfeigned religious feeling. And as the simple supplement to these virtues, a strong family life, attachment to the old customs. The Silesians are lacking in smoothness and charm, the facility for sliding over the surface of life, but these are not qualities which build a state, but rather that inflexible endurance, in which deeds sound louder than words."<sup>28</sup> This literary outline picture of the type of social personality of the inhabitants of the region is unquestionably strongly perfused with a spirit idealizing the virtues proper to the model put forward for analysis. The desire to postulate the required features triumphs over the factual references. These are, however, characteristics of the kind leading to the creation of stereotypes and thinking in stereotypes. Stereotype as a form of "prerational cognition"<sup>29</sup> is permeated with an emotional charge not so much directly negating reality as interpreting it in its own specific manner. Stereotypes preserved in the generation to generation transmission of culture fulfil an important integration function also delineating the frontiers of the society of "ours", which is clearly corroborated again by contemporary sociological studies demonstrating this same persisting stereotype attitude to

<sup>27</sup> E. Szramek, Fr., "Śląsk jako problem socjologiczny" ["Silesia as a Sociological Problem"], ...

<sup>28</sup> Z. Kossak-Szczucka, *Śląsk a Polska [Silesia and Poland]*, cited by E. Szramek, Fr., "Śląsk jako problem socjologiczny ["Silesia as a Sociological Problem"]", ...

<sup>29</sup> A. Schaff, *Stereotypy a działanie ludzkie [Stereotypes and Human Activities]*, Warszawa 1981.

social reality.<sup>30</sup> Stereotypes and autostereotypes describing specific characteristics of social personality, rooted deeply in regional culture, must be treated as social facts whose actual power of action is a function of both the stability and continuity of regional culture. In multicultural regions typical features of social personality are also perceived in the context of national and regional identification. The effect of long-term infiltration or national mixing are not only bilingual individuals, but also individuals with a dual national character, like boundary stones bearing on one side the Polish markings and on the other German, or again like a pear tree at the frontier bearing fruit on both sides. "These are by no means people without character — stressed Father Szramek — but people with a boundary character [...] a man with two languages stands more firmly, for not on one but on two legs."<sup>31</sup> The problem of ethnic and regional identification is indissolubly bound up with the social history of a multicultural region and finds its expression in the attitudes and fundamental traits of social character of individuals. It happens not infrequently in dramatic historical circumstances that people must confirm their earlier choice or seek *ad hoc* invented justifications for their new ethnic identification. Alternation or perhaps rather situational conformism becomes then the rule of behaviour, whose measure is the value of a saved,<sup>32</sup> or at least a more comfortable life.

The psychological aspect of regionalism may take on an ambivalent form expressing disruption and indecision in questions of ethnic identification. Represented in this category are people of "unstable national equilibrium, ever undecided, real reeds which bow to one side or the other with every puff of wind".<sup>33</sup> Ambivalence leads to crises of the cultural identity and a feeling of alienation or in a direction contrary to the principle of the subsidiary nature of regionalisation conceived in the categories of autonomous values which in the political plane may be transformed into separatism, and in the social plane

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<sup>30</sup> W. Świątkiewicz, "Wymiary ładu społeczno-kulturowego" ["The Dimensions of Socio-Cultural Order"], in *Ład społeczny w starej dzielnicy mieszkaniowej* [Social Order in an Old Residential District], ed. J. Wódz, Katowice 1990; K. Łęcki, J. Wódz, P. Wróblewski, *Świat społeczny Ślązaków. Rekonstrukcja treści świadomości potocznej* [The Social World of the Silesians. Reconstructing of the Essence of Colloquial Consciousness], Katowice 1992.

<sup>31</sup> E. Szramek, Fr., "Śląsk jako problem socjologiczny" ["Silesia as a Sociological Problem"], ...

