
Summaries

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

JAN LUTYŃSKI

LUDWIK KRZYWICKI AS SEEN BY POLISH SOCIOLOGISTS TODAY

Ludwik Krzywicki (1859—1941) was one of the founders of Polish sociology. As a sociologist, he was an eminent and original contributor to historical materialism and an outstanding proponent of Marxist theory. He was engaged actively also in research in the fields of ethnology, social psychology, physical anthropology, social history and other human sciences and was a prominent figure in Poland's intellectual and social life. One of his ethnological works, *Primitive Society and Its Vital Statistics* (1934) was also published in English.

The present paper was read at the meeting of the Polish Sociological Society, held on the centenary of Ludwik Krzywicki's birth. It describes the approach of the post-war generation of Polish sociologists to Krzywicki and his writings and discusses some aspects of both his theoretical views and his personality as a scholar, which retain their importance even today. The ultimate goal of Krzywicki's scientific pursuits was to present man as full living being. He examined man from various points of view. All his books though belonging to various scientific disciplines, constituted an integral unity. Krzywicki's tendency to examine men as full living beings was connected with his capacity of keen observation of life and the subsequent use of such observations in his writings, even in cases when the subject of observation was distant in time or space. His knowledge of contemporary life, derived from observation, was very profound. Indeed, it sometimes went deeper than the knowledge of modern sociologists, who often rely solely on their questionnaires and interviews and neglect direct observation of, and direct contact with, the phenomena under study. Ludwik Krzywicki's writings open, both historically and geographically, very wide vistas of the kind that is often lacking in the works of up-to-date sociologists, who confine their studies to their own contemporary societies.

Even though he was a historical materialist, Krzywicki was never a man of one school only; he looked for inspiration to scholars of many schools. Deeply engaged in the social and political affairs of his day, he never lost his scholarly objectivity. This feature of his personality as a scholar was largely due to the fact that he regarded the goals of science as a value in itself. Another remarkable trait of his was his ability to identify himself with the scientific problems he was engaged upon, as well as the conscientiousness of his research.

JAN CZEKANOWSKI

THE FEUDAL PASTORAL KINGDOMS OF INTERLACUSTRINE AFRICA

The following summary is restricted to a brief outline of the new results obtained from recent anthropological analyses. The chapters reporting on results published earlier in Volume I of J. Czekanowski's *Forschungen im Nil-Kongo-Zwischengebiet* (Klinkhardt und Biermann, Leipzig

1917) have been omitted. Mention is, however, due to the many generations of royal dynasties in kingdoms under study here. Oral tradition claims 40 predecessors of the present Ruanda monarch, and 28 of the Ganda king.

What was surprising was the discovery that in the most archaic part of the interlacustrine region of Africa, i.e. the territory of Ruanda-Urundi, there were two feudal States, whose population had a four-stratum social structure, a fact which had not previously been realized. This was because earlier reports had led to general acceptance of the view that up to most recent times the feudal system prevalent there had been the result of the subjugation of a numerous farming population by a pastoral aristocracy, relatively small in numbers, with the help of the survivors of the earliest autochthons, the Batwa hunting tribe. The latter, along with the gradual destruction of the forests by the farmers who were extending the area of land under cultivation, were changed into paupers. As such, in their chronic conflict with the farmers, they became the clients of the shepherds in their disputes with the farmers. Towards the end of the dry season, when the cattle were beginning to starve in the overexploited grasslands, the shepherds drove them into the harvested areas, bringing damage to the farmers. The hunters were under special protection of the king, whom they supplied with ivory, exterminating the few surviving elephants. In this way, the pauperized Batwa were changed into henchmen blindly obedient to the king and executing all his orders.

The considerable anthropological differences between those three social strata were realized a long time ago. They were in fact too big not to be noticed. The shepherd stratum was considered as an aggressive tribe, originally Hamitic, assimilated linguistically by its farmers who spoke a Bantu dialect. In spite of the many centuries of coexistence, there was no miscegenation. Biologically, the privileged stratum isolated itself successfully. The farmer stratum was considered as typical Bantu Negroes, with the anthropological meaning of the term not being accurately defined. They were simply regarded as ordinary Negroes. As to the hunters, it was realized that they represented a forest formation, a product of saturation with Negro blood of the Pygmies, still preserved in their original form in the not very distant basin of the river Ituri. The process of the Batwas' linguistic assimilation wholly completed, they were now undergoing anthropological assimilation, a process not advanced to the same degree among the various clans.

