
Summaries

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S U M M A R I E S

STEFAN NOWAKOWSKI

PROBLEM OF MORAL AUTHORITY IN LIFE RECORDS PUBLISHED IN THE BOOK *ADVANCEMENT OF A GENERATION* (1964). FIRST VOLUME OF A SERIES *THE RURAL YOUTH IN PEOPLE'S POLAND. MATERIALS AND STUDIES*

This is an analysis of 26 life records of rural youth born in People's Poland. In the light of these and other memoirs of the young generation of peasants in People's Poland the most popular national moral authority is poet Adam Mickiewicz (1798—1855). In the poet's vision, the core of the Polish nation was, above all, the Polish people and by the Polish people he meant the Polish peasants.

STEFAN NOWAKOWSKI

COUNTRYSIDE — TOWN RELATIONS IN THE MEMOIRS OF THE YOUNG RURAL GENERATION OF PEOPLE'S POLAND

In his synthetic discussion of the problem of relations between countryside and town based on the analysis of the contents of memoirs by peasants of 20 years ago, the author focusses his attention on the transformations which have taken place in Polish countryside since the end of World War II. He points to the most significant phenomena. Contrary to the contents of peasants' memoirs from the inter-war period and before, hopelessness is no longer existent in a peasant's way from the countryside to the town, in biographies included in the memoirs studied by the author. In earlier cases, a permanent settlement of a peasant in a town was a rarity, while in the period under discussion it is a regularity, regardless of difficulties that a peasant has to overcome in his pursuit. Despite certain obstacles, countryside becomes increasingly close to towns. If we view these phenomena from the statistical angle, we shall ascertain that in many fields the countryside still drags behind town. It has fewer telephones, a poorer sewage system, fewer bathrooms, a smaller number of physicians. Also, the traditional peasant's backwardness is still visible. However, it seems that the situation has changed for the better, that the social, economic and cultural gap keeps narrow-

ing every year and that in the fields in which the differences are not related with the profession of a farmer, the village-town gap is visibly diminishing.

The easiness to leave the countryside, a possibility to move to town almost anytime provided for a considerable liberation of man's life in the countryside, his emancipation from the influence of tradition, public opinion and village authorities. And those were the qualities that rural population had envied people inhabiting towns.

BOŻENNA CHMIELEWSKA

FROM THE STUDIES INTO SOCIO-ECONOMIC AND CULTURAL CONSEQUENCES OF MIGRATION IN CENTRAL POMERANIA IN THE YEARS 1975 AND 1976

Three localities characterized by the highest intensity of translocations have been chosen for conducting the studies into socio-economic and cultural conditioning and consequences of migration in Central Pomerania in 1975. Then, from among the rural communities with the most intense gross migration movement selected were those with the biggest negative migration saldo and, contrariwise, from among towns with the most intense movement, chosen were those with the biggest positive migration saldo.

Twenty two and nineteen localities have been chosen for investigation from among 52 localities in the Koszalin Voivodship and 42 in the Słupsk Voivodship respectively. They amount to 42.5 per cent of all localities situated in Central Pomerania.

By means of systematic-proportional selection, 1,021 people were chosen for testing (which makes it possible to draw conclusions with the substantiality level of 0.05 and confidence coefficient of 0.95 (possible approximation of ± 3 per cent).

The studies covered different directions of spatial translocations and considered them as conditioned, first of all, by the transformations of social patterns that accompanied the administration reform in the country and the reorganization of administrative bodies and institutions active in rural communities, districts and voivodships.

Analyzed were the factors that implied the consequences of translocations in terms of social advancement or degradation.

Generally, the opinions of those tested about the influence of translocations on their professional career and prestige proved highly positive. 20 per cent of them ascertained that the migration made it possible for them to receive more quickly a higher post, while 39 per cent assessed that due to migration they managed to get better-paid jobs. All in all, 43 per cent believe that following migration, they occupy a higher social position.

