
Summaries

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JOZEF CHAŁASINSKI

MILLENUM OF THE POLISH NATION AND THE CAUSE OF PEACE

The present issue opens with an editorial note on the celebrations of the Millennium of our nation which were held in Gniezno — Poland's first capital — on April 16th this year and in Poznań, on the following day. The note comprises excerpts from the speech delivered in Poznań by Władysław Gomułka. As follows therefrom, the most important two events in the history of the Polish nation after the conclusion of the Second World War were its entering upon the road of Socialism and its return to the ancient Polish lands in the west and in the north.

In connection with these transformations, it is worth recalling what Florian Znaniecki — Professor of the University of Poznań in the inter-war period and founder of the "Sociological Review" — said about the German expansion towards the East. In 1931, Znaniecki stated: "The German nation, as represented by that part of it which is active on its behalf in the East, has been tending to destroy the Polish nation in order to achieve at a national expansion similar to that ethnical expansion which the Teutonic peoples did in the Middle Ages by destroying the Western Slavs. This drive implies: effecting the decay of the Polish state, the first step being annexation of Pomerania; the economic and political prevalence over the Polish nation upon seizure of its territory; breaking up the social structure of the Polish nation by depriving it of its cultural institutions and, thus, by its being degraded to the rank of the folk; colonizing Polish lands by German emigrants who would play a superior role in the relations with indigenous population; annihilation of the Polish traditional culture; complete Germanization of the Polish people"¹. A topical and more general aspect of that German problem is the threat to world peace inherent in it.

The problem of peace was also discussed in the columns of the "Sociological Review" in connection with the Intellectuals' Congress for the Defence of Peace held in Wrocław, August 25th—28th 1948. In volume X of that year there is to be found the following excerpt: "The road towards lasting peace is tantamount to the drive towards a new social system. This conclusion results — in my opinion — from the historical experience of civilized peoples. I do not think the said conclusion to be dependent on one theoretical interpretation of our historical experience being accepted by all. It is generally understood the said conclusion is arrived at by people differing in their views as to the details of the mechanism of history. Neither is it tantamount to an identical social system being accepted

¹ F. Znaniecki, *Sily społeczne w walce o Pomorze (Social Forces in the Struggle for Pomerania)*; see *Polskie Pomorze (Polish Pomerania)*, vol. II *Past and Culture*, ed. J. Borowik, Toruń, 1931, p. 100 and, also, F. Znaniecki, *The Sociology of the Struggle for Pomerania*, Toruń 1934, p. 42—43.

for all countries. It excludes, however, the possibility of a compromise with the forces of reaction and implies the necessity of structural transformations in the spirit of social justice"².

CZESŁAW ZNAMIEROWSKI

POWER AND THE STATE

The present dissertation is not meant as a study on the evolution of power and of the state. The analysis of the elements of both of them has been carried out by means of simplified models of the relationship binding two persons Peter and John. Differentiation between power and property is of basic importance in the case of the analysis involved.

The right of property consists in the fact that the given person merely and exclusively enjoys the lasting privilege to dispose of a definite object and to use it for himself. The right of property may apply not only to inanimate objects but, also, to animate beings. For a long time past, there was known in the history of mankind the right of property in respect of a human being i. e. the slave.

Apart from the legal rule establishing the right of property there is also another one which vests definite persons with the competence of power over all the remaining members of the community. Such a legal rule, contrary to the private character of the right of property, determines the public competence of power; it is the core and origin of state authority.

When Peter has power over one or even several of his slaves and, on the other hand, when he has the competence of power with respect to all members of the community concerned, it is easy to differentiate one from another, the private authority from the public one. This difference, however, becomes obliterated when, in an extreme case, the whole community, strictly isolated, is exclusively composed of the people over whom Peter has so absolute a power that he may force any of them to execute his orders. In this connection, opinions are voiced that in the latter case, too, one may infallibly recognize whether Peter does exercise public authority over members of the community subordinated to him or, whether he exercises the private right of property with regard to his slaves. The difference is to be stated by establishing whether Peter commands those people for their, or for his own good. If the first is true, this means he exercises public authority and if the second — that he avails himself of slaves. This would be a distinct and unquestionable difference, were one able to penetrate into the intentions of Peter issuing orders to his "Johns". However, no one is given the gift of an unmistakable insight into the soul of another man. Thus a historian describing the exercise of power by the rulers of the world is, in some cases, unable to answer the question whether the person concerned (Peter) commanded his slaves or the citizens of the state. Even those who witness Peter

² „Przegląd Socjologiczny” (The Sociological Review), Vol. X (1948) Łódź 1949, p. 379-380. Quotation from the paper delivered by Prof. dr Józef Chałasiński to the Congress in Wrocław and published in the said issue of the „Review”.

exercising his power are unable to penetrate his intentions deeply enough to answer that question.

