
Summaries

Przegląd Socjologiczny / Sociological Review 14/1, 211-223

1960

Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

PAWEŁ RYBICKI

PROBLEMS OF THE URBAN MILIEU

The author begins by discussing the term "social milieu". He distinguishes between: (i) the individual's social milieu, in the sense of the sum total of the individuals and social groups, with whom he gets into contact in the course of his life; and (ii) the typical social milieu, in the sense of the similar social environment, common to a certain number of people, and of the common conditions of life and activity created by such an environment for a considerable number of individuals. When speaking about family, tribal, rural or urban milieus, we mean milieus socially typical. The author is of the opinion that it is precisely that conception of a typical social milieu which is useful in sociological research.

The isolation of a typical social milieu is relatively easier, when we deal with relatively small communities (i. e. such in which each individual can retain direct contact with others) and with ones that are isolated (distinctly separated) from other communities either ecologically or by a system of appropriate social barriers. The ancient tribal communities and the rural communities of the archaic type constituted social milieus numerically small and to a considerable degree socially isolated. The growing looseness of the boundaries of what might be called a rural milieu in the present-day world is connected with the decreasing isolation of the village from other communities.

In attacking the problem of urban milieus, the sociologist must consider the historically formed multiplicity and diversity of the types of cities. The mediaeval town was the initial stage in the development of the modern European town. As a social milieu, the former had the following characteristic features: (i) a numerically limited population; (ii) a dense concentration of the population within the town walls; (iii) a class-social composition of the population (the burghers' estate developing as a body distinct from the other estates of feudal society); (iv) a professional composition of the population (craftsmen, merchants); and (v) a compact social organization within the urban community (especially guilds and corporations).

The transformations of urban communities in the late feudal period proceeded in the direction of greater differentiation of the environment conditions, which the town constituted for human individuals. This was a result of: the growing numerical size of some towns, the stratification of the urban population, the increasing differentiation of its professional structure, and, finally, the changes in the group structure within the urban community.

The process of urbanization, and the development of the cities and the urban populations connected with it, in the 19th and 20th centuries has finally disposed of the unity of the phenomenon, which has been called the city. Irrespective of the now much more complicated question of the types of cities determined by their origin and function, the

very division of cities according to their size (population) compels also the sociologist to distinguish between various kinds of urban communities. With regards to the conditions offered to man by the city as a social milieu, the contrast between the small town and the big city becomes particularly striking.

In an analysis of the differences between the various kinds of urban communities, one can apply the Aristotelian concepts of common-good and self-sufficiency, with the latter term interpreted as relating not to production, but to the various services and facilities ensured by the town to its inhabitants. A small 19th - and 20th -century town is gradually losing in self-sufficiency in the sense that its inhabitants must look for economic and cultural goods and services of the higher orders in other, larger communities. To proceed to larger cities, we generally find there a higher degree of self-sufficiency of the urban community; the modern megalopolis are self-sufficient in the sense that they are able to ensure to their inhabitants a complete range of the services and facilities they need. The problem acquires a different look, when the city is approached from the point of view of a community. Whatever the differentiation of small-town communities, they possess many features of a community, expressed, to take but one example, in the sphere of public opinion. The community features weaken, when we proceed on to larger cities, where they are replaced by more complex arrangements of various social circles and groups.

The question arises as to whether and, if so, to what extent, one is entitled to speak about a big-city milieu as some typical social milieu, common to all inhabitants. In fact it seems that at least there features of big-city life could be indicated as commonly conditioning the life of its residents. The first of these is the participation in a huge, densely concentrated community, with that community appearing in the individuals' experience in a peculiar form as a social mass. The second consists in the people making use of the big-city facilities and institutions, first of all, however, of the widely developed technical basis for their activities. The third and final feature, one, incidentally, much harder to define, is the atmosphere of the milieu, created the collective traditions, customs and likings. On the other hand, the individual's concrete social environment — understood as a circle of people, with whom he remains in continuous, constantly recurring contacts — acquires in a big city a different and multiple shape. Some of the factors, at least partly determining this environment, are: the city's ecology (its division into quarters), its class structure, and the more and more important professional divisions.