<sup>32</sup> This problem quite clearly applies to the social context in which in Upper Silesia was implemented — by the so-called "finger count", and later by the *Volklisi* — the nationality policy of the III Reich during the Nazi occupation. See e.g. J. Myszor, *Stosunki Kościoła — państwo okupacyjne w diecezji katowickiej 1939—1945* [Relation between the Church and the Occupational State in the Katowice Diocese], Chap. II and also "Final Remarks", Katowice 1992.

<sup>33</sup> E. Szramek, Fr., "Śląsk jako problem socjologiczny" ["Silesia as a Sociological Problem"], ...

may be lead to limiting of the importance of national bonds in favour of the domination of regional bounds.<sup>34</sup>

Other again is the polyvalent stance “signifying a wide assimilation of elements of various cultures plus a considerable degree of their acceptance and partial identification with their heterogeneous elements”.<sup>35</sup> This is not cultural conversion but is related rather to attitudes defined as cosmopolitanism. Such standpoints have a well-grounded place in contemporary culture, opening up the possibility of universalization of meanings and values, models of behaviour, sense and aims in life disseminated by the mass media. In such circumstances the region and regionalism — as cultural values — cease to have their axiosemiotic significance and no longer serve to delimit and integrate the social space or to fulfil the function of an expression of cultural aspirations. A similar limitation of former significance will also overtake the values of national culture.

There is no doubt that alarm at the thought of cultural homogenisation and as a defence against this, there has emerged a contemporary, European movement seeking the promotion of regional cultures. Its fundamental idea is that of a Europe with regions having strongly accented regional bonds existing alongside the national and state bonds. These processes are sometimes accompanied by “shutting up in oneself, fear meeting with different attitudes, rejection of contacts and possibilities of exchange, solidification of obsolete customs and habits. Regional cultures have a certain tendency to shutting themselves away either in a ghetto or in skansen. Particularist cultures today find troubles in rescuing their identities, but they also have the duty of feeding the enormous global culture.”<sup>36</sup>

In multiculture regions there is support for the attitude of “national bivalence” meaning simultaneously and harmonious participation in “two” cultures and a “dual” national identification. However, this is attitude which inevitably finds itself in a confrontation situation with the idea, legitimized by age-old traditions, of a “Europe of nations and states”.

The migrations which took place after World War II, an enormous part of which were forcibly displaced populations and the so-called expulsions dictated by political interests, have formed specific — from the cultural aspect

<sup>34</sup> E. Kopeć, *“My i oni” na polskim Śląsku (1918—1939)* [“Us and Them” in Polish Silesia (1918—1939)], Katowice 1986.

<sup>35</sup> A. Kłoskowska, “Tożsamość i identyfikacja narodowa w perspektywie historycznej i psychologicznej” [“Identity and National Identification in Historical and Psychological Perspective”], *Kultura i Społeczeństwo*, No. 1, 1992.

<sup>36</sup> J. S. Pasierb, Fr., “W perspektywie kultury” [“In the Perspective of Culture”], in *II Kongres Kaszubski. Przyszłość Kaszubszczyzny. Dokumentacja*. [II Kashuby Congress. The Future of the Kashuby Lands. Documentation], Gdańsk 1992, pp. 43—44.

— pockets of displaced or expelled communities.<sup>37</sup> As a consequence of the dramatic and complex processes of the war-time years, more profound difficulties, both in the political and socio-cultural sense are now facing the autochthons, that is the local populations that have been living in a given region for generations, for whom the regional bonds of habit are frequently more important than national bonds, and certainly more than state bonds. Among them take roots various kinds of phobias basing on stereotype ideas of the characteristics of regional and ethnic groups.<sup>38</sup>

“National bivalence” upheld as a cultural value and social stance is not a value free of controversy. Deeply rooted in the social consciousness there are also at the same time attitudes acknowledging the supremacy of national identification over other kinds of identification. For many generations Polish children have learnt to build their autoconception making use of the symbols presented in poetic form by W. Bełza in the verse beginning with the words: “Who are you, little Pole [...]”<sup>39</sup> national bivalence inscribed in the idea of regionality, does not appear to be — in this perspective — the preferred attitude.