The public competence of power may be distinguished from the private one upon having established what his orders and recommendations refer to. Of public character are only those of them which either directly aim at order and safety of the community or which are indirectly to introduce or consolidate them. Even in the case where an absolute ruler has turned all his subjects into slaves, it is possible to differentiate on that basis the acts of his distinct state authority from those of private character.

JÓZEF CHAŁASIŃSKI

PROBLEM OF NATIONALITY

The social revolution that took place in Poland after the war radically altered the social and cultural situation of both the industrial working class and the peasant class. The foundation of the old class structure of Poland disintegrated, thus opening up new fields to the ambitions and aims of the younger people in the rural areas. The life records of rural youth reflect very distinctly a sociological trait which is characteristic of the entire group of diarists, namely, social mobility — social mobility within the national community. This term includes the revolution caused by large migratory movements of population, large-scale movements from one occupation to another, changes within the internal structures of particular occupations, transformations of the entire class structure of the country, and democratization and egalitarianization in the sphere of culture. The life-records referred to here come from a collection of 5,475 entries to a competition organized at the end of 1961 by the Rural Youth Union and the Polish Academy of Science. In these life-records the world of Polish culture is one. Otherwise than in the young generation of peasants before the war, in the present-day culture there is no absolute division into "quality" and peasants. It is one world of national culture.

The diarists portray their personalities in the category of enlightened and cultural people who may differ as to occupation, but who adhere to the national culture open to all. Their writings serve to outline their self-image in these terms. They show how the personality of the younger generation in the countryside is being formed and integrated with the entire national community and with the national culture. In the light of these life-records individual personality and nationality understood as a national culture community are two inseparable aspects of human reality. In the second part of the article these two aspects of human experience are presented in connection with the problem of nationality in the United States at the present day in particular among American intellectuals of recent immigrant origin.

The author of the article criticizes the writers who borrow without discrimination from American literature the imprecise concept of alienation as seen in G. Sykes', *Alienation*, while neglecting issues that attend upon the problem of alienation in American contemporary thinking. Readers of the Sunday edition of

the "New York Times Book Review" will find a full page ad, of a six volume work, called *How to be Jewish?* (November 21, 1965), next to an ad, of Sykes' *Alienation the Cultural Climate of Our Time* (January 1, 1965).

The picture is distorted when, as in the case of many a book, one fails to see, apart from problems of alienation, the fact of national consolidation in America as a whole as well as within individual ethnic groups. The problem of alienation is bound with the problem of national identification and with the problem of the double self-consciousness, "the outward life of an American and the inward secret of the Jew", according to Daniel Bell's article *Reflections on Jewish Identity* ("Commentary", June 1961).

Using Professor Bell's words from the said article, "No one wholly makes himself; nor is there such a thing as a completely cosmopolitan culture".

An interesting study from this point of view is Lipset's *The First Nation* (1936) which deals with the shaping of the American Nation, "the first major colony successfully to break away from colonial rule through revolution" (p. 15). The author devoted a whole chapter of his book to the subject of "Formulating a National Identity". Lipset argues in the chapter that the source of National Identity of the U.S.A. is the American Revolution; from this Revolution stem America's key national values: equality and achievement. The sustained endurance of these key values from those revolutionary origins to our times lies at the foundation of the identity of America as a nation. This sustained American system of values is counterposed by Lipset to authors who, like David Riesman in *The Lonely Crowd* (1950), ascribe to modern technology an influence in the transformation of the American society into a mass society, a mass living in the present without a past and without a tradition.

To the Polish sociologist reading Lipset's book, his analysis of nationality made from the position of a system of values brings to mind Florian Znaniecki's *Modern Nationalities* (University of Illinois, 1952). Being an author of a book on the shaping of the national culture in the U.S.A.¹, the undersigned has read Lipset's work with great interest.

WŁADYSŁAW MARKIEWICZ

LEISURE TIME IN THE INDUSTRIALIZED REGIONS AS A SOCIOLOGICAL PROBLEM

In the introduction the author reviews critically various definitions of leisure. He shares the opinion of those investigators who claim to look at the problem of leisure in wider and more theoretical context and to link it with the concept of society, its structure, socio-economic and political organisation, the discrepancies appearing in it and its evolutionary perspectives.

Then the author criticizes the theories which declare that the development of the contemporary industrial civilization moves the human interest from the professional work to leisure. The author does not approve the viewpoints of

¹ J. Chałasiński, *Kultura amerykańska (American Culture)*, Available in Polish. Warszawa 1962.

some marksists who consider that in socialism the division into time devoted to work and leisure will lose its whole sense.