Compared to other social milieus, the individual's social environment in a big city turns out to be looser, more changeable and with more fluid boundaries. In an analysis of big-city life, one can distinguish between the "potential" social milieu, which can be defined as the sum total of the opportunities of social life accessible to the individual, and the milieu in its actual state, i. e. the scope of the actual contacts and links with other people. The problem consists in how and to what extent the scope of the social opportunities available to the individual in big-city conditions becomes realized in the life of that individual. The realization of those opportunities encounters difficulties both objective and subjective in nature. This can be observed particularly well in big-city communities, where there has occurred a rapid and large influx of people of rural and small-town origin.

CZEŚLAW ZNAMIEROWSKI

THE SITUATION OF A PARTNER IN A TWO-PERSON INDEPENDENT GROUP

The author analyses the structure of a two-person group and the role of the rules determining the behaviour of one partner towards the other one. These rules determine the mutual relations between the partners giving complete adjustment of their behaviours. These positions or situations are expressed by the rights and duties. The terms „rights” and „duties” are not obscure, at all, if only carefully defined as the position of the addressee of the rules, determined by the latter.

The subject matter of these terms can be clearly determined already when examining the position of the addressee of the rule settled by him for his actions; these are socially intransitive since they involve no consequences for anybody except for the addressee of the rule.

Actions socially transitive link two persons. The equilibrium between the partners is maintained when the right or duty of one of them to undertake the action „a” is accompanied by the duty of the other to behave in a way making possible, or not making impossible, this activity. If this is so, we can say that the behaviours of these two persons are adjusted to each other or suit each other. Of course, such a behaviour involves some costs since the partner, adapting his behaviour, is ready to pay a certain price expecting, however, to receive future advantages from the other partner. Here lies the necessary compromise.

The mutual adjustment can be carried out by two persons consciously determining the common rules to settle the necessary rights and duties.

This adjustment, however, can be also introduced through the force of habit formed without a distinct will of the partners, either simply by their routine practice or as a set of rules of common practice among people and forwarded by tradition.

Applying as basical the terms „right”, „duty” and „claim” the author attempts to prove that they involve no metaphysical obscurity. To determine them he uses such terms as „approval”, and „disapproval” which he regards as clear and defined, determined by introspection i.e. the elementary and obvious experience.

JAN SZCZEPAŃSKI

THE BASIC METHODOLOGICAL CONCEPTIONS OF FLORIAN ZNANIECKI'S SOCIOLOGY

In his methodological papers, Florian Znaniecki strove to achieve a synthesis of the positivistic and the anti-positivistic conceptions of sociology by way of a separation of sociology from the natural sciences on the one hand, and the application in the study of social phenomena of methods based on experiment on the other.

In Znaniecki's view, sociology became transformed in his age from a general science, inclined to theoretizing with no secure foundations, into one overburdened with excessive, purposeless empiricism. Znaniecki indicates a way intermediate between those two extreme methodological attitudes, a way consisting in the development of a humanistic inductive sociology, based on the concept of four basic social systems, humanistic coefficient, experiment and analytical induction. He follows Dilthey and Rickert in accepting

a differentiation between cultural and natural reality. Sociology concerns itself with cultural systems, the characteristic feature of which consists in that they exist for certain conscious and active historic subjects; the cultural explorer's data are in all cases "somebody's" data, never "nobody's". Znaniecki terms this essential quality of cultural data the humanistic coefficient. The latter is thus a certain methodological directive, obligating the explorer to take account of the significance or importance, attached to certain objects or actions by people in concrete conditions. Znaniecki distinguishes between four separate, compact entities, which he terms social systems, and the study of which is the special right and obligation of the sociologist. These are: social acts, social relations, social personalities and social groups.

The human sciences can, according to Znaniecki, reach a level of theoretical perfection equal to that of the natural sciences, without at the same time losing their identity, provided they are based on experimental methods; it should be stressed in this connection that Znaniecki uses the term "experiment" in a very wide sense, more or less as a synonym of the word "experience". The sociologist has at his disposal the following sources of information: "personal experience", external observation of social systems in which he is not himself actively participating, written documents, and "second-hand" materials, such as memoirs, diaries and autobiographies. The method of analytical induction leads from a description of facts to theory. This method, which Znaniecki calls the method of types or typical cases, abstracts from a given concrete case its essential features and subjects these to generalization, on the premise that, if essential, they must be similar in many cases. Analytical induction in sociology requires moreover the application of the principle of structural dependence and the principle of causality; the former leads to statistical laws and a genetic classification of social systems, the latter permits the determination of the dynamic laws and the functional classification of social changes.