Regionalism thus gives birth to various kinds of difficulties and problems also in the sphere of culture and personality. The region and regionalism as cultural values which people prize and respect, the possession and maintaining of which is for them a condition for confirming cultural and personal identity, must find its clearly defined place in the axionormative and semiotic sphere of national culture. Regional multicultural constructs must be founded on tolerance and respect in the face of different ethnic options. Acknowledging and practising the symbolic values identified with a regional culture and its national references can be common even with different interpretations and involving differing collections of memories and associations. For the important feature of a value is “that in can be used without being consumed, and hence without the need for legal and political property title, yet with the right of access”.<sup>40</sup> Nevertheless, this requires agreement and understanding between ethnic groups, political structures, and this — as indicated by history and our present times — does not happen easily or frequently, although it is

<sup>37</sup> I. K. Helling, “‘Późno wysiedleni’ z Polski: świat przeżywany i biografia” [“‘Late Displaced’ from Poland: The World Experienced and Biography”], *Kultura i Społeczeństwo*, No. 4, 1991.

<sup>38</sup> W. Świątkiewicz, “‘Swoi’ i ‘obcy’ jako kategorie opisu społecznego świata. Z badań współczesnej problematyki kulturowej Górnego Śląska” [“‘Ours’ and ‘Outsiders’ as Categories of the Description of Social World”] (article appearing in this volume).

<sup>39</sup> W. Bełza, *Katechizm polskiego dziecka* [*The Polish Child's Catechism*] (the place and date of the edition — unknown).

<sup>40</sup> A. Kłoskowska, “Tożsamość i identyfikacja narodowa w perspektywach historycznej i psychologicznej” [“Identity and National Identification in the Historical and Psychological Perspectives”], *Kultura i Społeczeństwo*, No. 1, 1992.

unquestionably desirable and possible. To promote the value of regional culture needs the developing of an up-to-date programme of education, in its basing principles seeking for areas of meeting and cooperation between groups of people, for whom this region is the sphere of identification, people who vary in their ethnic options, religions, level and scope of life aspirations. This also presupposes compliance with the political conditions of state organization taking into consideration the principles of personalism, justice, truth and social love constituting the foundation of social life.<sup>41</sup>

<sup>41</sup> J. Majka, Fr., *Filozofia społeczna [Social Philosophy]*, Warszawa 1982, pp. 165—191.

Wojciech Świątkiewicz

## REGION I REGIONALIZM JAKO WARTOŚCI KULTURALNE

### Streszczenie

W pierwszej części artykułu została omówiona problematyka uniwersalizmu i lokalności jako orientacji życia społecznego. Kultura regionalna w najogólniejszym rozumieniu jest traktowana jako partykularne odzwierciedlenie i kreatywna interpretacja wartości uniwersalnych, zapisanych w kulturze narodowej czy szerszym kręgu cywilizacyjnym. Jej współczesny (synchroniczny) wymiar nie wyczerpuje się jednak w historycznych uwarunkowaniach, czerpiąc swe właściwości ze zjawisk i procesów przenikania się kultur i ogólniejszych przeobrażeń cywilizacyjnych. W takim właśnie znaczeniu jest ona odwzorowaniem i lokalną interpretacją wartości uniwersalnych w kulturze. Region w znaczeniu kulturowym, w przyjętym w pracy rozumieniu, jest kategorią syntetycznie opisującą cechy kultury właściwe grupom etnosowym (zbiorowościom etnicznym), jak i zbiorowościom terytorialnym ze względu na podzielane przez nie aksjonormatywne i semiotyczne odniesienie do zajmowanego obszaru, które określa materialną podstawę skupienia społecznego oraz stanowi zasadę odrębności. Przyjęcie socjologicznej perspektywy ujmowania regionu jako wartości kulturowej oznacza wpisanie go w aksjonormatywny i symboliczny wymiar kultury.

