
Summaries

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JOZEF CHAŁASIŃSKI

THE INTELLECTUALS' WORLD CONGRESS FOR PEACE IN WROCLAW (1948)

The Congress in Wrocław in 1948 was the beginning of the international movement of intellectuals inspired by the great and sacred idea of the struggle for peace. The movement is concerned not only with the banning of war propaganda, but also with the creation of such moral conditions as are indispensable for peaceful co-existence of different states. The movement is embodying the very humanistic principle claiming an equal attitude to all men irrespective of their origin, creed, nationality and colour of the skin.

ANTONINA KŁOSKOWSKA

EMPIRICISM AND THEORY IN POLISH SOCIOLOGY

The relationship between empirical studies and theory has been widely discussed within the past thirty years. The recent years saw the closer contact between extreme "empiricists" and more humanistically-minded theoreticians. This was reflected i.a. in modification of F.P.Lazarsfeld's views. Polish sociology has never witnessed declarations on breaking the ties between empirical studies and theoretical ambitions. This relationship was maintained thanks to deeply rooted humanist tradition of Polish sociology (S.Czarnowski, L.Krzywicki and F.Znaniecki) and the strengthening Marxist orientation, which is the basis for numerous empirical studies.

Nevertheless, Polish sociology, too, faces the problem of organization of science (gathering of abundant material, which comprises questionnaires mainly, and awaits synthesis and utilization for the developing of theory).

At present, humanist orientation is gaining in strength and the synthesis is based on studies of composition and transformation of Polish society. Such studies provide basis for comparisons leading to more theoretical conclusions.

ANDRZEJ PAWEŁ WEJLAND

FORMS OF INQUIRY INTO THE PRESTIGE OF PROFESSIONS,
CONCEPTS AND BASIC PROCEDURES

The author attempts a systematization of concepts and basic procedures of the inquiry pertaining to the prestige of professions. The assumption has been made that the concept of the prestige is a concept on the grounds of which one may speak about certain arrangements (hierarchies or gradations) and that certain interrogatory procedures of the inquiry on the prestige lead to certain arrangements (hierarchies or gradations) made by respondents. Within this systematization, general concept of arrangement is introduced which is followed by the explanation of the concept of arrangement of professions in terms of prestige. Basic inquiry procedures — as a result of which arrangements are obtained — and their application for the systematization of professions in terms of prestige are discussed in a general way. These procedures include sorting and contrasting in pairs. Various variants of the procedures are presented and their theoretical assumptions are given. The equivalence of the procedures of sorting and contrasting pairs is discussed. Practical aspects of the two types of procedures are presented.

WIELISŁAWA WARZYWODA-KRUSZYŃSKA
BRONISŁAW MORAWSKI
KRZYSZTOF PAWEŁEK

THE PROBLEMS OF RESEARCH ON SOCIAL ACTIVITY

Three groups of problems have been discussed in this article: the critical analysis of definitions of social activity encountered in publications, general characteristics of the forms of social activity and an outline of subjects for research.

The programme of complex research discussed in the third part of the article emphasizes the links between the social activity and the research concerning social structure in the socialist system. The emphasis is put on the need for greater interest of research workers in the mechanism of activation of an individual. Here the role of principles and ways of functioning of institutions established for directing activity, inspiring and stimulating it has been put forward. The author discusses also the influence of the broadly understood social situation of an individual (such as the burden of family duties, financial situation, patterns of social activity in the closest surrounding) on activity. Personality conditioning was given secondary importance (attitudes, motivations).

The discussed research programme is comprehensive only to a certain extent. Its frames have been determined by the choice made in the first two parts of the article. One of the limitations of the scope of the research programme results from the definition of "social activity". It has been accepted on the basis of the

methodological implications on the subject of the essence of the phenomenon. Another limitation is connected with the author's postulate of the legitimacy of concentrating research on the institutional forms of activity (the activity of the members of organizations and associations and the activity of people busy in organizations and associations without the status of a member). The remarks of the second part are the result of this approach. The historical changes in the forms of activity have been discussed there. Certain elements of the process of activity institutionalization have been shown and the specific character of this form of activity in a socialist society has been pointed out.