In appraising the value and efficacy of Znaniecki's methodological conceptions, one must not forget the period in which they were advanced. It seems that the attempt at reconciling positivistic and anti-positivistic tendencies ended in total failure, as a result of the insufficient clarity of the concepts of social system, humanistic coefficient, experiment and analytical induction, introduced by Znaniecki. On the other hand, one must not think that the failure of this methodological conception makes all of Znaniecki's sociological achievement worthless. Just like in the works of Durkheim, M. Weber and other great masters of sociology, so also in Znaniecki's writings we shall find many a suggestion and excellent solution, which matured not so much thanks to his basic methodological conceptions, as in spite of them or against them.

ANTONINA KŁOSKOWSKA

MASS CULTURE IN FRANCE
(FRENCH SENTIMENTAL MAGAZINES FOR WOMEN)

There is no definition of mass culture generally agreed upon. Mass culture is sometimes regarded as a new kind of culture virtually different from both high culture and popular culture of the past centuries. In the present article mass culture is defined on purely quantitative ground. It is understood to be composed of all cultural contents diffused by the mass media of communication in a society large enough to be able to create mass audiences. If Shakespeare's works are popularized in millions of copies by paperback

editions, they, too, form a part of mass culture. It is, however, true that in most countries mass culture production has created its own characteristic style in art and literature. These peculiar mass culture products differ from country to country and so does their place in the respective national cultures regarded as complex wholes.

Mass culture development in European countries has been much less explored than that of America. The case of France may be particularly illuminating, because in this country mass culture production encounters on its way a rich tradition of high culture enjoying great prestige among wide strata of the population. In the present paper the so-called „press of the heart” („la presse du coeur”) is chosen as the object of an analysis of mass culture in France. The character of this press is described on the basis of a detailed content analysis of two selected magazines and of previous studies by French sociologists concerning the same subject. The reading public of this press is also presented. Special attention is paid to the opposition of French public opinion against this kind of publications.

It is concluded in the present paper that several modifications have been introduced into the „press of the heart” under the impact of criticism spreading from different quarters (e.g. educational and intellectual circles, the Church and the French Communist Party authorities). Yet all the criticism could not arrest the rapid development of the sentimental magazines which are gaining more and more importance in French mass culture.

The French case seems to prove that even in a country reputed for its high intellectual culture the general public is not immune from the influence of most trivial cultural production.

The analysis of the French material has been used as an instance in comparative cross-cultural considerations. In connection with it the possible course of development of popular magazines and literary fiction in Poland has been taken into consideration. The popular interests and emotional needs for which „the press of the heart” caters in France are probably not in-existent in this country too. But in Poland the commercial interests are held in check. As a result the rapid development of mass media of communication in Poland was not followed by the flourishing neither of the sensational nor of sentimental press. If, however, the scope of the reading public is to be widened considerably beyond the present limits, the tastes of the popular reader must be taken more into consideration. And that may mean a lowering of cultural standards.

JAN LUTYŃSKI

A STUDY OF YOUNG COUPLES

The study was organized by the daily newspaper „Sztandar Młodych” in cooperation with the present writer and embraced about 23 hundred young couples. The husband or wife, reader of „Sztandar Młodych”, answered a mailed questionnaire, sent out by the paper. They were almost all young couples resident in towns and mostly belonging to the intelligentsia. The questionnaire comprised over 80 questions, relating to various aspects of marital life. The materials were collected in the spring of 1958. In the study of them so far made, account was taken only of the 1665 questionnaire forms, which were answered correctly or almost correctly. The survey was completely anonymous. Its main outline was presented in „Sztandar Młodych” in November and December, 1958. A more detailed study of the results from the point of view of more specific problems is in progress. One of such problems is the relations between the young couples and the parents of both partners,

The parents' attitude to the prospective marriage is to a great extent influenced by the social stratum, of which the future in-law and his or her parents are members. This attitude is in more cases favourable when the future in-law belongs to the intelligentsia than when he (or she) is a worker; the same applies also to the in-law's parents. The social position and origin of the prospective daughter-in-law plays a greater role than is the case with a son-in-law. Parents who themselves belong to the intelligentsia attach more importance to the social position and origin of their in-laws than parents who are workers. To the latter social origin is of relatively greater importance than social position, while the opposite is true of the former.

