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# Doctrinal and Model Conditions of Family Support International Recognition

## Abstract

*The article raises the issues of social activity aimed at supporting families. In particular, reference is made to the classic concepts of political models of the state organized according to the principles of liberalism, socialism and socioliberalism as the middle ground between the first two. On the foundation of political assumptions, proposals are built of model family support arranged in three different circumstances of state governance. Three respective models of family support are outlined, which refer to the liberal, socialist and socioliberal assumptions. Each of the models is discussed, i.e. the incentive, the caring, and the partnership model. The concept of family support models can be a tool for the analysis of real models which are applied today in the countries with a family policy in place. It is the product of many years of research conducted in countries such as Poland, the Czech Republic, Germany, England and the United States.*

*Keywords: family support, social pedagogy, incentive (marginal) model of family support, caring (redistributive) model of family support, partnership (cooperative) model of family support, family development.*

## Introductory findings

Issues concerning supporting families may be considered from various points of view related to a number of disciplines or sciences. The adoption of doctrinal and model determinants of the delineated problems consequently leads to making both ideological (political) and scientific (model) references. A state based

on a democratic governance is a structure set up to carry out specific functions. The hierarchy of these functions, their scope and implementation mechanisms are conditioned by the agreed political objectives. These emerge from the election programs of certain political parties which gained the support of the general public. In the wake of election, states are obligated to create and develop specific legal instruments and organizational measures carrying out the tasks related to goals and recognized needs. One of the key areas serving the continuity and development of state structures refers to family policy. It determines the extent of the involvement of administrative and legal structures of the state in the space of social activities addressed to families and their members. The tasks which fit within the scope of this policy are implemented in the course of the activity of specific institutions or organizations that may be financed or co-financed publicly. This issue is therefore closely linked to the adopted political assumptions and legislation specified on conditioning systemic and structural solutions. The key here is the doctrinal premise constituting the foundations of creating governance and the principles of the functioning of the state. Depending on the adopted ideological assumptions, the state is obliged to implement relevant functions. Their aim is to create and provide citizens and families with adequate conditions for living and development. From a scientific perspective, it may be added that it is right when the quality of those conditions corresponds with the reported expectations of the society and the needs disclosed in the course of the diagnosis.

It may be generally stated that one of the major achievements of the twenty-first century civilization is the establishment of a democratic form of appointing and exercising the state authority. This rule does not cover the entire globe, but we can assume with a considerable simplification that it concerns the majority of the developed or developing countries. The extent of democratization of political life is also significantly diverse at the level of specific countries. However, a detailed analysis of the scope of the issue is not the subject of this paper. Therefore, it is assumed that in most modern states characterized by a relatively high rate of civilization development the principle of democratic governance and state law and order is the dominant one. By participating in general elections, eligible citizens decide on the structure of power, ideological orientations and political programs that are actualized in the practice of the functioning of the state. This is an indicator defining the further course of thought on the issue of family support in terms of a model.

Another important finding for consideration is the issue of a disciplinary perspective. It determines the shape of the assumed state with the prevailing viewpoint of social pedagogy. Therefore, it is a deontological commitment to