Also, a distinct differentiation of changes in the social status caused by the level of education and of previous living environment was ascertained. Migration exerted a particularly positive influence on the social advancement of people with

higher education, who moved from voivodship capitals to other towns of the same rank.

It was found that a considerable percentage of people have higher per capita incomes due to migration. Also, for the same reason, the percentage of people performing managing functions marked a considerable increase while the number of those occupying overpopulated flats with insufficient technical equipment dropped significantly.

The studies also embraced the influence of migration on social and family life and ways of spending leisure time. A considerable enlivenment in social contacts was registered among the migrants with high and higher education, accompanied by a drop in visiting cultural centres in the new place of living and isolation from people belonging to workers' and farmers' social categories and from aged people with lower than high level of education in particular.

IRENA RYBARKA

PREVENTION OF ALLERGIC DISEASES AS SEEN FROM SOCIAL ANGLE

Recent years have seen an increase — in the world and Poland alike — of the incidence of allergic diseases, which accompany the expansion of industry, urbanization and motorization. These civilizational diseases lead to adverse, from the social point of view, results connected not only with increased spendings on their diagnosis and treatment but, first of all, with the citizens' growing inability — both temporal and permanent — to work.

Bronchial asthma and allergoses of skin and alimentary tract are the diseases of the greatest incidence.

The authoress presents fragmentary statistical data concluding about the need for long-term planned and monitored research in the field. She gives an idea of difficulties in diagnosing the diseases of as yet unexplained mechanisms of immunity disorders, caused by numerous factors called allergens, and in treating the allergoses (among other ways through many years' desensitization). The authoress emphasizes the importance of preventing the allergic diseases through the temporal or permanent transfer of a sensitized individual from pernicious environment or through eliminating the air, water and soil pollution, which causes or stimulates the civilizational diseases. She mentions the possibility of adapting to the environment through enhanced level of healthy organisms' immunity. The authoress also points to the preventive role of vaccinations which often prevent infections stimulating allergization and, consequently, harmful civilizational factors. She draws attention to the need for broader preventive activities among certain groups: children, youth, most exposed employees and inhabitants of industrial conurbations. To achieve this, the network of allergological centres — the small number of which is unable to cope with specialistic treatment of the growing numbers of patients — must be expanded.

LONGIN PASTUSIAK

ORIGINS OF THE WORKING CLASS MOVEMENT IN CHICAGO

During 1870's and 1880's a new wave of immigrants settled in Chicago. Most of them were unskilled workers from European countries. Some of them were active prior to their arrival in America in various socialist organizations in Europe, particularly in Germany. In Chicago they started to publish a progressive newspaper in German „Arbeiter Zeitung“.

1873 was the year of economic crisis in the United States. It stimulated the activity of workers in Chicago. Various actions like strikes, demonstrations, political meetings were held. The article describes activity of Albert R. Parsons, one of the working class leaders in Chicago.

In detail are presented in the article all major events (including Haymarket massacre 1886) in the fight for 8 hour labour day-events which eventually led to the proclamation of May 1 as International Labour Day. The author gives detailed account of the trial of the 10 working class leaders in Chicago. Six of them: Albert Parsons, August Spies, Samuel Fielden, Michael Schwab, Louis Lingg, George Engle, were sentenced to death.

Working class movement in Chicago was so active that the employers asked the federal government to send federal troops to station permanently in Chicago and to help the local police to suppress future worker's demonstrations.

One of the most famous and most revolutionary strikes in American history took place in Chicago in 1894. It was the so called Pullman Strike, which eventually became a national strike of all railway workers. The article gives detailed account of the strike with particular attention to activities of Eugene V. Debs. President Grover Cleveland used federal troops to suppress the strike. The leaders of the strike were put on trial and sent to jail.