Quantitative anthropological analysis by Wanke's approximation method showed that the shepherd stratum did not constitute a homogeneous anthropological formation, as had been earlier supposed, but that it broke up into two clearly distinguishable layers. One consisted of the aristocracy, which included the royal family, the other of the remaining Batutsi shepherds subordinated to them. Anthropologically, the aristocracy was an unquestionably Hamitic formation. It displayed an absolute preponderance of the Oriental element, characteristic of the Hamito-Semitic peoples. The shepherd plebeians, on the other hand, were a mixed formation with a relative preponderance of the Mediterranean element, displaying approximately equally strong admixtures of the Oriental and Negroid elements, characteristic of the Sudanese peoples. Such anthropological composition suggests that the plebeian shepherd stratum is a result of the cultural assimilation of a formation, combining a Mediterranean majority with a strong Negroid minority, i.e. probably a formation characteristic of the Nilotes. The stronger Oriental admixture, noticeable among some Batutsi and Bahima groups, is probably a consequence of unilateral biological contact with the aristocracy.

The farming population of the interlacustrine region is a very mixed formation. It shows a relative preponderance of the Negroid element, combined with strong Austro-African and Mediterranean elements. The latter element predominates in the north, the former in the south. This would be to a large extent a consequence of the Shilukis' invasion against the Bunyoro, which accords with the fact that the Bakondjo, whom Stuhlmann considered as the surviving autochthons of the interlacustrine region, display a preponderance of the Austro-African element even though they extend so very far to the north. This is because they constitute a boundary

formation of the virgin forest population, which reached much further to the east even in relatively recent times.

Among the population of the virgin forests of the Congo basin, just as among the Pygmies, the Austro-African element reached the strongest degree of concentration. In our analysis we did not distinguish between it and the element characteristic of the Pygmies. It seems to be either its variant or a mixed form very similar to it.

The greatest surprise was the discovery of the occurrence of the Mediterranean element in such great numbers among the plebeian mass of the shepherd stratum and among the Nilotes. Impressed by the views of Friedrich Stuhlmann and Karl Meinhoff I expected that the Mediterranean character would be displayed by the hypothetical proto-Hamites, whose superimposition on the Negroid basis was supposed to have led to the development of the linguistic Bantu family. Was it the Nilotes who were those hypothetical proto-Hamites?

No answer to that question can yet be attempted.

JÓZEF CHAŁASINSKI

THE AFRICAN INTELLIGENTSIA AND THE BIRTH OF NATIONALISM IN BLACK AFRICA

Kwame Nkrumah has written in his *Autobiography* that first incentive to his nationalism came from Dr. James Aggrey, a Methodist who was the first African on the teaching staff of Achimota College (opened in 1927) and its Deputy Director. Another inspirer of nationalism mentioned by Nkrumah was Nnamde Azikiwe who blessed him for his pilgrimage to U.S.A. to get university education. Both Aggrey (from the Gold Coast) and Azikiwe (b. 1904 from Nigeria) studied at American universities and got their doctor's degrees at Columbia. Azikiwe left for the United States in 1925. Marcus Garvey's American Negro nationalist movement had reached Nigeria before that time.

When Nnamde Azikiwe worked in 1931 at Columbia University in New York on his book on Liberia I toiled at the same university on my *Szkola w społeczeństwie amerykańskim* (School in American Society) subsequently published in Polish in 1936. At that time my American colleagues in sociology and myself did not feel any pressure of the issue of African and Afro-American nationalism. It was impossible to miss it during my second visit to the United States in 1958. The first lesson of it I owe to W.E.B. Du Bois' lecture given on Berkeley Campus. Afterwards students' 'Daily Californian' (April 16, 1958) regretted that the famous Negro intellectual instead of Africa talked of British and French colonialism in Africa and of the economic and moral superiority of the Soviet Communism over American capitalism.

This was the beginning of my interest in the American Negro intelligentsia as the subject matter of my previous article ('Sociological Review', Vol. XIV, 2, 1960) and in American influence on the African intelligentsia.