ANITA WOJCIECHOWSKA

LIFE STYLE AND SOCIAL STRUCTURE

The problem of life style has been an object of interest for many sociologists in Poland for quite a time. It comes to the fore when analyzing culture, personality, social structure or consumption. The considerations presented in the article concentrate on the relation between life style and social structure viewed both on the theoretical plane as well as on the research plane. The author starts with the conceptualisation of the term "life style" and makes an attempt to prove that it is useful both in theory in practice when analyzing and explaining social reality.

Life style has several levels of realization. On the most general level it is a function of globally viewed socioeconomic system, a concentrated expression of relations in a given society. In this sense one speaks about the bourgeois or the socialist model of life style. Within the frames of a given system there exist various group variants and types of life style: class-stratificational, environmental, professional, etc. Treating life style as a function of the social structure one may speak about an intellectual or petty-bourgeois style of life. On the lowest level of realization life style reflects the choices and decisions of an individual, contains an element of individual creation, and thus it is also a function of a culturally determined personality. As a result, within the frames of definite social entities we come across a great deal of variety in the specific, individualized versions of every day life and human activity. The notion of life style makes it possible to reconstruct varied features of reality and the every day life of social groups in a many-sided way, and to integrate various aspects of every day life and activity of people. On this plane it fixes such elements of contents which cannot be detected by means of other categories or notions. The sense of the notion "life style" as a synthesizing research category lies in its reference to the structuralization of human activity processes. The most crucial problem is to decide what constitutes the axis structuralizing the sequences of human actions and making it possible to detect those distinct, specific "entities" known as Life style.

Approaching life style in behavio-manifestational terms makes it necessary to specify what is characteristic about behaviours through which life style is to be reconstructed. It has to be decided what behaviour is essential for life style.

It is also necessary to go beyond the description of the external realization of life style (actions) and to consider the sphere of psycho-consciousness (motivations, needs, the system of values).

The further part of the article deals with the mutual interdependences and relations between life style and the social structure. Assuming that every type of social structure works out definite, specific types of life style, the mechanisms of this relation have been analyzed on the example of traditional bourgeois society with strongly crystallized social structure and on the example of the socialist society, the social structure of which is in the phase of evolutionary transformations (the example of the contemporary Poland).

In the traditional class societies with sharply marked social dichotomies (the propertied — unpropertied, rich — poor, educated — uneducated) the differentiation in life style was easy to detect and it followed the line of basic social divisions, namely class hierarchy was to a large extent concurrent with the life style hierarchy. Particular classes or stratae overlapped with more or less crystallized communities of life style characterized by specific behavioural patterns, norms, criteria of evaluation and values.

At the present phase of development of the socialist society the relations between life style and social structure are not so easy to determine. Both in the field of life style and social structure one is faced with coexistence and overlapping of elements of the past and the present, as well as with the interference of ideological visions of the future. Apart from the social patterns connected with the life style developed in the prewar Poland, new patterns appeared which are genetically connected with the new, socialist type of a society. One should also take into account the influence of the Western society patterns. It is the task of the empirical research to find out if those social patterns of different genealogy are shaped into any characteristic structures and compact entities, which could be termed "life style". It has to be worked out what their content is, what is their conditioning and how they are related to the social structure.

The final part of the article discusses some methodological problems of research on life styles. The author indicates the possibilities of applying various research perspectives depending on the way of approaching the relation life style — social structure, as well as the relation between the perspective of the individual and of a group, which is closely connected with it.

ELŻBIETA PSYK

RURAL LOCAL COMMUNITIES AND THE STRUCTURE OF SOCIETY

The author attempts a systematization of the processes of transformation of territorial communities in the Polish villages and suggests the determining of the status of the particular, historically approached, types of communities in the macrostructure together with the relations of mutual interactions of the rural local communities and society in the process of social development.