Część druga, zatytułowana: "Regionalizm jako przykład lokalności", jest skoncentrowana wokół ujmowania regionalizmu jako kulturowo uwzorowanego, legitymizowanego mocą tradycji działania na rzecz obrony oraz promocji wartości kultury regionalnej w kontekście kultury narodowej i uniwersalnej. Rozpatruje się go w dwóch aspektach, z których jeden związany jest z pytaniem o zakres i rodzaj wartości uniwersalnych, narodowych, wpisanych immanentnie w treści kultury regionalnej, a drugi dotyczy właściwości kultury regionalnej, które sięgają obszaru uniwersalności.

Część trzecia poświęcona jest omówieniu psychospołecznych wymiarów kultury regionalnej. Poprzez odniesienie do wartości kultury regionalnej, i w jej perspektywie, jednostka buduje autokonceptję i określa własne miejsce w społecznej rzeczywistości, swój system wartości i aspiracji, sensów i celów życia. Kultura regionalna odzwierciedla się w specyfice cech osobowości społecznej mieszkańców regionu.

Wojciech Świątkiewicz

## DIE REGION UND DER REGIONALISMUS ALS KULTURWERTE

### Zusammenfassung

Im ersten Teil des Artikels wurde die Problematik des Universalismus und der Lokalität als einer Richtung des Gesellschaftslebens besprochen. Die Regionalkultur in breiterer Fassung wird als partikuläre Widerspiegelung und kreative Interpretation der Universalwerte, die in der Nationalkultur oder im breiteren Zivilisationskreis konstatiert werden, betrachtet. Ihr gegenwärtiges (synchronisches) Ausmaß wird jedoch unter historischen Bedingungen nicht ausgeschöpft, indem es seine Eigenschaften aus den Phänomenen und Prozessen des Ineinanderdringens der Kulturen und allgemeinerer Zivilisationsveränderungen schöpft. In solcher eben Bedeutung ist sie die Abbildung und lokale Interpretation der universalen Kulturwerte. Die Region in kultureller Bedeutung, so wie es in der Arbeit angenommen wird, ist eine synthetische Kategorie, die für die Ethnogruppen (ethnische Gemeinschaften) typischen Kultureigenschaften wie auch Territorialgemeinschaften wegen der durch sie geteilten nicht axionormativen und semiotischen Übertragungen auf das besiedelte Gebiet, das die materielle Grundlage der sozialen Ansiedlung und das Prinzip der Eigenart bestimmt, beschreibt. Die Annahme der soziologischen Perspektive des Verstehens der Region als eines Kulturwertes bedeutet, daß er in den axionormativen und symbolischen Kulturausmaß eingeschrieben wird.

Der zweite Teil, der "Regionalismus als Beispiel des Lokalen" betitelt wurde, konzentriert sich auf die Erfassung des Regionalismus als einer kulturell verankerten, durch die Tradition legitimierten Tätigkeit zu Gunsten der Verteidigung und der Verbreitung der Werte der regionalen Kultur im Kontext der National- und Universalkultur. Er wird unter zwei Aspekten untersucht, wobei einer mit der Frage nach dem Bereich und der Art der universalen Nationalwerte, die immament in den Inhalt der Regionalkultur eingeschrieben sind, im Zusammenhang steht; und der zweite betrifft die Eigenschaft der Regionalkultur, die den Bereich der Universalität antasten.

Der dritte Teil konzentrierte sich auf die Besprechung der psychogesellschaftlichen Ausmaße der Regionalkultur. Durch das Zurückgreifen auf die Werte der Regionalkultur — und aus ihrer Perspektive — baut das Individuum die Autokonzeption und bestimmt den eigenen Platz in der gesellschaftlichen Realität, sein System der Werte und Aspirationen, des Lebenssinns und-ziels. Die Regionalkultur spiegelt sich in der Spezifik der Eigenschaften der Gesellschaftspersönlichkeit der Einwohner der Region wieder.