During his 10-years stay (1935—1944) in the United States Nkrumah not only took his university degrees but also acquired much experience in organizing African student association. He has learned in the United States Marcus Garvey's philosophy of 'black nationalism' and he considers this the strongest source of inspiration for himself. Let us add that the first idea of establishing a college in the Gold Coast came from the American Phelps-Stokes Foundation. This was the beginning of Achimota College. At the present time Azikiwe organizes a university college in Nsukka (Eastern Nigeria) with the assistance of American Negro Professors.

According to R. Oliver's studies nationalism in Nyasaland, as in many parts of Africa South of Sahara, reached its first conscious self-expression through the influence of the American Negro

missionaries to Africa. Dr. H. Banda (b. 1906), leader of Nyasaland independence movement, had studied for many years at American universities before he left for England.

In this paper the attention is called to the fact that the first group of the African intellectuals who organized the present nationalist movements in Black Africa was a small circle of friends who came from various African countries and became nationality-conscious at American or British universities. The paper is concerned with British West and East Africa. Guests at friendship parties at Dr. Banda's house in London included Jomo Kenyatta from Kenya, former Prof. Malinowski's pupil at the London School of Economics, and Americanized Nkrumah. They were joined by younger H. Nkumbula from Rhodesia who studied at London School of Economics, and others.

The youngest African leader, T. Mboya (b. 1929) from Kenya, did not study in the United States but, according to the American information sources, he sent already over 80 young Africans to acquire education at American universities. They got westernized in their modes of life and thought and at the same time africanized in their national aspirations.

British Africa follows the path of the 'American revolution' of independence. This does not mean, however, enthusiasm for American capitalism. On the contrary, Nkrumah and other African leaders learned in America not only the idea of nationalism but also that of socialism. Nkrumah calls himself a 'Christian marxist' and represents an African variation of populism headed by the African intelligentsia combining ideas of Christianity, Ghandism, Marxism, populism and monoparty. There is, however, an internal clash between the ideological populism of the intelligentsia and the latter practically becoming a new higher social class concerned with comfortable life. The intelligentsia has become a new political elite of black Africa and leads in the battle against the traditional tribal authority.

The discovery of Africa by the African intelligentsia and its search for African personality are taking place through its westernization. This phenomenon involves the destruction and absorption of the nonliterate folk-societies with their indigenous tradition by national civilizations. This has found a sharp expression in Kenyatta's writings, in which tribal values are reaffirmed. This issue was of peculiar interest for Polish sociology before the World War II. In his stimulating paper *The Sociology of Rising Nations*, presented to the International Congress of Sociology in 1950, the Polish sociologist Józef Obrębski wrote that 'the great revolution of our times consists, perhaps, not so much in the emergence of the new nation-states, as in the formation of the new national cultures and national culture groups'.¹

ANDRZEJ ZAJĄCZKOWSKI

THE ASHANTI TRIBE IN A PERIOD OF TRANSITION

This paper is an analysis of the basic social structures encountered among the Ashantis as they are presented in recent literature. It is linked with an interpretation of the problems facing societies in a process of change. A society in a period of transition according to the author is in the course of making a leap from primitiveness to modernity; the term 'primitiveness' means classless historical formations, or formations in which the classes are in a very rudimentary shape; 'modernity' means the formation of developed capitalism.

¹J. Obrębski, *The Sociology of Rising Nations*, 'UNESCO International Social Science Bulletin', Summer 1951, p. 238.

After discussing the traditional matrilinear structure of Ashanti society, presented against the background of the system of land ownership, the author proceeds to a detailed examination of the family and the local community. After an analysis, in which M. Fortes' terminology is used, the following conclusions are drawn:

1. A mixed family, which is at once patri-local and avunculo-local, or — in other words — a traditional one, suits the conditions of pre-capitalist economy primarily owing to the coherence of economic structure and family structure, an essential element of the latter being a common household. The land, which is possessed and used by the family members living in the same household, is inherited by those entitled to permanent residence in this household. The family household and the land form one coherent entity and are the basic structural element of the traditional local community, in the sense of *Gemeinschaft*.

The traditional family is not suited to the new economic situation, an essential feature of which is the process of individualization of land ownership, family ownership changing to an individual property, a process taking place in the conditions of capitalist cocoa cultivation, which preclude the retention of the traditional pattern of inheritance. The new patrilinear inheritance turns the land into the hands of individuals with no right to cohabit in the common household and living there only temporarily, by reason of their birth. In this situation the family structure and the economic structure lose their coherence, and within the traditional family, living in the same house, tensions develop over inheritance questions.

