Summary

This dissertation presents numerous theories related directly and indirectly to the subject of masculinity and its construction. The theoretical part describes the issue of upbringing and socialization to masculinity, characterized the theory of hegemonic masculinity and the theory of patriarchy. Further presented the concepts of male friendship and the role of sport and various physical activities in men's lives. Moreover, these part shows an analysis of the evolution and position of a man in the family over the centuries, the reconstruction of paternity and the relationship with his wife / partner. Also characterized the changes in the presentation and creation of the image of men in the mass media in contemporary culture. After that describes the issue of presenting and making canons concerning the male body and image. Then, attention was focused on the interest of social sciences in issues related to sport and its role in the process of education, socialization and creating one's own identity by an individual. The end of the theoretical part is devoted to off-road as an extreme motorsport and the activity around which "male culture" was developed, which is the field on which the research described in the dissertation was carried out.

The research presented in the dissertation was carried out in thought of the qualitative methodology and the constructivist-interpretative paradigm. The choice of this research approach allowed to show the subjective perception of the world by the subjects. Moreover, in these methodological assumptions it is assumed that the analyzed reality is created by people living in these specific society[1], culture and it is constantly transformed, defined and created by them through different human actions[2]. The use of this paradigm authorizes the researcher to look for explanations and ways of constructing his/hers everyday life by the so-called social actors[3]. The constructivist approach emphasizes that reality is a subjective product, so the fact that each individual builds hers/his own social worlds. Therefore, "the only way to get to know them is to refer to the subjective experiences, opinions, beliefs and values of their creators"[4].

Interpretative ethnography was used to conduct the research. It allows, and sometimes even requires from the researcher to create speculations, do conclusions

[1] M. Kostera, *Postmodernizm w zarządzaniu,* Warszawa 1996, s.34.
[2] M. Kostera, *Antropologia organizacji. Metodologia badań terenowych,* Warszawa 2008, s. 16.
[3] B. Sławecki, *Znaczenie paradygmatów w badaniach jakościowych,* [w:] D. Jemielniak (red.) *Badania jakościowe. Podejścia i teorie,* tom 1, Warszawa 2012, s. 78.
[4] Ibidem, s. 81.

based on conversations, observation people in places and environments in which they will feel comfortable[5]. Thanks to it, it is possible to try to find and understand the way the world is perceived and experienced by individuals[6]. Moreover used research approach provide and encourages the researcher to establish a less official, more social relationship with the respondents. In the described project, two methods of collecting data characteristic of ethnography were used - participant observation during off-road rallies, as well as ethnographic interviews with men who are members of the off-road culture. The aim of the research presented in the dissertation was to know and understand the ways in which off-roaders who represent a specific "male culture" give meaning to their reality and experience the world and various social relations. The people who participated in the study were men, off-roaders, born before the political, social and cultural changes in Poland (before 1985), thanks to which it was also possible to know the ways in which they experienced transformations in the area of social roles and requirements for each gender. An additional criterion for the selection of the respondents was being and living in family relations. The research carried out as part of this project included men who are members of the off-road culture, which exemplifies traditional masculinity, focused on stereotypically perceived "typically" male activity, which is motorization and car rallies. So far, none of the scientific studies have dealt with the off-road culture in conjunction with the analysis of male patterns.

The last part of the dissertation presents the analysis of the collected research material. The introduction shows a description of the research field, preceded by a brief presentation of used data interpretation method and the theoretical framework on which it was based. This chapter has been divided into several parts representing the analytical categories identified during coding. Each of them is devoted to considerations about feeling, experiencing and giving meaning to social life by the men. The analysis of the obtained results of the research procedure showed that modern men experience and notice changes in the construction and patterns of masculinity, however, they are not accepted uncritically. During the observations, it was noticed that men choosing this type of hobby have the opportunity to return to the traditional pattern of masculinity, within which there was a clearly defined framework of conduct. Despite many responses in which men were not aware of their stereotypically based vision of gender

[5]L. Spindler, *Interpretive Ethnography of Education at Home and Abroad,* New York 1987, s. XII.
[6] J. Bielecka-Prus, *Normana K. Denzina projekt etnografii interpretacyjnej,* [w:] A.A. Szafrański (red.) *Geertz. Dziedzictow - interpretacje- dylematy,* Lublin 2012, s. 197.

and appropriate behaviours, the interviewees declared an attempt to adapt to the prevailing reality. The interpretation of the results showed that the area in which the least changes took place was the position of the man in the family. Men declared to be the head of the family, the figure with the biggest authority and the decisive one. They showed a similar attitude towards general male characteristics, emphasizing that masculinity is for them a determinant of normality and constancy, and despite social changes, the very essence of masculinity, constituting its core, remains unchanged, and less important features evolve and are absorbed and adapted by men.