Although the strike was suppressed and the workers lost on a long run it became beneficial to the worker's cause. The employers never before experienced such a mass action of the striking workers. They understood now that they will have to make some concessions to the demand of workers. The Pullman Strike was also a good lesson for the demand of workers. The Pullman Strike was also a good lesson for the workers. They understood after the strike that the federal government is a tool of employers. They understood also that there is a great need to develop stronger solidarity among workers of different trades and professions.

ERNESTYNA SKURJAT

NIGERIAN NOVELISTS IN THE LIGHT OF THEIR OWN CREATIVE WORKS

The dualism of social roles (the traditional and modern ones) leads the novels' protagonists to the conflicts which are resolved in three ways. The methods correspond to three categories of personalities whom I labelled as: reformers, corrupted ones and dilemmagenous ones.

I have found F. Znaniecki's typology of personality very useful in my analysis, particularly in reference to the above-mentioned categories of protagonists. The reformers can be placed under the category of Znaniecki's „supernormal people". The corrupted ones can be placed under the category of „*homo ludens*". The dilemmagenous protagonists belong to the category of „well brought up" people, who are ready to follow the pattern of behaviour with greater tutorial authority behind it.

Let us answer the question which pattern of personality is represented by the novelists themselves according to Znaniecki's typology. All the novelists (except G. Okara) are „well brought up" individuals. Their personality was shaped mainly by their tutors. We can assume that tutorial functions were performed not only by a secondary school or a university but also by Western literary critics, publishers or even the organizers of literary competitions.

It may be said that the Nigerian novel is written by the élite, for the élite and about the élite. „Well brought up" people are keen to receive as many proofs of appreciation as possible. Is not creative writing a good method of attracting the favourable attention of the novelist's circle? As we have said these novels present the image of the élite whereas the plebeian life is the marginal point of interest of the novelists. Cannot we draw therefore the conclusion that Nigerian novelists — just like their protagonists—pretend that the statuses they successfully obtained are their roles they are obliged to play? Does it not seem that the creative writing is in fact a privilege resulting from the novelists' high status in their society?

Returning to the question of the „well brought up" people's search for tutorial authority we may say that they regard the European novel as an authoritative form of artistic creativity. But what about the ideological implications of the novels? The „well brought up" writers want to preserve the existing social reality because it safeguards the high social status for them. Yet sometimes they express their dreams of transforming this reality allegedly for the sake of the masses. Ideas and words are not turned into action; the ideational education of the „well brought up" writers has confined its activity to phantasy-making and projects that are never implemented. Reformist intentions and criticism taking form of satire seem to be a vain declaration. Thus the novel becomes the faithful self-portrait of the „well brought up" ones. Paraphrasing G. Lukács' words we may call these novels „the eposes of the new élite".

ZBIGNIEW T. WIERZBICKI

RELIGIOUS RITES AND PRACTICES OF RURAL POPULATION AND THEIR
REGULATIVE FUNCTIONS (ON THE EXAMPLE OF THE VILLAGE OF
ZACISZE)

Zacisze, a mountain locality in South-central Poland of 650 inhabitants earning their living on agriculture, animal breeding and pomology, characterized by conservatism caused by its ecological position, was subjected to sociological studies 50 years after the first monograph was brought out on it by prominent Polish scholar F. Bujak.

Having discussed the general characteristics of the peasants' religiousness, the author, availing himself of available literature on the subject (both Marxist and non-Marxist), presents the forms of expressing religious feelings in the village, with particular emphasis put on general Holy Mass attendance (100 per cent of the villagers), morning and evening prayers at home (an every-day practice) and occasional rites (the „pilgrimage” of the copy of the Black Madonna of Częstochowa painting in connection with Poland's Millennium, missions and rites commemorating the dead). The author takes into consideration the sex and age of the peasants and the size of their farms.