approximate the general doctrinal assumptions arising from the political and socio-political perspective in order to present the model solutions for the practice of family support in relation to potential opportunities fitting within the framework of social activity. Social pedagogy is in fact a discipline that develops at the intersection of various sciences and draws from their achievements for the sake of building foundations of an effective and efficient service to individuals, families, social groups, communities and whole societies<sup>1</sup>. Its practical nature determines the scope and directions of the theory-creative activity and research. It is focused on exploration by means of reflection and exploration of the respective proposals of practical solutions for the activity which is used to reconstruct human reality of everyday life. The key issue here is the respect for the achievements of the past and anticipation of the future. This means that in the course of the theoretical work and practice of social activity, a variety of roles interpenetrate one another. A theorist becomes a practitioner supporting professional social services<sup>2</sup>. The representatives of various services oriented to support human life and development adopt the attitude of reflective practitioners cooperating with the representatives of science in the course of exploration and improvement of methods and instruments of daily service. With their inspiration they mobilize scientists to take up theoretical research, whose value can be utilized in the space of the activities taken for processing the reality of gregarious life. This occurs in natural conditions, where service is intertwined with research and theory-creating activity<sup>3</sup>. This peculiar symbiosis allows for dissemination of the fairly rigid boundaries separating theory and practice. It entails formation of a specific bridge between the efforts of the two groups in realization of the idea of human support and development in the present and the future. We may assume that, in the area of social pedagogy, a synthesis takes place conducive to extraction and activation of human forces in the processes of transforming reality. Creating conditions for human existence within the framework of human subjectification, humanizing the social climate, interpersonal partnership and finally integration of man with the milieu without a doubt facilitates multiplying the goods serving individuals, families, social groups, communities and whole societies.

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<sup>1</sup> The scientific foundation of social pedagogy and its practical dimension was presented by Helena Radlińska in the work 'Egzamin z pedagogiki społecznej'. Cf.: Radlińska, 1961, p. 361 et seq. Cf. also: Radlińska, 1932; Radlińska, 1936.

<sup>2</sup> The area of social service embraces social assistance and social inclusion workers, as well as representatives of other professions focused on assisting man in his everyday life and development, such as in particular professionals acting in health care, education, safety, etc..

<sup>3</sup> Social activity of a social pedagogue organized in this way was realized in practice by Helena Radlińska and her students and practitioners. Cf.: Radlińska, 1935, p. 7 et seq.; Radlińska, 1937, p. 5 et seq.

Less important albeit noteworthy is the fact that considerations refer to the classical models of social policy and political doctrines. Reference is made to liberalism, socialism and social liberalism<sup>4</sup>. However, in the displayed portraits of family support models elements are found that provide interpenetration and complementarity of both functions and forms of influence meant to support the family. This stems from the contemporary references to the classic division into three main political doctrines and the corresponding models of social policy. In other words, the tripartite division is only a mean of assistance and an instrument of analysis. In practice of organization of law and structural order in modern states, classical doctrinal and model assumptions do not occur. They have been subjected to transformation and modification. It is a natural process resulting from the rapidly changing conditions of economic, social, cultural or political nature. It can therefore be assumed that the ideal doctrinal and model references should facilitate organizing reality, which serves recognizing trends and directions of the ongoing transformations, modifications, and alterations. However, we cannot assume that they provide a faithful image of the reconstructed reality. This would be incompatible with the actual modern models of family policy implemented under different political and legal doctrines.

### Family support in the incentive (marginal) model

The presentation of practical solutions as regards family support built on the principles of an incentive model requires making references to liberalism as one of the key political doctrines. The assumptions of this doctrine are the foundation for the practice of family support in the model referred to herein as an incentive or marginal one. Without taking up a detailed political analysis of liberalism, it is worth indicating some principal presumptions and functions which a state realizing political and economic liberalism is obliged to follow. Referring to the classical assumptions, we can point to the basic premise defining freedom as the foundation of the liberal state. Freedom embraces the social, economic as well as political sphere. Generally, it can be assumed that the state represented by the relevant authorities does not interfere with the indicated

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<sup>4</sup> In the following discussion, I will link my considerations to the doctrinal publications in the field of political science and social policy without referring to the specific papers. Using the popularizing dimension of this study, I have placed their catalog collectively in this footnote. I will not borrow the quotes, but instead I will confine myself to approximating the general ideas about both political doctrines and models of social policy. For more information see: Dziwięcka-Bokun, 2000; Golinowska, 1993; Golinowska, 1998; Książkowski, 1996; Pszczołkowski, 1990; Rudolf, 1974; Smoleń and Gómiak, 2007; Thieme, 1994.