The author seeks the answer to the following questions: what kinds of transformation occurring in social macrostructure have their reflection in change

at a provincial level? What social phenomena, processes and situations contribute to the transformation of the provincial peasants' communities? What is the relation between the transformation of social macrostructure and change in structure at a provincial level?

Rural local communities of the old type may be regarded as local societies. This concerns the so-called (in sociological literature) traditional rural community living within the boundaries of the village *sensu stricto*.

The article starts with the presentation of theoretical concepts and approaches to the investigation of local communities. This is followed by the discussion of the empirical model, worked out for Polish realities, of the traditional rural local community regarded as a closed system, functioning within the definite territory. On this basis the author puts forward the hypothesis about the development which runs in stages: from the integral society of the traditional type, through various forms of its disintegration in particular historical periods, to the forms of re-integration of local rural communities in different spatial framework and on the basis of factors and elements different from the "traditional" local past.

KAZIMIERZ KOWALEWICZ

THE WORK OF ART AND ITS RECIPIENT ON THE EXAMPLE OF THE THEATRE

The article discusses the perception of theatrical performances. Scholars are now changing their interests in the sociological reflection on art. Problems of social origin of the work of art are now being replaced by the analysis of its circulation in society.

The investigation of the perception of the performance must take into account the peculiar interaction between the author and the spectator, which is emphasized in the article. The author concentrates on the analysis in the way resembling the approaches of scholars dealing with other domains of art. Stress is laid on the inspiration provided by the works of the specialists in literature and sociologists of literature. The subsequent remarks are based on the conception of re-production of the work of art propounded by A. Kłosowska. The article discusses various forms of production that can be ascribed to various groups of spectators. In addition to the colloquial production and critical production, distinguished by A. Kłosowska, the form of re-production called methodological re-production is analysed. All these forms of re-production are discussed in the context of the examination of perception of theatrical performances.

The last part of the work undertakes problems arising during the gathering of "the evidence of perception" of works of art. The examination of perception should be organized in such a way as to allow the spectator to speak in his own words, as well as to limit the ritual nature of contact between the research and the respondent. At the same time, the author emphasizes that it is necessary to examine the perception of the various spectators.

MALGORZATA MISIUNA

THE QUALITY OF LIFE: THE ORIGIN AND APPROACHES TO THE CONCEPT IN COUNTRIES OF WESTERN CIVILIZATION

The article deals with the origin of the concept of the quality of life and the most wide-spread approaches to it in the highly developed capitalist countries, particularly in the United States of America, France, Great Britain and Sweden, where researchers started to investigate the problem considerably early.

The article consists of three parts. The first part, devoted to anxieties concerning the economic growth, discusses the topics and results of the report of the Club of Rome, as well as world reaction to them. The second part offers criticism of the industrial society and focuses on the rise of the concept of the quality of life as a response to the fact that scientific and technological advancement does not bring the expected effects. The author focuses on the principal trends of the above-mentioned criticism and the rise of the concept of the quality of life in it. The third part presents attempts at defining the concept of the quality of life. The author distinguishes the so-called objective and subjective approaches to the concept with reference to the occurrence of the prevalent type of approach in the discussed countries.

The author has mainly made use of material not published in Poland — books, articles, and proceedings of scientific congresses, conferences and seminars devoted to the problem.

ANDRZEJ PIOTROWSKI

THE CONCEPTS OF COMMUNICATION IN SOCIOLOGY

Modern semiotics puts great emphasis on problems of pragmatic aspect of meanings. Similarly, in modern sociology the theory of social action is increasingly connected with semiotic problems. Moreover, a tendency has strengthened in sociology to distinguish sub-disciplines dealing with the process of communication. The author of the article attempts a presentation of the problems raised by both the theory of symbolic interaction and the concept of sociology of communication.