In the industrialized regions, in the author's opinion, the most important problem is the unequal development of the cultural needs and the uncoordinated activity which tends to satisfy them. Taking Konin's region as an example, the author illustrates the phenomena of widening disproportions between different categories of population who in various manners avail themselves of leisure and cultural recreation. The leisure time of the "rural-urban" workers, who constitute from 60 to 65% of the total labour force in Konin's plants, is employed much less profitably than that of the workers inhabiting the towns. There are formed two diametrically different patterns of leisure time, two opposite models of the way of life. This phenomenon does not favour the social integration process of the whole region.

ALEKSANDER GELLA

LUDWIK GUMFLOWICZ AND HIS *ANTI-UTOPIA*

The eighteenth century idea of progress, also embracing the domain of morals, was reigning supreme in sociology for one hundred years to come.

Both the great ideologies of the conflict characteristic of the nineteenth century — the bourgeois social Darwinism and Marxism — were optimistic in their nature. Ludwik Gumplowicz opposed the first as well as the second. While accepting the whole critical side of the work of Marx, he rejected everything which made up positive directives for the future.

Gumplowicz's views were formed not only as a result of his reaction to bourgeois optimism and mitology of progress. His personal fates certainly played an important role in the formation of those views.

Born in Cracow in 1838, as the third son of Abraham Gumplowicz, one of the leaders of the Jewish assimilation movement, Ludwik was brought up in the spirit of Polish patriotism. His parents' home was a centre of the underground movement and a hospital for the patriots wounded in January Uprising of 1863. He had friends among the most distinguished individuals of his generation. Nevertheless, after some bitter experiences, after rejection of his habilitation thesis at the Jagiellonian University and, finally, after the fiasco of the radical paper "Kraj" of which he was the editor, Ludwik Gumplowicz — being then in his prime — had to leave this country and his milieu. He moved to Gratz where he soon habilitated and started anew his scientific work, this time amidst the unfriendly Austrian and German environment. It is worth mentioning, Gumplowicz is one of those scholars whose work cannot be understood unless considered as the one integrally bound with its author.

The external factors played an important role in the shaping of his world outlook. They have particularly strongly influenced his social ideas, resulting in a pessimistic vision of the social world, a vision which seems to comprise all the opposites of Utopia.

According to Gumplowicz, the principal factor of social development is the inter-group antagonism. This factor is eternal and immutable. It was to become the very foundation of his entire sociological system. Unfortunately for the future fates of his theory, he defined that factor as the "struggle of races." This accounts

for the fact that his system was many a time criticized as that based on racial assumptions, in the biological sense of the word. Of no avail were his frequently repeated statements that "race" in the sense in which he used it, was not *das Produkt eines bloss physiologischen oder biologischen Naturprozesses, sondern sie ist ein Produkt des Geschichtprozesses, der allerdings auch ein Naturprozesses ist.*

Gumplowicz was an extreme social determinist. His determinism had two aspects: The first of them resulted from the invariable law determining the whole history of mankind, the second, from the universal determination of the individual by his (her) group.

It is difficult to avoid pessimism if one believes that it was not the actual need but, rather, human nature as such that was driving people to struggle and cruelty. Mankind has no escape from that struggle. For it is precisely from it that the second essential factor of social development is born and, namely, the State. Its origin is the conquest of one "race" by another. Gumplowicz followed here the views of Ibn Chaldun. And that determinism and pessimism were at the root of Gumplowicz's negative attitude towards all kinds of social revolutions which can but substitute one ruling stratum (race) by another without, however, changing the core of the matter — exploitation and predominance of ones over the others. Since its very rise, the State becomes the most essential factor of civilization without which — Gumplowicz says — the social processes would be extinguished.

Gumplowicz perceived the action of association processes yet he cherished the conviction that they may not alleviate the actual course of social phenomena. "The social struggle, the eternal struggle for existence and power, the struggle for survival and possession of earthly goods, these are the forms of the vital process within the State."

The State which has grown from conquests outpaces the law which is nothing else but establishing of the limit of oppression on the part of rulers and of the resistance of the subjects. The State is always "an instrument by means of which the victorious group creates — in this form or another — the conditions of life at the expense of the defeated ones." We are condemned to eternal social antagonism which, sooner or later, shall put an end to all forms of social and political improvements. His pessimism is also rooted in his views of the individual and in the critique of evolutionism.