The wife's parents more often render help to the young couples upon their marriage than the husband's parents and more often take part in arranging the wedding party, which accords with traditional models. Also after the marriage is concluded, it is from the wife's parents that the young couple receive help more frequently. On the other hand, in cases of the young couples helping their parents, this is equally often help given to the parents of either partner.

The number of cases of young couples living together with their parents is very high for the entire group and amounts to 33 per cent. A common flat or dwelling is more frequently (about 45 per cent.) shared, when both the parents and the young couple belong to the same social stratum. Among the workers, in some 90 per cent. of such cases the young couples live with the wife's parents. For the intelligentsia, this percentage amounts to 57. When the parents are peasants and the young couples are either workers or belong to the intelligentsia, in the overwhelming majority of cases the latter live together with the husband's parents. A common flat has an adverse effect on the relations with the parents only in a workers' milieu, where the flat partners are mostly the wife's parents. In such a milieu, the young couples also less often act in accordance with advice from the wife's parents than from the husband's.

With regard to the advice given to the young couples and action in agreement, or disagreement, with such advice, the following regularity was noted. The higher the percentage of parents offering advice to the young couples in the given category (e. g., both parents and young couples belonging to the intelligentsia; worker-parents and young couples, members of the intelligentsia; peasant-parents and young couples, members of the intelligentsia; etc.), the lower becomes the percentage of couples acting in agreement with such advice.¹ As a result, the percentage of couples, acting in accordance with parental advice, calculated in relation to the total number of couples in the given category, oscillates within relatively narrow limits. In accordance with this regularity, those categories of parents who, like workers and peasants, offer advice the most seldom, enjoy a greater authority with the young couples than the parents belonging to the intelligentsia.

The data here presented permit to formulate a hypothesis to the effect that the character of family changes in Poland in the course of the period of industrialization and urbanization, with regard to such questions as a common flat and — more generally — the relations between young married couples and their parents, has been different than in other countries. These problems, along with others, such as mate selection, the role of husband and wife in marriage, satisfaction with marriage etc., will be the subject of further analysis of the materials collected.

¹ An exception to this regularity is to a certain degree the category of worker-couples and peasant-parents.

ANTONINA KŁOSKOWSKA

STUDIES OF THE FAMILY MODEL AMONG ŁÓDŹ TEXTILE WORKERS

The present study was a fragment of inter-cultural comparative research. The latter's initiator was Professor P. Chombart de Lauwe of the Groupe d'Etnologie Sociale (C.N.R.S., Paris), with whom the present writer cooperated for several months in 1958 on her Ford Foundation scholarship. A common questionnaire was then prepared, concerning the husband's attitudes to the wife's social and family role. This questionnaire, with some minor changes, was then used in Poland in a pilot study made by two research groups: one in Warsaw, conducted by Mr. Jerzy Piotrowski, and the other in Łódź, conducted by the present writer. The following are some of the results of the Łódź survey.

The object of the research was a sample of 102 working-class families, chosen at random from the family allowance list of the workers of a middle-sized wool factory. In each family husband and wife were interviewed.

The husbands were asked in particular about their views on the professional work and social position of women, on the family and on the education of children, both boys and girls. The high percentage of women employed is a characteristic feature of Łódź industry. The city, with its 700 thousand inhabitants, is the second largest in the country. It is a big centre of the textile industry. Women constitute 60 per cent. of the total labour force in the textile factories. In 1931, 36.4 per cent. of the wives of industrial workers in Łódź were professionally employed. No corresponding figures for the present day are available, but it is supposed that the proportion has grown considerably since the war. In our sample, 67.6 per cent. of the wives were employed, all of them having children.

The study of the husband's views indicates a certain ambivalence in their attitudes to work by women. Taken in general terms, they were favourable and equalitarian. Ninety-four per cent. of the husbands approved of work by single and married women, limiting their opposition to work by women with small children. Eighty-eight per cent. declared their support for the principle of equal pay, and 84 per cent. recognized the women's superiority in certain professional occupations, even in industry.