spheres. Free citizens having certain powers and represented by elected delegates in the collegial bodies of legislative and executive power are the creators of life in the country. They establish the rules as well as legal and social norms whose scope is minimized. State power avoids interference in the lives of individuals and social groups, and low governmental duties finance the maintenance of the administration, whose mission is to implement the basic functions. These include essentially a defensive function, as well as an ordinal and judiciary function. Their main goal is providing internal security within the country, including the protection of private capital. The second key issue is securing the inviolability of the territorial boundaries of the state and leading foreign policy beneficial for the domestic citizens. The last fundamental issue is ensuring the efficiency of the justice apparatus that interferes with social and economic relations in cases of violations of law or social norms (Gray, 1995; Legutko, 1994; von Mises, 1985).

The above description is only a simplified picture of the assumptions of the classical liberal doctrine, which practically does not exist in the pure form in the twenty-first century. A doctrine much closer to the real solutions implemented in the public life in different countries across the world is the neo-liberal doctrine (Sadurski, 1980), which next to the basic presumptions exported from the classical approach includes the principle of state intervention. I am talking here about engaging the authority of the state and the relevant economic instruments in exceptional circumstances and such that require the participation of “big capital” It is applied in states of crisis or emerging crisis. The creator of the doctrine of state intervention was John Keynes (1936), who, following the analysis of business cycles in the economy, suggested specific monitoring of supply and demand. On this basis, it is possible to study the existing trends and to adequately mitigate the crisis states that cause effects adverse both socially and economically. Based on the principle of borrowing the reserves from the private capital, the state through appropriate political and legal instruments assumes the infrastructural tasks of nationwide importance. Their effects ultimately serve the social welfare, improve the quality of life and contribute to tackling many everyday problems of the citizens. These are investments related to the improvement of the transport infrastructure, network of schools, health centres, etc. Government investments are financed by resources admittedly forming the budget deficit, but the economic turnover increases the prosperity in the investment market. This in turn releases the processes conducive to eliminating unemployment and improving the efficiency of business entities (private sector). As a result, the state budget receives higher proceeds, which enable the repayment of debts owed to private creditors. Currently, the instrument used for

this purpose are government bonds, which facilitate the implementation of the state's tasks and investments in these segments, where the rate of return is too distant for the long-term investments to be economically justified for the management and supervisory boards of joint-stock companies.

State intervention in the economic sphere in liberal countries gradually infiltrated into the area of social issues. Through the transmission of the customs borrowed from the economy, the liberal states (neo-liberal) more easily took up the activities traditionally assigned to NGOs. In situations of social tensions and crises connected with the structural unemployment or other harmful phenomena and processes, the foundations of social policy crystallized, which in the classical doctrinal sense remained outside the state activity. Nevertheless, it should be noted here that the state in its basic assumptions is not a contractor of operational tasks. It engages in co-funding – from public resources – the targeted initiatives conducive to solving social issues and problems, but the practical field activity is still taken by the non-governmental entities.

The above-presented outline of doctrinal premises of liberalism associated with the objectives of state intervention serves mapping out the model framework of family support based on this doctrinal basis. Thus, we can define the scope of that support fitting in the marginal model. The family will be treated here by definition as a free entity and, at the same time, one that is responsible for securing the basic needs in terms of both life and development. This is a matter of the fundamental reference to the idea of freedom and independence of the family and its individual members from all external authority. The state represented by different types of administrative bodies is not intended to interfere with an internal life of the family. This is ensured by the basic principle of freedom, subjectivity and inviolability of the home family environment. From the classical perspective this applies to situations both associated with the positive and negative dimensions of the phenomena and processes taking place in that environment. The family is therefore an entity obliged to self-regulation in terms of solving internal problems, which in the course of current everyday affairs, require specific decisions, actions, judgments, etc.