2. The patrilocal family fully meets the requirements of the new economic situation, being itself its product.

3. The matrilocal family is a variant of the patrilocal family of lesser importance; like the latter, it suits the new economic situation.

4. The avunculo-local and the matrilinear family are probably a transitional form between the traditional and the patrilocal family — a form, which is an expression of the tendency to retain the traditional inheritance pattern in the conditions of cocoa cultivation. This hypothesis requires corroboration by the field studies.

5. The mixed matrilocal-matrilinear family is a peculiar, very infrequent variant of the matrilinear and is not a subject of major theoretical interest.

6. In the traditional local community, the bond linking the individual inhabitant of household with the community as a whole, was a long-distance one, in view of the intermediate position of the lineage. On the other hand, the mutual bond between several households was a short-distance one, since the individuals participating in the same household by reason of birth were members of lineages living in other households, in which they were also entitled to inheritance after their matrilinear relatives and where they had the right to reside permanently.

7. As a result of the decay of the traditional family and the emergence of patrilinear inheritance, the distance between households lengthens (the bond becomes only one of neighbourhood), while that between the patrilocal families and the community is shortened, since the lineage, which earlier separated the family from the local community, breaks up.

The author disputes the views of M. Fortes who, in reducing structural changes to changes in value patterns, fails to take account of the obvious role of the economic factor. Even though Fortes is right in giving up the traditional ethnographic methods of investigating societies in periods of transition, there is as yet no justification for following his example and applying statistical methods to the whole community. With such a quantitative approach, the local community fails to be related to any social structure. The traditional structure breaks up and the class structure is *in statu nascendi*. At present, it would be useful to investigate the close relationships between the economic transformations, which lead to the emergence of a class structure, and the transformations in household-family structures by means of historical monographs of selected typical families.

AURELIA JANKOWSKA-POLAŃSKA

SEA FISHERMEN AS A PROFESSIONAL GROUP

This paper contains the results of an analytical survey into the employment of sea fishermen in Poland during 1959. The analysis deals with the following questions: territorial origin, age, marital and family status, general standards of education, professional qualifications, and length of experience in the industry.

The data for the survey were obtained from the fishermen's *curricula vitae* and personal questionnaires.

A total of 7329 questionnaires were analyzed. Out of that number, 4293 people were employed in state fishing enterprises, 1333 in fishing co-operatives and 1703 were private fishermen.

Territorial origin: 20 per cent. of the fishermen came from families, who have lived on the coast and worked as fishermen for many generations. The remaining 80 per cent. were people who first settled in the coastal regions after the Second World War.

Age structure: The average age of the fishermen employed in the state-owned enterprises was 31 years. Those working for co-operatives were slightly older and their average age was 36.4 years. The average age of private fishermen was 39.8 years.

Marital and family status: Most of the fishermen questioned were married. The number of divorcees was insignificant. The average number of children per fisherman was 1.7 for those employed in state enterprises, 2.1 for those working for co-operatives, and 2.6 for those in the private sector.

General education standards: 42 per cent. of the total had no complete elementary education (i.e., had been only from 1 to 6 years at an elementary school); 33 per cent. had a full elementary education (i.e., 7 years at school, with an elementary school certificate); and 25 per cent. had a complete or incomplete secondary education.

Professional qualifications: Of all the fishermen questioned, only 62 per cent. were fully-qualified mechanical engineers and 6 per cent. were graduates of specialized fishing schools. About 26 per cent. came from families traditionally engaged in fishing and had long years of practical experience behind them. The largest group, amounting to 35 per cent. of the total, consisted of people who had had no other qualification before they became fishermen. 27 per cent. of the total were former inland fishermen, merchant seamen or members of other trades not directly connected with sea fishing.

Length of practical experience in the fishing industry: The average experience of work as fishermen in terms of time was 9.5 years; in the case of the state enterprises, the figure was 6.1 years; in the co-operatives, 10.1 years; and in the private sector, 18.4 years.