The first part discusses divergences in approaches to the semiotic process arising in various shapes of the symbolic interactionism. The author focuses on those directions which regard communication, rules of interpretation and attributing meanings to interactional situations as the process essential for any field of determination of social activities. Stress is also laid on the structural-functional concepts.

Part two discusses the rules of such a sociological analysis in which the process of communication is regarded as the phenomenon determined by cultural patterns and social structure. The discussion includes the outline of the pragmatic

typology of forms of communication taking into account the contextual and situational factors of communication process.

In conclusion the author writes that the approach to the sociology of communication depends on the accepted model of symbolic interaction, that is to say, that this domain is not neutral in relation, to the dispute over the nature of language and meaning in sociological theory.

JADWIGA KOMOROWSKA

SOCIOLOGICAL ASPECTS OF THE CUSTOMS CONNECTED WITH ALL SAINTS' DAY

The article is a fragment of a work based on the results of research carried out by the author in Warsaw between 1973 and 1977. It deals with the annual occasional customs in a big city family.

For many generations the custom of visiting graves of close relatives was practiced in Poland in the first days of November. Nowadays the cemeteries are commonly visited mainly on All Saint's Day, which is a non-working day.

The customs connected with that Day are a stable and relatively unchangable element in the holiday culture of the contemporary family. They are practiced generally even there, where other customs, relatively stable in the process of handing them down to succeeding generations, have died out. All Saints' Day customs are to a high extent homogeneous and independent of the territorial and social origin of a family (village — town) and mother's education. Those factors are responsible for the differences occurring in other customs. All Saints' Day customs are not observed only in the families whose late relatives were buried in very remote places, often outside the territory of Poland. But even those families are quite likely to visit the graves of soldiers killed in action.

Such a strong and generally observed durability of this set of customs proves the vividness of intergeneration spiritual bonds which go beyond life on earth (on the cultural plane it is the participation of subsequent generations in the same values). In many cases it occurs with nationwide ties. On the other hand the durability of those customs is a manifestation of the great significance of values affirmed and expressed by means of customary practices for the family and national bonds.

All Saints' Day customs show the basic social structure of a big city and its being socially fixed in the nationwide culture: the basic family — enlarged (though modified in comparison, to the structure of the traditional big family), covering not only relatives but also friends and acquaintances, or in the case of youth — colleagues and friends, people personally unknown, for whom candles are lit though they do not belong to the family and their friends, those that sacrificed their life during the war, known only by name and admired, those forgotten and unknown, inhabitants, of the ideological motherland, the borders of which go far beyond one's own district or the whole town agglomeration.

All Saints' Day in a Polish town gives an opportunity for a broader socialization of the young generation through generalization of family feelings and combin-

ing family values with the chief values of our culture. This happens through specific primeval symbolism (lire) and more recent symbolism (flowers). Parents, and in particular fathers, often take that opportunity.

The symbolic behaviour during that Day and the values it conveys are commemorated and popularized by the broadcast of the Polish Television which reflects both in form and contents the culture of the family. Józef Chałasiński, when writing about the ceremonies of the primitive peoples pointed out that: "the spectacular value and theatricality as well as the decorative effect of the primitive social life is closely linked with collective performances of a group as a whole, and at the same time it offers an individual the chance to appear publically with full significance connected with its social role. The presence of decorative, literary, oratory, musical and dramatic art in this type of ceremonies manifests the importance of the role of art in shaping social imagination, that is in shaping those imaginative processes thanks to which there arises an image of a group as a whole and of an individual as a member of that group."¹ The same author observes that although together with the social development, art becomes less dependent on ceremonies, it is not entirely independent. This statement can be fully referred to the customs around All Saints' Day, which becomes more and more spectacular and decorative in a big modern industrial Polish town, and can be termed as a collective work of art.

¹ J. Chałasiński, *Spółczesność i wychowanie* [Society and Upbringing], Warszawa 1958, p. 28.