Gumplowicz expounded the view that "the source of man's thought is not within himself but in his social group. It is not he who thinks but the society to which he belongs." Ludwik Gumplowicz criticized the individualist psychology as a whole and, hence, also the individualist legal and political concepts based on the theory of *Contrat Social*. On the other hand, the fact of having denied the law of evolution an operation force in social sphere has led Gumplowicz to the negation of progress. Social processes do not wear the character of evolutionary transformations since the essential facts in the life of groups are effected by acts of violence (conquest, revolution, war) and not by evolution. That is also why the world of social phenomena is always subjected to the same natural process the contents of which is always the same. Gumplowicz is aware of the development of social systems and the progress of technic. He negates, however, the progress in the most essential sphere of the life of mankind and, namely, in the sphere of morals. The revolutions neither bring any essential change. The law of the historical development rhythm does not permit for any consolidation of their attainments since oppression and exploitation of the stratum subjugated

by the ruling class are incorporated in the nature of the State. Gumplowicz formulates the most pessimistic concept of social existence. He does not leave room for hope. Even the flourishing of science and technic is threatened by both, elemental and social disasters. For the fact is that even in the bosom of the most civilized societies there are inherent forces "burning with hatred to all the works of culture and civilization."

The author concludes his deliberations in stating that the respective views quoted above may be encountered in various Utopian concepts. However, combined in a uniform system, as that presented in the work of Gumplowicz, they form a picture which deserves the name of Anti-Utopia.

Gumplowicz's attitude towards evolutionism and his place in the development of sociology are discussed by the author of the article in his just-published book entitled: *Ewolucjonizm a początki socjologii — L. Gumplowicz i L. F. Ward (Evolutionism and the Beginnings of Sociology — L. Gumplowicz and L. F. Ward)*, Warszawa 1966, Ossolineum.

FRANCISZEK JAKUBCZAK

SOCIAL ROLE IN THE LIGHT OF LIFE RECORDS

The problem of social role in sociology is discussed on the basis of Polish literature on the subject and, especially, of the works by F. Znaniecki, those by foreign authors being also taken into consideration. The article refers, first and foremost, to the collection of life records which is particularly wealthy in this country. The said materials — says the author — should be utilized to a larger extent in studies on the personality of contemporary man and its links with both, the national and the general human culture.

The sociological concept of social role has been depicted in the article on the basis of Znaniecki's outstanding work — *Ludzie teraźniejszości a cywilizacja przyszłości (The People of To-day and Civilization of the To-morrow)* (1935) and other works by that author, inclusive of the last one: *Social Relations and Social Roles — The Unfinished Systematic Sociology*. (Chandler Publishing Co., San Francisco 1965). Moreover, continuation of Znaniecki's views comprised in the works by J. Chałasiński and J. Szczepański is also reflected in the article. The concept of social role as tackled by American and West-European sociology is presented mainly against the background of the work by H. Gross, W. S. Mason and A. E. McEachern, *Explorations in Role Analysis* and of J. H. Fichter's textbook — *Sociology*.

The article brings into relief the relationships between social role and social position, the factual patterns of social behaviour connected with the exercised roles and, also, normative moments resulting from expectations with regard to definite implementation of the role. The author also points to the sanctions and preferences conditioning observance of the pattern of implementing the role concerned, as well as to the connection of various roles with the main role of the individual. Another question tackled is that of the arrangement of the elements of social role and the determinants of transformations of the roles due to the growing importance and marked mutability of professional roles within the mobile industrial societies of the world of to-day.

Proceeding with his deliberations, the author points to life records as the most valuable material in elucidating the problems of social role and of personality. These materials have been accumulated in this country for forty years past by way of prize contests. In order to provide for their scientific utilization for research purposes a Research Group on Life Records has been formed at the Committee for Research on Modern Culture, Polish Academy of Sciences. It is within the framework of that Research Group that a seminar on the problems of personality and social rôles is run under the direction of Professor J. Chałasiński, Chairman of the said Research Group.

ZBIGNIEW BOKSZAŃSKI

REMARKS ON ZNANIECKI'S CONCEPT OF SOCIAL ACTION AND PARSONS' CONCEPT OF ORIENTATION AND MOTIVATION

Znanięcki (like M. Weber) tried to free sociology from the influence of psychology. He was an opponent of behaviourism and of psychoanalysis in sociology. Parsons, on the contrary, stressed the need of psychology in elaborating the motivation theory.

Znanięcki did not construct any separate theory of motivation. The dominating features of his vision of social action were a) the concept of pattern of social action, b) the idea of the character of social action as distinct from religious, technical, artistic actions, c) the concept of the "humanistic coefficient." By social actions Znanięcki understands these and only these human actions (individual or collective) which have as main objects other human individuals, experienced and conceived by the agents as living and conscious being (or collectivities composed of such individuals), and which tend to produce some changes in these main values as social objects by using as instruments some data experienced by both of them. Accordingly a sociologist does not study the role of other "non-social" values, leaving them to other spacialists.

Parsons' theory has two characteristic levels. One of them is the level of humanistic coefficient. The second (connected with Pareto's theory) is the level of "observer from outside." This last level binds Parsons' theory with other behavioural sciences which contribute to the construction of motivation theory.