Classical assumptions of liberalism must, however, at this point be enriched with the elements coherent with the social state intervention. Most of the countries, whose development civilization has reached in the twenty-first century at least the average level, respect the general laws and rules resulting from the catalogue of human and civil rights, social justice, honouring dignity and holding respect for a man, etc. This determines in practice the duty of the administrative authorities of the countries developed on the foundations of the liberal doctrine (neo-liberal) to secure the general human rights stemming from inter-

national obligations. The legal and system solutions implied in this way lead to the creation of security mechanisms and interference of the state authorities in case of violations of the fundamental rights of citizens in the individual, family and group dimension, etc. Hence, in a model solution of family support, the state through the relevant agencies or institutions is involved in achieving the objectives of family policy. It houses the activities supporting both the processes of solving social problems experienced by the family and the activities strengthening the family in the course of development of the potential of forces at the disposal of its individual members. What remains unchanged is the principle of the leading role of the family in the area of responsibility for its development and solving the difficulties of everyday life. The family and its members are the main entities obligated to care about their own present and future. The family is thus the main actor of the activity supporting the development and tackling the problems of everyday existence. In the event of failure of the family in this respect, another collegial entity included by definition in the support process is the local milieu. Within the framework of self-help or environmental support, action at this level is undertaken through the relevant NGOs. In exceptional situations (justified on the basis of economic or structural grounds) their activity can be amplified by the instruments of state social policy, which in the classical model are used on a minimum (marginal) level.

In summary, it can be concluded that in the incentive (marginal) model the family is the object of support provided first of all to its individual members. The occurrence of reasons justifying the necessity of taking action from outside of the family environment activates in this model certain support processes provided by appropriate non-governmental organizations which, with the use of their own potential or with the support of the state instruments, take activity adequate to the particular family situation. In the model presumption, the range and quality of support is conditioned by the result aimed during the process of providing family support. It is to be indispensable assistance that will help the family become self-dependent and achieve the requested state of independence of the family environment in the area of private and public life. The assumptions of the model, its structure and the position of the family in relation to the local community and state authority are reflected by Figure 1.

