

## Introduction

For the last two years, the term *gender* has been used frequently in the Polish media space. As much as the very notion of *gender* has long been a part of the terminology of the social sciences and the humanities (and does not arouse much astonishment), numerous linguistic inventions such as *gender ideology*, *genderism*, or the *lobby of genderists* can be encountered as a part of media discussions. An analysis of the phenomenon of *genderism* shows that we are dealing with a fully mature and consciously maintained moral panic surrounding equality-related social changes natural for a society that develops democracy. This is because such inventions, brought to life by right-wing social forces and the Church, are aimed at the identification and demonising of cultural and social changes related to the progressing processes of individuation, secularisation, and democratisation. They are also aimed at showing that such changes are fundamentally inconsistent with nature – understanding nature not in the framework of the biological diversity of all beings, bio-egalitarianism or recognition of every biological (sexual) disposition of the human body as equally valuable and worthy of respect in the perspective of life, but with clear references to the right-wing vision of the social order (encompassing a fundamental inequality of the power of women and men, non-recognition of the right of the social existence of specific groups and identities, in particular sexual ones, and a call to eliminate some of them from the field of social visibility).

Historically speaking, at the beginning of the 1990s the phenomenon of social anxiety was recorded with reference to the progressing equalisation of the status of women and men in Western societies. In relevant literature, it was described as a “crisis of masculinity” being a consequence of a “too far-fetched” (oh, the irony of it!) process of the emancipation of women. The anxiety introduced to the Western media, debates the issues of: the school success of girls, the sexualisation of the image of girls, the brutalisation of girls and the topic of boys as victims of the processes or of the restrictive, violent traditional socialisation. The Polish moral panic surrounding gender is even richer and more complex. Its core is the “unnatural nature of sex”, i.e. every form of sexual activity deviating from the procreative marital sex (and procreation unsupported with new reproduction technologies). It therefore seems clear that it would be worthwhile to analyse these issues in detail.

Our publishing project, the results of which are presented herein, is an attempt at a reconstruction of the basic parameters of the moral panic in Poland surrounding educational equality programmes, sexual education, and issues related to gender and homosexuality. We believe that it is worthwhile to have a closer

look at the panic, having regard to the catalogue of endangered democratic values such as equality, cultural diversity, solidarity, justice, dignity, and social care for others.

However, we intend to begin our project in a classical way – by following the well-trod path of Western social research. Hence, in the first part we refer to two significant theoretical contexts: the crisis of masculinity (the ways in which it is understood are analysed by Krzysztof Arcimowicz), and transformations of social models of intimacy (Monika Grochalska). They are followed by texts devoted to changes in the socio-cultural models of gender, and in particular masculinity: scripts and scenarios of sexual behaviours, mechanisms of their generation, consolidation and control, manners and procedures in which they are implemented and realized, as well as new social experiences of men that have not been well described so far.

We treat the problems related to masculinity as questions which are poorly represented in the Polish socio-pedagogical research. We see the need for a more intense theoretical reflection and research focusing on issues related to masculinity: the multitude of its possible local models and its actual realisations and rearrangements. In particular we focused on identity-related processes related both to the experiences of social power and social powerlessness with which boys and men are confronted at various stages of their life. We also wanted to devote a close look at many places in which these identity-related processes are activated.

Bartłomiej Lis and Aneta Grygiel-Dorszewska analyse the issue of male socialisation, focusing on mechanisms controlling masculinity within the heterosexual matrix. Krzysztof Wąż analyses the socialisation-related experience of men confronted with the situation of early fatherhood. Tatiana Maciejewska, Urszula Kluczyńska and Jan Papież discuss the bodily aspect of male identity and its development. In turn, Tomasz Nowicki and Hussein Bougsiaa talk about the issue of violence engrained in the identity-related project of traditionally understood masculinity. The thread of violence is of key importance for Aneta Kokoń's research focusing on the school space – the workplace of teachers of both sexes. School as a place of gender-related socialisation is analysed by Sława Grzechnik and Martyna Klaus. Olga Śnieżko undertakes the topic of socialisation potentials in the context of religion, while Piotr Prósnowski and Joanna Ranachowska – in the context of video games (an area of gender research which has so far been neglected). An important area of new, rather infrequently analysed socialisation experiences of men is the phenomenon of sponsoring discussed by Katarzyna Klonowska. The last issue is the problem of the revaluation of contemporary models of masculinity in Polish feminist prose. This issue is tackled by Magdalena Stoch.

The second part of this volume of our annual contains texts devoted to questions of the moral panic in Poland and its neighbouring countries. This part is opened by Piotr Stańczyk and Sylwester Zielka's interview with Prof. Ewa Graczyk from the University of Gdansk, which is followed by papers by Lucyna Kopiciewicz, Agnieszka Kościńska, Paweł Kozielski, and Izabela Desperak that focus on the Polish moral panic, as well as Przemysław Szczygieł's text concerning gen-

der-related anxiety in Catalonia, and Wojciech Sitarcz's article discussing the situation in Russia.

The texts contained herein show that any attempt at imposing new moral entanglements on the modernising society will, fortunately, be an extremely difficult task. However, we cannot disregard the macro-level of gender socialisation, global discourses such as neoliberalism, religious fundamentalism, and militarism, which, when clashed with local processes, may contribute to the strengthening of anti-democratic practices.

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