KAZIMIERZ M. SŁOMCZYŃSKI

SOME MORAL ASPECTS OF SOCIAL RESEARCH

The article deals with some aspects of moral responsibility of social research workers. Methods and techniques of social research are estimated from the methodological point of view using the technical valuation while from the moral point of view — using the ethical one. These two kinds of valuation may be contradictory in particular cases.

Five spheres that create most of moral dangers are specified. They are: 1) anonymity of subjects and confidentiality of collected data, 2) concealing of researcher role and the research end, 3) privacy and autonomy of subjects, 4) immediate discomfort to subjects caused by social experiment, 5) accidental effects of research. These spheres do not form a classification but rather a typology.

Protected values are given for the case when some limitations in the field of research activities are introduced with examples of some situations when valuations from methodological and moral points of view are contradictory.

It is stressed that some techniques of social research having negative moral valuation may yield important cognitive results — knowledge itself being an important social value.

IRENA NOWAK

THE ROLE OF PEER-GROUP AND FAMILY TRADITION IN FORMING STUDENTS' PATTERNS OF CULTURE

The article deals with the differences of two cultural milieus of the students in two faculties: The Physical Training Academy and the Department of Physics at the University of Warsaw. Indicated cultural differences are partly ascribed to the following factors: 1) to the integrated comradeship group existing in one of milieus and 2) to the influence of the patterns of youth of worker and peasant origin in the first of them and that of intelligentsia families in the second.

Among other factors which — though not discussed in the present article seem to influence essentially the dissimilarities in the cultural patterns of the communities covered by the research — are the marked differences in both the personalities of the young people choosing one of the two lines of studies and in the latter's curricula.

Whereas the studies at the Department of Physics wear a distinctly theoretical character the curriculum of Physical Training Academy provides for a large amount of sport exercises and for lecture in other sciences the general orientations there having more practical character. Moreover, the Physical Training Academy's premisses and campus form a separate unit concentrating the everyday life of the students. Under these conditions the young people studying at the Physical Training Academy form a strongly integrated group, internally bound by a system of small groups of almost family character. The students in the Department of Physics are weakly integrated, a large number of them being rather lonely as far as social contacts are concerned.

The analysis of the materials concerned brought into relief several features pointing to the similarity of the Academy's students in general to those students of the Department of Physics who have brothers or sisters, contrary to those students of the Department who are the only son or the only daughter of their parents. These features are:

1. the easiness in establishing contacts with people, trust in them and drive toward social contacts,

2. the attitude of adaptation to life which depends on good contacts with the environment — complacency, high self-esteem and optimism,
3. the appreciation of *carpe diem* attitude toward life.

The hypothesis is made that these features develop in a peer group in the family or in the peer group of friends which approach the family in its character.

The milieus of students' hostels, even of the weakly integrated ones influence the system of values favouring the development of interest in the people. In the system of values of the young people living at students' hostels people take much more important place than in that of the students living with their families. This feature defined as "homocentric orientation" is clearly manifested in the young people's personal aspirations and plans for the future. The personal plans of the youth living in students' hostels are more frequently dominated by the desire for friendship for the implementation of altruistic aims and for respect on the part of the environment.

In each of the said milieus, marked differences are observed in the situation of students of particular social strata.

The conditions of life of the young people studying at the Academy levels class differences to a large degree, reducing the privileged position of the students coming of intelligentsia families compared with that of their colleagues of worker and peasant origin. At the Department of Physics, the living standards of the young people of the respective social strata show much greater differentiation.

At the Physical Training Academy, the largest group, the one most satisfied with their studies and enjoying the highest prestige among their colleagues are the students coming of worker and peasant families, whereas at the Department of Physics — those of intelligentsia.

Comparison of the patterns of youth of the same social origin, studying at the two institutions and also an analysis of the patterns widespread among the students of the Academy and those of the Department of Physics provided for the formulation of the following conclusion.

At each of those institutions, students of various social origin show a tendency to adopt the culture patterns of youth of that social stratum which enjoy the highest prestige among their colleagues — i. e. of the worker and peasant youth at the Physical Training Academy and that of intelligentsia families at the Department of Physics of Warsaw University.

The patterns characteristic of the worker and peasant youth and popular at the Academy reveal the following features:

1. A tendency towards stabilization in professional, economic and family life. That pattern prevails over the remaining ones among the students of the Academy.
2. The importance attached to material goods in the plans for the future. The desires of the young people in this respect are moderate and more frequently concern rather, a "decent standard of life" than "big prosperity."

The other patterns characteristic of the said group of youth and popular at the Academy concern the attitude towards the people and are related to the pattern of the young people living in the peer-group.