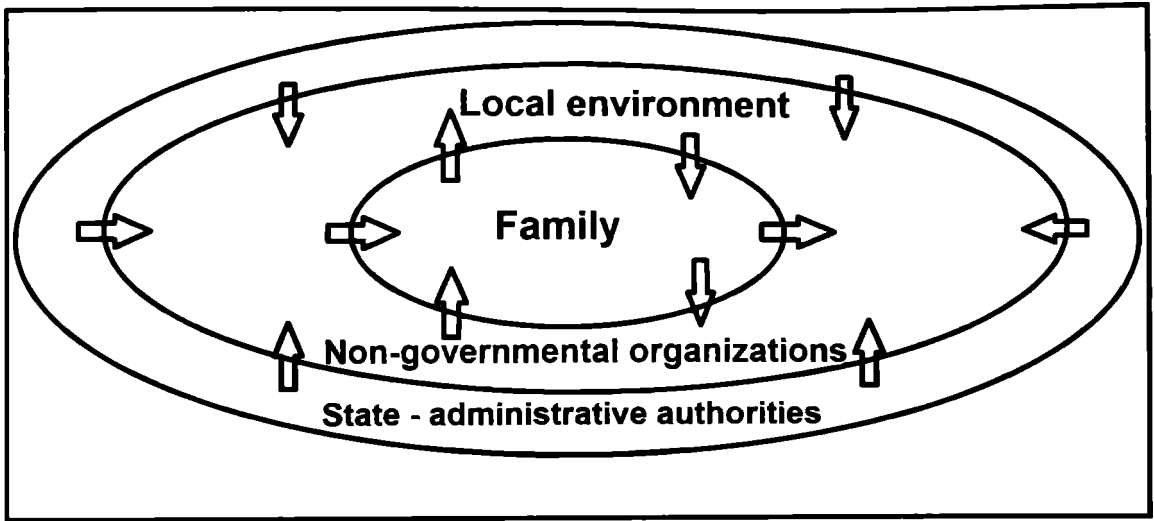


Figure 1. Family support in the incentive (marginal) model

### Family support in the caring (redistributive) model

Creating a model image of family support fitting in the caring ideology of the social impact requires references to the doctrinal assumptions of socialism (Kiereś, 2002; von Mises, 1981). As in the case of references to liberalism, the goal is not to provide a detailed political analysis. However, it is important to outline the main objectives and functions of the state, typical for this doctrinal approach. Due to the main purpose of this discussion it may be generally, though perhaps too superficially, stated that socialism was founded on the basis of criticism and opposition to liberalism. It is therefore the ideology of the opposition with respect to the liberal assumptions. Without going into the details concerning the creators of this ideology or the historical framework of promotion and realization of these principles in practice, it is worth noting that the state is seen here as a major player in terms of the economic, social or political influence.

In the light of the presented ideology, the mass (i.e. the whole society) is superior to the individual. Class struggle, eliminating differences and unification of the society are intended to lead to conditions in which the common good will be owned by all members co-creating the structure of the state. The nationalization of property and the centralization of the state are to be a kind of a cure for unemployment, which is seen in this perspective as a major factor generating social problems and issues. The assumption that all functions of the state are subordinated to the overriding and dominant social function translates in practice into the principle stating that social policy has priority over any other dimensions of the activity of the state. Based on the administrative structure

of the extensive state apparatus, institutions are generated whose purpose is to safeguard the needs essential for life and social development. The subordinate role of the individual as opposed to the society means in practice that the priority here is the reference to social needs, even at the expense of the individual expectations and demands. Joint ownership entails economic community, which through the redistribution of the national income pursues the realization of the defined and adopted objectives of social policy.

The general presentation of the functioning of the state built on socialist principles would require further clarification and explanation of extensive simplifications. However, in this reflection, the presentation of model solutions in the field of family support justifies the superficiality or even incompleteness of the elaborated outline. The rich literature on the subject may be used to satisfy the interest of the readers who have a sense of cognitive insufficiency (Kochan, 2013; Biagini and Guida, 1997). The further discussion will be focused on the details of the caring model creating redistributive rules of supporting the family environment.

Recognizing the above comments as an introduction to the model image of family support built on the classical assumptions of socialist doctrine, it is worth recalling that it is an oppositional proposition towards the model incentive. The state and the appropriate administrative authority, together with the institutions implementing social policy are the key players in social activity undertaken in the service of the family. The adoption of the primary social function of the state as a priority in relation to other functions performed by the state leads to a situation in which the common national income is engaged through central division to achieve the goals subordinated to the social needs of the country. In the classical assumption, the tasks resulting from the catalogue of social services duties are undertaken by institutions financed from public funds. The system of assistance, integration or social support is created on the basis of the dominant state (or local government) sector. The participation of NGOs is minimal here. It is assumed that the state alone – as the social community – addresses these issues and problems that remain unresolved through the central organization of economic and political order. It may be said that the state cares about people by engaging the economic and social potential in the activities oriented towards the common good. The assumed equality means that the quality and level of the provided social services are tailored to the possibilities the state has at its disposal at the given moment. This equality means from the doctrinal perspective the universal access to goods generated through the joint effort of the society. Alongside various care, assistance and support services, this purpose is served by the advanced insurance system that guarantees adequate retirement, health, and accident provisions etc. This fits into the health care system, as well as educational system, culture, etc.

The general access to the services provided by these systems is expected to ensure elimination of the processes of marginalization and social exclusion or poverty in the society. The centralization and planning in the economy are regarded as instruments counteracting such phenomena as unemployment, impoverishment, pathologization of social life, etc.

In this approach, the family environment is seen as the fundamental unit of the society, whose support is carried out by the relevant state institutions. It may therefore be stated (with a certain degree of simplification) that the family's own contribution in solving problems of everyday life is limited to the necessary minimum. Specialized institutions are in fact the fundamental pillar of diagnosing and solving social problems, including the problems experienced by the family and its individual members. The institutionalization of support is in line with the doctrinal assumption of the division of roles in the state. The family is a kind of an institution providing the state with population growth and execution of the relevant functions relating to individual and professional social roles of each of its members. The state (self-government) institutions are the professionalized executors of the tasks oriented towards the appropriate emergency efforts, as well as compensative, caring, assistance, integration, reintegration, preventive, therapeutic, curative, educational, upbringing, support, and defensive activities, etc. Hence, the position of the third sector and the participation of the family in solving the social problems emerging in everyday life is minimized. In the course of the execution of the social function the state is the main actor on the stage of social activity. This model is visualized in Figure 2.