The equalitarian attitude was equally strong in their approach to the women's socio-political position. Eighty per cent. of the interviewed men approved of the women's equality of political rights, with only 7 per cent. declaring their opposition to it. Over 90 per cent. recognized that women were equal to men in their qualifications for intellectual work in the roles of professors, inventors, etc. Such declarations can be interpreted as an effect of the wages and employment policies pursued in Poland and of the official emancipationist propaganda.

The character of the opinions held by the interviewed men undergoes a certain change, when we pass from their general views to those on their own family situations. A considerable majority of the husbands expressed dissatisfaction with the work of their wives, and also the majority of women were dissatisfied with the necessity to work. The interviewed men accepted the principle of a clear-cut division of the instrumental roles of men and women. Eighty-eight per cent. expressed the conviction that the husband alone should earn his family's living. The division became particularly sharp, when those interviewed attempted to formulated general norms and construct models of social roles. Those interviewed were e.g., asked to reply to the question, what should be the characteristics of a good father of the family and of woman as wife. The terms: "a good provider" for the hus-

band (65 per cent. of those interviewed) and "a good housewife" for the wife (76 per cent. of those interviewed) predominated in those ideal models.

In the replies to the more specific questions, the differentiation between the respective roles of husband and wife was, however, less clear. A substantial majority of the interviewed men considered husbands to be obliged to lend a hand in the homework, in taking care of small children, etc. The clear-cut division of male and female roles became particularly blurred in the replies relating to the future of the couples' own children. All fathers except one approached the future of their daughters from the point of view of their professional work. Eighty-six per cent. of the fathers were of the opinion that both boys and girls should be given the same education. Over one half wished both their sons and daughters to have professions requiring a higher education. In the model of child, as formulated by the interviewed fathers, as well as by the mothers, traditional elements were predominant; however, in other forms also attitudes were expressed, which might be defined as developmental, to use E. M. Duvall's term.

Generally speaking, there were numerous inconsistencies in the views of the interviewed groups workers on the family. The study also seemed to point to substantial divergencies between the norms declared and real behaviour patterns. Such phenomena seem to be characteristic of social milieus, which undergo processes of rapid change.

The sample under study was too small to permit general conclusions to be drawn about the attitudes and opinions of Polish workers. However, its comparison with the results of the Warsaw survey, relating to another branch of industry, and with the French studies, will allow for certain generalizations.

FRANCISZEK JAKUBCZAK

STUDIES OF ATTITUDES TO WOMEN'S WORK IN THE MILIEU OF WARSAW ENGINEERING WORKERS

The Sociology Department of the Warsaw Institute of Social Economy conducted in June, 1959 a study of the attitudes to work by women in the milieu of Warsaw engineering workers. This study, like the above-described Łódź survey, constituted part of the international comparative research into family problems, conducted on the initiative of the International Seminar of Family Research. The basis for the research was a common international questionnaire, identical in its main outline.

The Warsaw study embraced 100 family of medium-qualified workers employed in the production departments of four major engineering factories. All the families under study had children. In 25 families, there was only one child, and only in 16 there were more than three. Thirty-seven husbands and 41 wives were born in the countryside. Over one half of the husbands had more than an elementary education. The education of the wives was generally lower, with only one-third of them having had more than an elementary education.

An interim analysis of the material shows that out of the 100 men, who expressed their views on women's professional work, only 8 were in favour of work by married women with small children; 75 declared themselves for work by childless wives and 94 for work by single women. Eighty-eight of those interviewed were in favour of the principle of equal pay for women and men. As many as 84 husbands believed that the husband alone should provide for the family's subsistence. The majority of the husbands would like their wives to cease professional work, while a considerable part of the wives wished

to continue work. The majority of the workers intended to give their daughters a higher education and a concrete profession or trade. Two or three was universally regarded by the families interviewed as the optimum number of children. Ninety-two of those questioned were in favour of the birth control and 76 for abortion.

Further study of the material collected is in progress.