EDWARD LENKOWSKI

STUDIES OF THE STRUCTURE AND ATTITUDES OF MEMBERS OF THE PAINTER'S TRADE

This communication discusses the structure and professional attitudes of members of the painter's trade. The basic research techniques consisted of informal interviews and many years of observation. The research was done at one of the largest building enterprises in Łódź. The group under study was composed of 94 people and can be divided into the following four main groups: 1. painter-craftsmen, who came to the trade before World War II (32 people); 2. painters apprenticed during the Nazi occupation and in the immediate post-war years (13); 3. the new category of painter-workers (14); and 4. auxiliary staff learning the trade (35).

There were marked differences between the groups as regards the attitude to work and to the trade, the standards of professional capabilities, the manner of introduction to the trade, social origin, etc. This is an illustration of the successive stages in the transformation of the painter's trade from a craft into an industrial occupation.

SOCIOLOGY IN POLAND. TEACHING AND RESEARCH

THIRTY YEARS OF THE POLISH 'SOCIOLOGICAL REVIEW' 1930/31—1960

With this issue begins the 31st year of 'The Polish Sociological Review' started in 1930 with Florian Znaniecki, professor of sociology at Poznań University, as editor in chief. The first annual volume covered the year from April 1930 till March 1931. 'The Review' was not published in 1932 and 1933, from 1940 till 1945, and from 1949 till 1957. In 1950 'The Polish Sociological Review' was replaced by the Polish 'Review of Historical and Social Sciences' of which 7 annual volumes were published for the years 1950—1956. Due to these breaches this issue is the first in the 15th volume of 'Sociological Review'.

'The Polish Sociological Review' came to light 30 years ago with the following papers: E. Bláha, *Contemporary Czech sociology*; J. S. Bystron, *School as a factor in class selection*; J. S. Bystron, *Social function of proverbs*; L. Krzywicki, *The dawn of social life*; J. Krzyżanowski, *Sociological problems of the primitive state*; B. Malinowski, *Kinship problems in recent studies*; J. Paczoski, *Human sociology and plant sociology*; Cz. Znamierowski, *The sociology of command*; F. Znaniecki, *A study on antagonism towards strangers*.

SOCIOLOGY GRADUATES OF ŁÓDŹ UNIVERSITY DURING THE 15 YEARS OF ITS EXISTENCE (1945—1960)

The Łódź Sociological Centre was established in 1945, concurrently with the foundation of Łódź University. Its 15 years' history can be divided into three different stages. In the first stage, from 1945 to 1949, there were three chairs of sociology at the University, together making up the Sociological Institute. They were held by Professor J. Chałasiński, Professor S. Ossowski and Assistant Professor J. Obrębski, respectively. The study of Sociology at the University lasted four years and after completing it and writing a thesis the graduate obtained the degree of Master of Philosophy in the field of sociology. In the second period, from 1949 to 1957, no students were recruited for the sociological studies. In the years 1949 and 1950, students were accepted only for a three-year course in the social sciences; upon graduation, they received only a professional certificate. Part of the graduates in the social sciences could then obtain a master's degree after a further two years of study of history at Łódź University, or pedagogy or philosophy at Warsaw University. In the third stage, which began in 1957, sociological studies have been resumed. These now last five years and again lead up to a master's degree. Łódź University has two chairs of sociology, held by Professors J. Chałasiński and J. Szczepański, respectively. On the teaching staff in sociology there are also three assistant professors: Miss A. Kłoskowska (Ph. D), Z. Gostkowski (Ph. D) and J. Lutyński (Ph. D).

During the years 1946—1960, a total of 73 persons received the degree of Master of Philosophy in the field of sociology at Łódź University. Professional certificates after a course in the social sciences were given to 85 people, of whom 17 later obtained their master's degrees at the University, 8 of them in history in the years 1954—1955 and 9 in sociology in the years 1959—1960.

The average age of the Masters of Sociology for the whole period was 29 years; the oldest was graduated at 55, the youngest at 21.

The subjects selected for master's theses were most varied. The majority, however, concer-

ned the history of sociology and the sociology of the Press, as well as rural sociology and sociology of education and culture. More than 40 per cent. of the master's theses were written on matters directly connected with the Łódź region.

A considerable number of the sociology graduates of Łódź University are now employed as scientific workers, mainly in Łódź and Warsaw.