Students of worker and peasant origin (and, analogically, the young people of the Physical Training Academy) compared to those the Department of Physics show:

1. more interest in people, in their plans for the future, than the remaining part of the youth, stronger homocentric orientation;

2. greater familiarity and frankness in the relations with their colleagues than students of other social strata.

The hypothesis that these patterns of the attitude towards the people, characteristic of the youth of worker and peasant origin result from closer contacts with their peer-group in childhood than in the case of students coming of intelligentsia families.

The patterns characteristic of the youth of intelligentsia families and widespread at the Department of Physics, may be defined as:

1. the concept of colourful and interesting life, as contrary to the pattern of stabilization;

2. attaching of no importance to the material aspect of life in the future;

3. high appreciation of creative scientific work, of creativeness in the field of culture and the tendencies related with that pattern;

4. relatively small interest in the people and their opinion;

5. the attitude of a certain distance in the relations with the colleagues.

ANTONINA KŁOSKOWSKA

SOCIAL SCIENCES AT THE 11TH INTERNATIONAL CONGRESS OF THE HISTORY OF SCIENCE

The 11th meeting of the International Congress of the History of Sciences was held in Warsaw and Cracow on 24—29 August 1965. Over 600 participants representing Europe, Africa, America and Asia have been present. One of the five sections of the Congress has been devoted to the history of human sciences, especially to sociology, cultural anthropology, psychology and ethnography. This section, however, drew less of interest of the participants than any other section. It seems partly due to the fact, that the movement of the history of science is concerned most with the sciences in the narrow sense, i. e., the natural and mathematic sciences.

At the same time the history of sociology has not been accorded place at the sociological congresses. In view of the development of the sociology of knowledge, and even of the sociology of science as a separate subject, it seems advisable to pay more attention to the history of sociology which may be regarded as an introduction to the sociology of sociology itself.

IRENA DRYL-GUTKOWSKA

A STUDY OF DISTRICT COMMITTEE OF THE PUWP IN ITS RELATION TO INDUSTRY

The activity of one of the district committees of the Polish United Workers Party (PUWP) in Łódź is discussed on the basis of observations, interviews with workers of the Local Committee and with representatives of party organizations

in factories and of the management of enterprises located in the town district concerned. Other materials pertaining to the years 1962—1965, such as the plans for the Committee's work, reports of its meetings, enquiries etc., have also been taken into consideration.

JADWIGA KORALEWICZ-ZĘBIK

LEISURE OF THE YOUNG PEOPLE, THEIR SOCIAL ORIGIN AND THE STRUCTURE OF PEER GROUP

The investigations presented here were carried out among the girl pupils of the last (eleventh) form of a general education secondary school. The objective was to learn about the mode of spending free time by the young people, as dependent on their social origin and the structure of the peer group with which they are associated. The methods of an informal interview, sociometric test and the questionnaire filled out under supervision have been employed in the investigations discussed.

The latter's results showed that the group under test was divided into two subgroups each of them including sixteen persons and split into minor "cliques." Subgroup I was integrated to a larger degree than the subgroup II. The first of them included seven girls of intelligentsia families whereas the second, two only.

Fifteen most characteristic kinds of leisure have been defined and, subsequently, classed into two categories: 1) cultural entertainment — e. g. theatre going, book reading, visits to museums, exhibitions etc. 2) social entertainment — school parties, meetings with friends, dates with boys, visits to cafés, etc.

The analysis of relevant materials has made it possible to state that, in the form the pupils of which were covered by the investigation, there exist at least two styles of leisure which correspond with the two categories mentioned above. Cultural entertainment is the dominant one in subgroup I whereas social entertainment prevails in the second. Moreover, in both the subgroups there are to be observed differences as regards both, the frequency and the mode of participating in the respective kinds of entertainment.

Social origin and the structure of the peer group account, to a large degree, for the mode of spending their free time by the young people.

Generally speaking, it is the family milieu that mainly gives the direction in these matters. Nevertheless, the degree to which it is accepted or rejected as well as introduction of some new forms of leisure, not propagated or even forbidden, by the parents depends on the kind of the peer group of which the given individual is a member.

ZBIGNIEW T. WIERZBICKI

A SOCIOLOGICAL MONOGRAPH OR ESSAYS ON BEHAVIOUR?

The article presents a critical analysis of the book *Village in the Vacluse* by L. Wylie (Harvard University Press 1957).

BRONISŁAW GOŁĘBIEWSKI

CONGRESS OF POLISH CULTURE

Information of the Congress of Polish Culture which was held in Warsaw on October 7—9, 1966.

SOCIOLOGY IN POLAND

JAN CZEKANOWSKI. 1882—1965

Passed away in July 1965. Outstanding scientist and explorer, the founder of Polish anthropological school, one of the pioneers of Polish researches on African peoples, Member of the Polish Academy of Sciences.