WACŁAW PIOTROWSKI

RESEARCH IN THE NEW HOUSING SETTLEMENTS IN ŁÓDŹ

In connection with the drawing up of the plans of the spatial and economic development for the city of Łódź, a study of a random sample of residents of the new housing settlements in Łódź was conducted in 1958—1959. Material concerning 550 households was collected by the polling method. The research concerned, among other things, the previous housing conditions of the inhabitants of the new settlements, the satisfaction of economic and cultural needs in the new settlements, the ways of arranging and utilizing the new flats, the changes in neighbourhood relations resulting from the change of residence, the opinion on the ideal flat expressed by the wives of the inhabitants of the new settlements formed on the basis of their present housing experiences, etc. In particular, efforts were made in the course of the study to ascertain the differences in the views on the flat and the ways of utilizing their present flats, held by residents belonging to different socio-professional categories.

In spite of the fact that quite a considerable percentage of those interviewed made a number of objections about the housing conditions in the new settlements, mainly on account of the still excessive crowding of inhabitants, as well as of the technical deficiencies in the finish of the new housing, the overall results of the study showed a positive attitude on the part of those interviewed to habitation in block-of-flats housing settlements. About 90 per cent. of those questioned considered living in new houses as most desirable. About 80 per cent. wished to continue living in block-of-flats settlements, most preferably on the first or second floor, in flats provided with balconies and garages and surrounded by greenery. The desirable number of persons per room in the ideal flat, which would go far to doing away with the present overcrowding, amounted on the average to 1.26.

SOCIOLOGY IN POLAND. TEACHING AND RESEARCH

EXTRAORDINARY MEETING OF THE POLISH SOCIOLOGICAL SOCIETY IN MEMORY OF FLORIAN ZNANIECKI

A meeting of the Polish Sociological Society in memory of Professor Florian Znaniecki was held on January 21, 1959 in the Column Hall of Staszic Palace in Warsaw. Members of the Society and invited guests were present. The meeting was opened by Professor Józef Chałasiński, who spoke on Florian Znaniecki, the Polish and American sociologist. Professor Jan Szczepański then read a paper devoted to the basic methodological conceptions of Znaniecki's sociology.

The meeting ended by hearing a translation of the memorial, adopted in memory of Florian Znaniecki at a sitting of the Senate of the University of Illinois in Urbana-Champaign, where the late scholar was professor from 1940 until his death.

POLISH SOCIOLOGICAL SOCIETY

A General Assembly of the Polish Sociological Society was held in Warsaw on February 28, 1959. The Society had been formed out of the former Sociological Section of the Polish Philosophical Society on December 13, 1957.

Stanisław Ossowski, President of the Provisional Board, was elected President of the Society's Central Board. The other members of the Board are: Nina Assorodobraj, Józef Chałasiński, Antonina Kloskowska, Jan Lutyński, Stefan Nowak, Stefan Nowakowski, Jan Szczepański and Tadeusz Szczurkiewicz. Julian Hochfeld, Stanisław Kowalski and Zygmunt Pióro became alternate members of the Central Board. Jan Szczepański was elected vice-president and Stefan Nowakowski secretary. The Auditing Committee is composed of Messrs. Łyszy, Przesławska and Skórzyński. Professor Nina Assorodobraj, Professor Julian Hochfeld and Dr Maria Bielińska-Hirszowicz serve on the Society's Jury of Arbiters.

Since its formation, the Society held 15 scientific meetings, at which both Polish and foreign lecturers spoke on various problems of contemporary sociology. The foreign lecturers were Professors: Paul F. Lazarsfeld, C. Wright Mills, G. Friedmann, T. Abel and Z. A. Piotrowski.

A branch of the Society has since been established in Poznań, and branches in Łódź, Cracow and Wrocław are in the process of formation. In the future, new branches will be set up in Lublin and Toruń. The Society has two sections, for city planning and for public opinion studies.

The Society conducts a systematic bibliographic survey of all Polish sociological publications, both books and periodicals. It also plans to publish its own bulletin in English so as to popularize Polish sociology abroad. A bibliography of Polish sociological publications for 1958 has been prepared. On behalf of the Bibliographic Committee, Zygmunt Gross maintains close contact with UNESCO's sociological bibliography section.

The Polish Sociological Society has resolved to initiate the publication of the complete works of Florian Znaniecki, responsibility for which has been entrusted to a special committee.