VENIA LEGENDI IN SOCIOLOGY

Three *venia legendi* in sociology were awarded in Poland in 1960, namely to Dr. Zygmunt Bauman, Dr. Zygmunt Gostkowski and Dr. Janusz Ziółkowski. Dr. Zygmunt Bauman obtained it and Dr. Janusz Ziółkowski at the Philosophy Department of Warsaw University for a study entitled *Klasa — ruch — elita. Studium socjologiczne dziejów angielskiego ruchu robotniczego* (Class — Movement — Elite. A Sociological Study of the History of the English Working-Class Movement).¹ Dr. Zygmunt Gostkowski received his degree from the Philosophy and History Department of Łódź University for a study of *Dziennik Łódzki 1884—1892. Studium nad powstawaniem polskiej opinii publicznej w wielonarodowym mieście fabrycznym* ['Dziennik Łódzki' 1884—1892. A Study of the Emergence of Polish Public Opinion in a Multi-National Industrial City].² Dr. Janusz Ziółkowski — at the Philosophy and History Department of Adam Mickiewicz University in Poznań for a study *Sosnowiec. Drogi i czynniki rozwoju miasta przemysłowego* [A Study of the Development of an Industrial City] published in 1960.

THE LENIN CONFERENCE AT THE ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ

A scientific conference, devoted to the 90th anniversary of the birth of V.I. Lenin, was held on March 30 and 31, 1960 at the Adam Mickiewicz University in Poznań. The conference was organized by the University's Philosophical and Historical Department.

The introductory paper by Professor H. Łowmiański dealt with *Lenin as a Scholar: Theoretician and Practician*. Professors T. Szczurkiewicz and S. Kowalski spoke on Lenin's influence on world sociology. Assistant Professor W. Markiewicz read a paper on Lenin's contribution to the sociology of nation.

The other papers were on the philosophical and pedagogical problems in Lenin's writings.

THE LENIN CONFERENCE AT ŁÓDŹ UNIVERSITY

A scientific conference on the 90th anniversary of the birth of V.I. Lenin, organized by Łódź University in co-operation with the School of Economics and the Theatre and Film College, was held on April 6 and 7, 1960.

The following papers were read: *Labour Productivity in the Light of Lenin's Writings*, by Assistant Professor K. Sokółowski; *The Class Structure of Russian Society at the Turn of the 20th Century*, by Professor J. Szczepański; *Lenin as a Historian*, by Professor J. Dutkiewicz; *Lenin as a Lawyer*, by Professor J. Litwin; *Lenin's Present Importance to the West*, by Assistant Professor H. Katz; *Lenin's Views on Art*, by Assistant Professor B. Lewicki; and *Some Problems of the Theory of Reception in Lenin's Writings*, by Assistant Professor W. Krajewski.

All the papers were subsequently published in 'Zeszyty Naukowe Uniwersytetu Łódzkiego' ['Proceedings of Łódź University'], Series II, 1961, No. 17.

¹ „Studia Socjologiczno-Polityczne” ['Sociological and Political Studies'], No. 5, Warsaw 1959 PWN, pp. 356.

² Zeszyty Naukowe Wyższej Szkoły Ekonomicznej w Łodzi: Monografie i opracowania [Proceedings of the Higher School of Economics: Monographs and Papers, Vol. I, Łódź 1960, pp. 247.

SOCIOGRAPHIC SECTION AT THE WESTERN INSTITUTE IN POZNAŃ

The Sociographic Section of the Western Institute of Poznań, headed by Dr. Z. Dulczewski, deals with studies concerning the social processes and transformations occurring in the Polish Western Territories. In the first stage of the work, research was conducted in Zielona Góra voivodship, similar studies started in Koszalin voivodship and editorial work started with autobiographical materials obtained in the competition for diaries of settlers in the Western Territories, held in 1956.

The Contributions of the Section are published in a series of sociographic studies put out by the Western Institute. So far, Volume I of the series has appeared, containing part of the results of the research conducted in Zielona Góra voivodship. These include papers on the problems of social adaptation and integration of the repatriates, the development of a new socio-demographic structure in the rural districts, the emergence of new social bonds in areas completely resettled after the war and among the autochthonic groups. The second volume, in press, will contain other papers by sociologists conducting research in Zielona Góra voivodship. The studies of similar problems in Koszalin voivodship are now in their early stages and are continued in 1961. In addition, an extensive selection from the diaries of settlers in the Western Territories has been prepared. The diaries of settler-teachers have been subjected to a detailed analysis in a paper by A. Kwilecki on the social role of the teacher in the Western Territories.