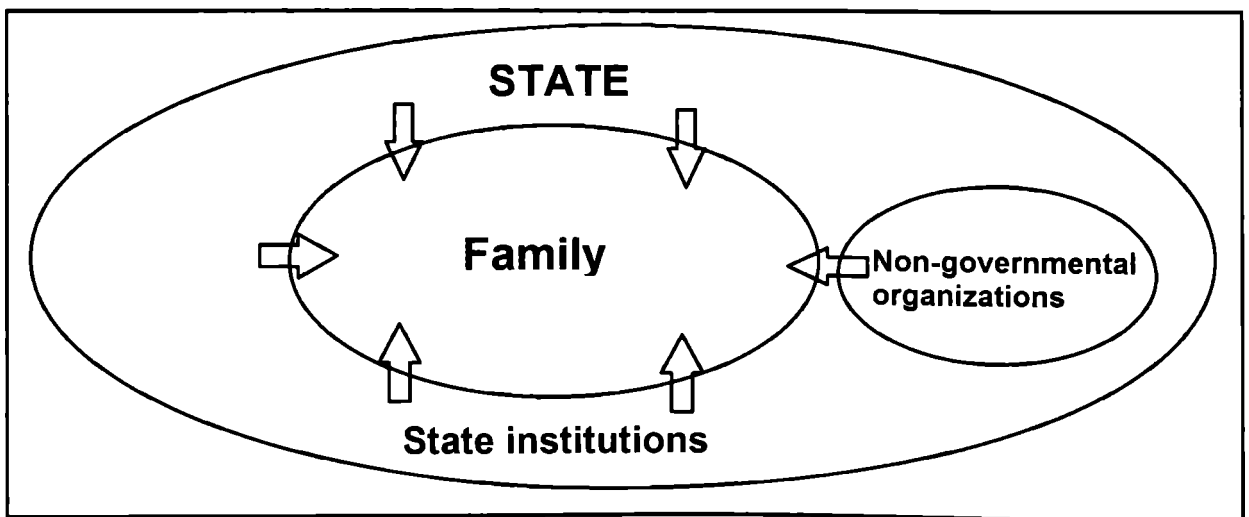


Figure 2. Family support in the caring (redistributive) model

## Family support in the partnership (cooperative) model

The antagonism and the concomitant clash of political doctrines of liberalism with socialism contributed to the creation of a new ideological alternative – soc-liberalism<sup>5</sup>. In practice, this meant a new concept of the principles and functions defining the order of the state. This peculiar convergence of the socialist and liberal assumptions was carried out in the German Reich ruled by the legendary Chancellor Otto von Bismarck<sup>6</sup>. This leader ordered the scientists to create an appropriate doctrine as a response to the then expectations of the capitalists and the working class. The generated doctrinal assumptions combine ideas aimed at strengthening the position of man in the economic, social, cultural and political sphere of the state. They are based on a partnership of the main actors of social life in the framework of co-creation of the common good. All relevant institutions, organizations and individuals co-creating the space of private life and public life of the country are responsible for the conditions and development of the citizens. Starting from the state and the institutions created within its structure, through employers and organizations operating in local communities, to the families and their individual members, as well as individual citizens, all of them are treated as jointly responsible partners in the process of co-operation concentrated on the increase of the quality of living conditions and development in the country. This purpose is served by relevant regulations and an appropriate organizational and administrative structure of the state, which encourages the construction of an inclusive network of co-operators around the specific areas of social, economic, cultural, and political life.