The Polish Sociological Society is affiliated to the International Sociological Association and cooperates closely with foreign sociological centres. Its representatives took part in the Fourth World Congress of Sociology, held in Milan and Stresa in September, 1959.

As of the end of September, 1959, the Polish Sociological Society had a membership of 150.

UNIVERSITY SOCIOLOGICAL CENTRE IN CRACOW

Sociological studies at the Jagellonian University are conducted by two chairs: the Chair of General Ethnography and Sociology (held since 1935 by Professor Kazimierz Dobrowolski) and the Chair of Sociology and Demography (Professor Paweł Rybicki), established in 1957.

The research work at the Chair of General Ethnography and Sociology is mainly devoted to two fundamental processes: (i) the socio-cultural transformations in the countryside; and (ii) the shaping of the working class and its culture through the influx of the rural population to the towns and industrial centres. The traditional peasant culture at the end of the feudal epoch, is considered as a starting point of the studies. The

research is concerned with the mounting social and cultural transformations in the countryside, with special stress on the consequences of the impact on the countryside of capitalism, and later of the Socialist system. The studies embrace also the process of the alienation of the peasant population from the villages, their moving to the towns and industrial centres and the shaping from that population of new social categories: (i) the category on the boundary-line of peasants and workers, consisting of people going to town each day to work in industry and the services; (ii) the working class: and, finally, (iii) the intelligentsia of peasant and worker origin.

The research activity of the Chair of Sociology and Demography concentrates on these problems: (i) the history of social thought (Professor P. Rybicki's studies on the influence of Aristotle's *Politics* on modern social thought); (ii) urban sociology (studies of the suburban zone of Cracow in its ecological, economic, demographic and sociological aspects; the adjustment processes of the local and newcomer population in Nowa Huta near Cracow to conditions of town life); and (iii) the demographic and sociological problems, connected with the migratory movements of the population.

Next to research work proper, the two Chairs also perform their didactic functions in the field of sociology as part of the Faculty of Philosophy and History of the Jagellonian University.

SOCIOLOGICAL STUDIES AT THE SOCIAL SCIENCES COLLEGE

The Social Sciences College in Warsaw, attached to the Central Committee of the Polish United Workers' Party, was established in the academic year 1957/8 as a higher school run by the Party for the purpose of training social leaders. The College has two Departments: History and Sociology, and Economics. The former has 176 students, of which 63 are in the first, 53 in the second and 60 in the third year of studies. Sociology is one of the main subjects taught at the Department of History and Sociology. The curriculum of the three-year residential studies in the Department provides for some 550 hours of instruction in the groups of philosophical and sociological subjects.

The most important subjects in this group are:

1. Selected problems of the history of philosophy and social thought (before Marx);
2. Basic problems of Marxist philosophy;
3. Main trends in the philosophy and sociology of the latter half of the 19th and in the 20th century;
4. Fundamental problems of Marxist sociology;
5. Special fields of sociological research and theory;
6. Methods of social study;
7. Statistics and demography; and
8. Monographic lectures on contemporary sociological trends.

In addition to the lectures, pro-seminars and a pre-degree seminar are held, devoted to two problems (chosen by the student): 1. Sociology of classes and political parties; and 2. Sociology of religion. The sociological seminar in this year is attended by 17 students. A Social Study Centre was established at the Chair of Philosophy and Sociology a year ago, to which 3 working groups are attached. These are engaged in research on the problems of party life and questions of social stratification.

In the future, after more experience has been gained and the scientific personnel strengthened, it is planned to make sociology a separate specialization and to extend the Social Study Centre.

This year, the first graduates will finish their studies at the Social Sciences College. They will then be able to prepare their master's theses in the course of an extramural fourth year of study at the College or at other higher schools.

SOCIOLOGICAL STUDIES AT THE CATHOLIC UNIVERSITY OF LUBLIN

The Catholic University of Lublin has no separate sociological department. Sociological studies are conducted in the Practice Division of the University's Philosophical Faculty. This division embraces instruction and research work in so-called practical philosophy and provides an education in the field of ethics and the social sciences. The curriculum and the character of the studies can best be illustrated by a list of the subjects taught in the division. The first two years are devoted mainly to theoretical philosophical subjects; in the third and fourth year, on the other hand, the students are already specializing. In this period of instruction, the main stress is laid on the following subjects: history of sociology and systematic sociology, history of socio-economic and political doctrines, history of social philosophy, social policy, sociology of religion, general modern history, economic history, ethics and social ethics, philosophy and sociology of culture, and social psychology.