The first issue of the "Sociological Review", devoted to African problems, published on the thirtieth anniversary of our paper (Volume XV, 1, 1961) also comprised Jan Czekanowski's article headlined: *The Feudal Pastoral Kingdoms of Interlacustrine Africa*. His paper dealt with the peoples of that region which the author started to explore more than fifty years earlier as member of the German expedition to Central Africa in 1907—1909. When accepting the proposal of taking part in the said expedition Jan Czekanowski, the twenty four years old assistant at the Königliches Museum für Völkerkunde, had previously completed his studies in anthropology, biology and mathematics at the University of Zurich (1902—1906).

After that journey to Africa, the young scientist worked, for a short time, at the Museum of Anthropology and Ethnography of the Academy of Sciences in St. Petersburg and was promoted to the post of curator in 1911. Upon his return to Poland, he worked in various universities in this country for more than half a century — as Professor of the University of Lwów (1913—1941), of the Catholic University in Lublin and of Poznań University (1946—1960).

The fruit of his expedition to Africa was the work entitled *Forschungen im Nil-Kongo-Zwischengebiet* (Leipzig 1911—1927) which takes a prominent place in world literature on Africa. The most prominent items in the wealth of his scientific dissertations dealing with the anthropology of Poland and with the ethnical genesis of Slavonic peoples are the following: *Zarys antropologii polskiej* (*Outline of Polish Anthropology*), 1930; *Polska — Słowiańszczyzna* (*Poland and the Slavdom*) 1948; and *Wstęp do historii Słowian* (*Introduction to the History of the Slavs*), 1957. Another of his works and, namely, *Człowiek w czasie i przestrzeni* (*Man in Time and Space*) 1934, pointed to the unscientific character of the concepts of the Nazis who misused anthropology for racist purposes. In the article *Race and Nationality in Europe* ("Race", The Journal of the Institute of Race Relations, London, November 1961) Czekanowski said: "In the strict racial sense, North German Jews were more Nordic' than most South Germans, particularly Bavarians who were most extreme anti-semites."

As an anthropologist concerned, first and foremost, with human kind in the biological sense of the term and employing mathematical statistics in his researches, Jan Czekanowski also belonged to eminent representatives of the Polish humanistic culture. He commanded a distinguished place therein not

only as the author of important works on Slavdom and Poland, not only as the great founder of a scientific school of his own but also as creative individual enriching his nation's treasure-house of culture, with lasting values of combining knowledge of one's own nation with that of the peoples and cultures beyond the European Continent.

Józef Chataśiński

ON POLAND'S MILLENIUM

A review of selected articles published in Polish weeklies in connection with Millenium celebrations in this country.

DISCUSSION ON ADAM SCHAFF'S BOOK *MARXISM AND THE INDIVIDUAL*

Marxism and the Individual, a book by Adam Schaff, was the subject of a discussion organized by the Editorial Board of "Nowe Drogi" and the Division of Science of the Polish United Workers Party Central Committee. The contents of the discussion which lasted for more than ten hours was published in "Nowe Drogi", the theoretical and political organ of the Central Committee of the PUWP, last December (1965). That extensive report, taking up 130 pages, comprises statements by fifteen participants in the debate and that by the author. The discussion was summed up by Zenon Kliszko.

THE PROBLEM OF YOUTH AND THE CONFLICT OF GENERATIONS

An index of selected articles dealing with the problem of the younger generation and published in Polish weeklies last spring.

CENTRE FOR RESEARCH ON CONTEMPORARY FAMILY

The Centre for Research on Contemporary Family has been functioning in Warsaw since September 1st, 1965. One of its principal tasks consists in collecting information on the results of researches on the family which are carried on by other centres at home and abroad. The Warsaw Centre is also engaged in independent study of specially selected problems. Its address is: Warsaw, 31 Karowa Street.

DIVISION FOR SOCIOLOGY OF EDUCATION OF THE POLISH SOCIOLOGICAL ASSOCIATION

The first meeting of the Division for Sociology of Education, recently formed within the Polish Sociological Association, was held on May 27th, 1966. Those present listened to the paper by Heliodor Muszyński Ph. D., who spoke about *Integral Education within Social Milieu*. The meeting also elected the authorities of the new Division.