The materials collected by the Section served as a basis for a scientific conference devoted to the school and the teacher in the Western Territories, which was organized by the Western Institute in April, 1960 in co-operation with the regional school authorities of Poznań and the Society for the Development of the Western Territories. At the conference, Professor Jan Szczepański read a paper, prepared jointly with Mr. Jan Woskowski, M. A., on *The Social and Professional Position of the Teacher in the Western Territories Compared to the Position of the School and the Teacher in central Poland*. Members of the Section also took part in the International Conference on Pomerania, held in Szczecin in September, 1960, to which they contributed papers and reports.

The Sociographic Section also acts as sponsor for a series of Western Institute publications entitled *Western Territories: Studies and Materials*. The following publications have so far appeared as part of the series: S. Nowakowski, *Adaptacja ludności na Śląsku Opolskim* [Adaptation of the Population in Opole Silesia], Poznań 1957, pp. X + 166; I. Turnau, *Studia nad strukturą ludnościową polskiego Wrocławia* [Studies on the Demographic Structure of Polish Wrocław], Poznań 1960, pp. VII + 327; A. Kwilecki, *Rola społeczna nauczyciela na Ziemiach Zachodnich w świetle pamiętników nauczycieli osadników* [The Social Role of the Teacher in the Western Territories in the Light of the Diaries of Settler-Teachers], Poznań 1960, pp. 124.

In 1960, the Western Institute started the publication of an English-language journal *Western Affairs*, which brings information about Poland's Western Territories.

DOCUMENTATION OF SOCIO-CULTURAL STUDIES

The Polish Academy of Sciences Committee for Research on Modern Culture has prepared by means of questionnaires sent out in the spring of 1960 a register of all research work on modern culture now in progress in Poland. Documentation has been collected concerning research conducted at some 150 agencies, subordinated organizationally to the higher schools, the Polish Academy of Sciences institutes and all kinds of social and regional institutions and agencies, as well as those run by Government departments. The documentation of research work started by the Committee will be continued.

SOCIOLOGICAL STUDIES OF CRAFT CO-OPERATIVES

The Labour Self-Government Section at the Polish Sociological Society in 1959 carried out sociological studies of craft co-operatives in Poland. During the first stage, embracing the year 1959 and the first half of 1960, research was concentrated on problems pertaining to the human relations in the co-operatives, with special stress laid on the role of the management, and to team-work and the socio-professional stratification of the co-operatives' members. The research was based on interviews and observation. The following papers have been prepared: J. Filipek, *Rola społeczna kierownictwa w spółdzielniach pracy* [The Social Role of the Management in Craft Co-operatives]; M. Zarzycki, *Rozwarstwienie społeczno-zawodowe społeczności członkowskiej spółdzielni pracy* (The Socio-Professional Stratification of the Craft Co-operatives' Membership); A. Dwornicka, *Zbiorowość członkowska w spółdzielni pracy* [The Member Community in a Craft Co-operative]; A. Ciepiał, *Socjologiczne aspekty zespołów kompleksowych SPB* (The Sociological Aspects of the Complex Teams at the SPB (Warsaw Construction Enterprise)).

The Labour Self-Government Section has also prepared several surveys of sociological literature dealing with similar studies.

The research has been financed by a subsidy from the Central Union of Craft Co-operatives, which has shown a lively interest in the results of such studies and in their subsequent utilization in the co-operatives affiliated to the Union.

RESEARCH INTO THE CAUSES OF ACCIDENTS ON BUILDING SITES

The Labour Protection Section at the Institute for the Organization and Mechanization of Building in Warsaw embarked in July, 1960 on research into the causes of accidents on building sites. The programme of the research, which is directed by Mr. T. Grzeszczyk, is aimed at discovering the relationships between the occurrence of accidents at work and social factors, such as the social milieu at work, human relations, informal primary groups, the workers' living and family conditions, etc., with special emphasis on the processes of social disorganization which can be noted. The results of the first stage of the research programme are planned to be published in the middle of 1962.