Cooperation in the dimension of social policy, which is one of the important functions of the state, fits into the assumptions of the concept of social market economy (Kalina-Prasznic, 2007; Mączyńska and Pysz, 2003), whose prerequisite is economic performance taking into account the needs of a group and individual citizens. This diversifies the monopoly of the private capital on the one hand and the state monopoly on the other. It is therefore the result of the idea of community in terms of both ownership and participation in the access to the goods produced and the services provided under the multi-sectoral cooperation projects of social, economic, and cultural kind, etc.

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<sup>5</sup> A more detailed reflection on socliberalism developed under the influence of inspiration of Otto von Bismarck (referred to in the literature as social liberalism, ordoliberalism or lectern socialism, etc.) can be found in: Kopczyński, 2013; Chlebowczyk, 1951; Kaczmarek, Pysz and Erhard 2004; Pszczółkowski, op. cit.

<sup>6</sup> For more information about the life and activity of Otto von Bismarck, as well as the issues related to the new state governance created by him, see: Łysakowski, 1997; Trzeciakowski, 2009; Mommsen, Kusenberk and Müller, 1998; Bled, 2005.

The model of family support constructed on ordoliberal (socloliberal) doctrinal premises assumes therefore that the family is one of the entities co-responsible for the activity stimulating its development. It also is to contribute to counteracting the phenomena and processes generating social problems experienced in everyday life. This implies an extended range of the activity of the family and its individual members in respect of the actions directed to the inside of the family environment as well as the outside of it. The external dimension refers to the sphere of the local environment, where the family involves the owned potential of forces. This is an area in which the family as a group and a team of individual competences, qualifications or abilities has the opportunity to co-participate in creating the local living conditions. The co-creation and co-transformation of the social reality<sup>7</sup> is the domain of the residents of local communities, for whom current issues, closest to their everyday existential, are the primary determinant of the quality of life. Participation in the creation of the Schumacher (1973) “small” world is in fact what seems to be closest to the idea of citizenship, subjectivity and interpersonal partnership.

The second sphere of the activity of the family in the external space refers to the activity on the supra-local stage<sup>8</sup>, in which individual members have the opportunity to harness their skills, competences and knowledge in the activities for the benefit of the general good. The realization of the idea of social service in the realm of public activity is not narrowed down only to politics or support systems structures, integration or social support. These may also be areas of economy, education, health care, security, ecology, services, sport, recreation, culture, art, etc. Every activity undertaken in the name of the common good may be an element which fits into the service for co-creating the conditions of life and development favorable for the transformation of both the local community and the whole country focused on improving the quality of daily life. In this context, it is worth returning to the ethical dimensions of shaping the attitudes and values of children, youth and adult family members. This seems to determine the direction of the commitment of family members in the affairs of private and public life. Ethics, and especially its axiological layer, appears to be the foundation of the choices made and the sources decisive for the use of the possessed potential of forces. This issue is therefore extremely current and requires responsible public discussion. Cooperation and co-responsibility which

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The concept of the social construction of the reality is presented by Petear L. Berger and Thomas Luckmann. Cf.: Berger and Luckmann, 1966.

<sup>8</sup> A reference to the interactionist concept of human activity in the local and supra-local sphere is applied at this point. Symbolic interactionism is more widely discussed in Blumer, 1969; Goffman, 1959, etc.

are a component of the partner model of family support are built on humanistic values of respect for the fundamental rights attributed to man and the family. Their realization and internalization can strengthen the process of co-creating the common good, which is in line with the aretological perspective of social activity oriented towards partner engagement of social (human) forces in the reconstruction and advancement of living conditions and human development (as well as that concerning social groups – including families). The partner model of family support is presented by Figure 3.