„WIEŚ WSPÓŁCZESNA" — A MONTHLY FOSTERING SOCIOLOGICAL INTERESTS

Józef Chałasiński's article headlined "*Wieś Współczesna*" i *socjologia stołeczna* ("Wieś Współczesna" and Sociology in Warsaw) — published in the weekly "Kultura" (December 12th, 1965) reads: "The history of "Wieś Współczesna", a monthly whose one hundredth issue appeared a few months ago, is rather brief. Nevertheless, the said one hundred issues of the monthly make up a collection of essays, observations and deliberations valuable both, to the scholar of to-day and to that of to-morrow. First and foremost, however, the monthly as an organ of social thought is the document of a process which has resulted in the formation of a separate, independent milieu focussing sociological interests, the one that may boast of its own scientific visage and ranking among the leading sociological centres not only in Warsaw but even in the whole country. Moreover, the sociological milieu of "Wieś Współczesna" has come to the fore of the sociological movement in the capital as its third most important centre after that of Social Sciences' College at the Central Committee of the Polish United Workers Party and the one of the Institute of Philosophy and Sociology at the Polish Academy of Sciences.

The appearance of one hundredth issue of "Wieś Współczesna" coincided with the publication of the work *Awans pokolenia* (*Advancement of a Generation*), the first volume of an extensive series entitled: "Rural Youth in People's Poland — Life Records and Essays". The said volume was published by "Ludowa Spółdzielnia Wydawnicza" under the sponsorship of the Research Group on Life Records, Committee for Contemporary Culture of the Polish Academy of Sciences. Nonetheless, the scientific elaboration and preparation of the materials to be included in the volume is to the credit, of the sociological centre connected with "Wieś Współczesna". It is also the latter centre that carries the main burden of the work involved in preparing the above mentioned series — "The Rural Youth in People's Poland."

One of the characteristic features of the centre is the importance it ascribes to the role of life records in sociological research. This is testified to by another collective work headlined: *Nad pamiątkami młodzieży wiejskiej* (*Pondering over Life Records of Rural Youth*) and comprising articles published in "Wieś Współczesna." Among their authors there are: Professor Józef Chałasiński, member of the Polish Academy of Sciences and editor of the "Sociological Review"; Docent Dyzma Gałaj, Head of the Division for the Research on Industrialized Regions, Polish Academy of Sciences; Franciszek Jakubczak, Ph. D., whose article is to be found in the present issue of the "Sociological Review."

NORWEGIAN-POLISH SOCIOLOGICAL SEMINAR

A note on meeting of Norwegian and Polish sociologists which took place on May 14—17, 1966 in Oslo.

SYMPOSIUM OF STUDENT SOCIOLOGICAL CIRCLES

Data concerning the Student Sociological Circles' Symposium on "The Polish Economic Model and Social Transformations in Twenty Years of People's Poland", held in the beginning of September, 1965.

SOCIOLOGY IN THE UNIVERSITY OF ŁÓDŹ

A handful of information about lectures, seminars and research in sociology at the University of Łódź in the academic year 1964—1965. On September 29, 1966 Decent Dr Antonina Kłoskowska has been appointed Extraordinary Professor of sociology.

POLISH SOCIOLOGIST ON SOCIOLOGY IN THE GERMAN FEDERAL REPUBLIC

Spoleczeństwo i socjologia w Niemieckiej Republice Federalnej (Society and Sociology in the German Federal Republic, Poznań 1966, 462 pages) by Władysław Markiewicz, assistant professor of sociology at the University in Poznań, is the result of the author's several years studies on the development of contemporary west German sociology and social transformations in the German Federal Republic. The book is divided into two parts: I — Sociology, and II — Society. It has five chapters: I — The attitude of sociologists in the GFR towards the German tradition in the social sciences; II — The downfall of sociology in the period of Nazism; III — Postwar resumption and development of sociological studies in Western Germany; IV — The psycho-social results of the downfall of the Third Reich; V — The social structure of the GFR.

In the light of this book west German sociology, with the exception of political sociology and, to some extent, *Vertriebenen-Soziologie*, is, in principle, imbued with the spirit of democracy and humanism. But it is isolated from the mass social movements and their ideology; this is why it is unable to regain the ethos of a science fighting for a better world, which it lost after the war.

THE DEGREE OF DOCTOR *HONORIS CAUSA* CONFERRED
ON PROFESSOR CZESŁAW ZNAMIEROWSKI

The ceremony of conferring the degree of Doctor *honoris causa* on Professor Czesław Znamierowski was held in the University of Poznań on the 18th of April this year. Czesław Znamierowski, Professor of the theory of law in the said University, is an eminent representative of the sociological orientation in the Polish legal thought what is testified to by his numerous works. Professor Znamierowski has been closely collaborating with the "Sociological Review" since the very foundation of the periodical. Its first issue (1930) comprised Czesław Znamierowski's article: *Z socjologii rozkazu (Sociological Aspects of Order)*

CHAIR OF THE SOCIOLOGY OF CULTURE, UNIVERSITY OF WARSAW

The chair of the sociology of culture has been established at the University of Warsaw. Professor Józef Chałasiński, Ph. D., Member of the Polish Academy of Sciences was appointed head of the chair as of November 1, 1966.