TWO NEW SOCIOLOGICAL JOURNALS

1. *Studia Socjologiczne* [Sociological Studies], quarterly, organ of the Polish Academy of Sciences Institute of Philosophy and Sociology. Publication started in 1961. Address of editorial office: Institute of Philosophy and Sociology, Palace of Culture and Science, Warsaw. Editor-in-chief: Assistant Professor Zygmunt Bauman. The journal is to serve as a forum for an exchange of information between sociological centres on the results of research and for discussions on general theoretical and methodological problems of importance to the sociologist in his daily work.

2. *Polish Sociological Bulletin*, quarterly, organ of the Polish Sociological Society. Publication started in 1961. Editor-in-chief: Professor Stanisław Ossowski. The journal is to provide foreign readers with information on Polish sociology and to facilitate contact with foreign sociological centres.

STUDENT SOCIOLOGICAL PUBLICATION

The Scientific Circle of Sociology Students of Warsaw University, attached to the Polish Students' Association, has started the publication of a six-monthly journal, to be devoted to the research and self-training activities of students of sociology, members of the sociological Scientific Circles, which exist at the sociological departments of Polish universities. The first issue for 1960 has appeared.

BOOK REVIEWS

E. Rosset, *Proces starzenia się ludności* [Process of Population Aging], Warsaw 1959, Polskie Wydawnictwa Gospodarcze, pp. 763.

This work is a demographic study discussing the problem on a world scale and over long periods of time.

In the chapters dealing with Poland, the author discusses the evolution of aging patterns and Polish death-rate tables. The data for Poland are presented on an extensive comparative background.

Studia i materiały do historii kultury wsi polskiej w XIX i XX wieku [Studies and Materials on the History of Culture in the Polish Countryside in the 19th and 20th Centuries], edited by Kazimiera Zawistowicz-Adamska, Wrocław 1958, pp. 436.

This is the second large collective work by members of the Łódź ethnographic centre, directed by Professor Zawistowicz-Adamska. It presents the results of research into the problems and forms of co-operative activity in rural districts. These are shown against the background of the economic and social changes taking place as part of the present general transformation of Polish peasant culture.

The authors emphasize the importance of microstructures in rural communities in the mechanism of the transformations of the Polish countryside.

CONTRIBUTORS

Jan Lutyński, Assistant Professor, Department of Sociology, Łódź University, Poland; Ph. D. in Sociology. Author of *Ewolucjonizm w etnologii anglosaskiej a etnografia radziecka* [Evolutionism in Anglo-Saxon Ethnology and Soviet Ethnography], Łódź 1956; *On Evaluation and the Manichaeian Attitude in the Social Sciences*, 'The Review of the Polish Academy of Sciences' No 1, 1959.

Jan Czekanowski (b. 1882) took part in research expedition in Africa 1907—1909, organized by Adolf von Mecklenburg. Was on the research staff of the expedition as an anthropologist and sociologist. Since 1913 was professor of anthropology in Poland, first at the University of Lwów, and after 1945 at the Adam Mickiewicz University at Poznań. He is now Emeritus Professor and Member of the Polish Academy of Sciences. He is Honorary Fellow of the Royal Anthropological Institute of Great Britain and Ireland (H.F.R.A.I.). His works on Africa are listed at the end of the paper. During his professorship Polish and Slav problems came to predominate in his numerous writings. His greatest success in this field was *Wstęp do historii Słowian: perspektywy antropologiczne, etnograficzne, prehistoryczne i językoznawcze* (Introduction to the History of the Slavs: anthropological, ethnographic, prehistoric and linguistic perspectives, 1st edition 1927, 2nd edition 1957). Professor Wanke, whose name is mentioned in the paper, is a pupil of Prof. Czekanowski and holds a chair of physical anthropology at the University of Wrocław.

Józef Chałasiński, Professor of Sociology, Łódź University; Member of the Polish Academy of Sciences. Visiting Professor at the University of California, Berkeley, in 1958. Author of *Młode pokolenie chłopów* [The New Generation of Polish Peasants], 4 vols 1938; *Przeszłość i przyszłość inteligencji polskiej* [The Past and the Future of the Polish Intelligentsia], 1958; *The*

Problem of Nation in the Life and Thought of Albert Einstein, 'The Review of Polish Academy of Sciences', No 1, 1958.

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