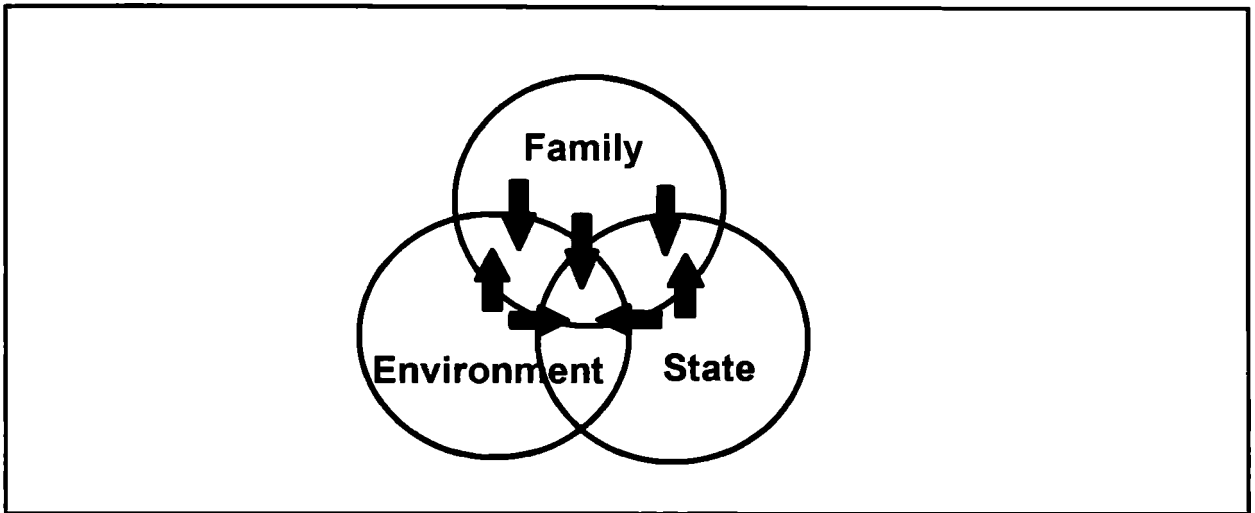


Figure 3. Family support in the partnership (cooperative) model

## Final reflections

The models of family support presented above illustrate the solutions based on classical doctrinal premises derived from political assumptions. In the system structures functioning in modern states, practical solutions may be considered from the perspective of these ideal models. The actual models whose designations are close to one of the three circumscribed approaches can be defined on the basis of a comparative analysis of the factual state and the one projected for the idea. Thus, the ability to recognize specific attributes in terms of their compatibility with one of the outlined models of family support can be useful in planning and organizing social activities fitting within the systemic family support. It should be remembered, though, that in practice, it will be difficult to find a faithful reflection of any of the ideal models. In fact, these are essentially included in the scope of ideological political objectives. They reflect the assumed state and may condition the process of building the

specific strategies of practical activity. However, the real solutions adopted in particular political, economic, social and cultural conditions are in each case modified and multiplied, and are subject to continuous modifications following the civilization changes.

Being aware of the uniqueness and legitimacy of family service, it seems justified to postulate building real models of family support based on an organized and coherent system of components contributing to the development and integration of modern families. The task is undoubtedly complicated and requires effort and involvement of politicians, lawyers, administrative personnel, scholars and practitioners of family service. The challenges emerging here are both interdisciplinary and interdepartmental. They create a multi-factorial matrix, which is characterized by high dynamics of change and sensitivity to internal and external factors. All this makes the task even more difficult and demanding. However, it definitely is a higher goal. Family support brings positive qualities whose basis is rational utilization of the potential of forces of the family and its individual members in the process of transforming the reality of everyday life. We can say that “everything has its beginning” in the family. It makes the foundation for conceiving life, carrying out development, and creating good which is the guarantee of a better future. This positive perspective can be broken by such phenomena as destitution, dysfunction, and various types of impairments that may take place in the family. In order to prevent their scale, intensity and coverage from obscuring the unambiguously positive values, it is worth making efforts to build models of family support which will guarantee supporting its development on the one hand, and on the other hand, which will counteract or eliminate social problems that are destructive to the environment of the family in the present and in the future.

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