Next to lectures, pro-seminars and seminars are held. Students get acquainted with the method of sociographic research (the techniques of field work) in the course of practical exercises in the sociological seminars, pro-seminars and study groups.

RESEARCH CENTRE FOR PUBLIC OPINION

The Public Opinion Research Centre was established at the beginning of 1958 and was first attached to the Polish Radio Letters' Office. Since January 1, 1959 it has been a separate organizational unit of the Polish Radio, subordinated to its Chairman.

The activities of the Centre are supervised by its Scientific Council, the members of which are Professors: S. Ossowski, A. Rajkiewicz, W. Sadowski, A. Schaff, E. Strzelecki (chairman) and J. Szczepański. The Centre is directed by a board composed of: A. Pawełczyńska (director of the Centre), Z. Skórzyński (secretary), A. Siciński (head of the Sociological Division) and J. Kowalczyk (head of the Executive Division). The personnel of the Sociological Division comprises 7 full-time workers (W. Makarczyk, J. Malanowski, A. Pawełczyńska, A. Siciński, Z. Skórzyński, H. Stasiak and W. Wesolowski). The Centre also employs 11 workers in the Executive Division and an auxiliary staff of 5.

The subjects of research have been grouped in the following five main series.

I. Series of studies of general economic problems and of problems of trade and food supply; II. Series of studies of the social, economic and cultural problems of the countryside; III. Series of studies of the factors shaping public opinion; IV. Series of studies of leisure and cultural needs; and V. Series of studies of the attitudes and life plans of young people.

In the first series of research, C. Czapowa, studied the attitudes to the new housing policy; W. Wesolowski dealt with the attitudes to dismissals from work; J. Wiatrowa, conducted questionnaire research on trade policies; and A. Sarapata studied problems of labour productivity in public opinion and the rating of professions. In all studies questionnaire method was used.

The series of rural studies consisted in 1959 of two surveys: on the economic and social conditions in the countryside by W. Makarczyk, and on the socio-cultural needs of the countryside by Z. Szpakowski.

The series of studies on factors shaping public opinion, conducted by A. Siciński, has so far embraced a survey on the information functions of the press and radio, carried out by an country-wide network of interviewers, as well as a separate survey on the same subject, made in Warsaw alone.

The series on leisure and cultural needs, conducted by Z. Skórzyński, has been concerned with more general themes, such as the time budget of Warsaw residents and the structure of typical leisure occupations and activities, as well as the cultural needs of the inhabitants of Polish towns.

The last series of studies is devoted to the attitudes and life plans of young people. This series has now been opened with a study by Zofia Skórzyńska, on the attitudes of young people, both members of youth organizations and non-members, and this will be followed by concurrent surveys by an country-wide network of urban and rural interviewers for the study by J. Malanowski, on the attitudes of young workers to education and to profession, and that by A. Sianko, on the attitudes of peasant youth to education and profession.

SOCIOLOGY OF RELIGION IN POLAND

Research in the sociology of religion, relating to Polish conditions, has so far been insignificant. The sociologists K. Dobrowolski, C. Znamierowski, J. S. Bystroń and Father F. Mirek have made but some fragmentary studies of those problems. S. Czarnowski's religiological important works are only partly based on Polish materials.

The journal "Euhemer", devoted to religiological problems and aiming to initiate research in the field of sociology of religion, first appeared in 1957. It has so far published the results of the following studies: a sketch for a monograph of a group of the Filipons' sect living in Masuria; an analysis of the religious attitudes of university and college students in Warsaw; an analysis of a group of members of the Polish Association of Atheists and Free-Thinkers; a sketch for a monograph of a Catholic parish in Opole Silesia; an analysis of the evolution of religious views among a group of teenagers; an account of the laicization of Polish immigrants in Denmark; a report on the religious attitudes of residents of workers' hostels in Gliwice; and an analysis of the religious attitudes of peasants, based on autobiographical materials.

Research into the sociology of religion is also conducted at the Catholic University of Lublin.