The author differentiates between the compulsory and voluntary rites, *rites de passage*, *rites d'intensification* and *rites de supplication et de gratitude*, and points, at the same time, to the changing functions of those rites-practices depending on circumstances and individual intentions of the faithful. He has selected many statements testifying to the singular role of rites, and *rites d'intensification* in particular, in the process of regulating tensions and feelings (calming down, consolation etc.) and also, indirectly, on certain social phenomena (limitations in the consumption of alcohol, settlement of individual conflicts etc.). The attendance at Holy Mass revealed a slight advantage on the part of women, particularly at those non-compulsory ones, which partly results from men's greater mobility. Also a considerably bigger number of women receive the Holy Communion (the coefficient for men is by 50 per cent smaller than that for women); there is also a positive co-relation between the amount of time spent on home prayers and the size of the farm, with the exception of a certain shortening of the praying-time in the biggest farms where women face a bigger amount of work than their husbands. The time spent on home prayers is distinctly shorter in the case of villagers who emigrated to bigger towns. However, no visible difference was seen in Mass attendance between the inhabitants of Zacisze and people who moved from there to big towns.

The psychotherapeutic function of religious rites may be also noted in the preparation for death which is treated in a stoic manner. Also, the social function of dying is of family and neighbourly nature.

ZDZISŁAW CHLEWIŃSKI

SOCIAL DISTANCE BETWEEN PEOPLE OF DIFFERENT FAITHS AND NATIONALITIES (STUDIES CONDUCTED IN THE LOCALITY OF ZACISZE)

The article includes a report on studies conducted into the social distance between people of different faiths (Roman Catholics, Orthodox Church members, Protestants with extra attention paid to the Jehovah's Witnesses, and non-believers) and of various nationalities (Czechs, Germans, Gypsies, Jews, Russians and Ukrainians). The research embraced every second inhabitant of the village of 16-65 years of age. All in all, 210 people (102 males, 108 females) were tested, proportionally representing all age groups and types of farms (the stratification method of selection was applied). The age and sex of people tested were considered as variables in elaborating the phenomena of social distance. Three age categories were distinguished: the younger (from 16 to 30), middle aged (from 31 to 50) and elderly (from 51 to 65). The Bogardus scale was used in measuring the

social distance in which three levels were distinguished: neighbour, friend, relative. The detailed results were included in the tables and illustrated by charts.

Generally speaking, people of other faiths or outlook are rarely accepted by the village society. The tested were more willing to accept representatives of national minorities as their neighbours, friends and relatives, rather than representatives of different religious and world-view attitudes. The degree of accepting the religious and national „strangers” was higher in men than in women and in the younger generation than in the elderly people. The results of the studies have been interpreted against the background of thinking and emotional stereotypes passed by the social tradition.

JADWIGA KOMOROWSKA

FEASTING NOWADAYS AND IN THE PAST

The article is a part of a bigger work containing the results of empirical studies conducted by the authoress in Warsaw, which concerned family holiday customs in a big city of today.

Almost all types of symbolic holiday behaviour contain ludic elements. But the number of those types of behaviour is smaller if one takes into consideration the „humanistic coefficient” while discussing their function. Only a few of the customs are considered plays by the young people among whom the authoress conducted her research. Among the customs that were ludic *par excellence* only merry feasting and dousing on Easter Monday are really popular.

In the old Polish culture, feasting was related to „gentility” or, in other words, to the knowledge of social behaviour and special rituals were expected from all participants. People did not take much liking in crowdly feasts. Also, at present this old Polish rule is rarely violated at feasts arranged at homes which are rarely extended beyond small social groups. Feasts are most often held among the extended family. Members of the family, which concerns both the basic family unit (parents and children) and family in a more general sense (cousins and relatives) gather around a table in cases of all family celebrations or holidays. But in case family ties are weak, and marriages and families disintegrate such gatherings are very rare.

At present, no matter what the social stratum is, the table is covered with a table-cloth. The arrangement of places at the table which had earlier depended on a guest's honours, depends at present on nothing but his belonging to a generation. Also, the latter proves significant only in those cases when a representative of the eldest generation takes part in the feasts.

„Prynuka”, or urging the guests to eat too much is no longer fashionable these days.

At the Saxon times there was „much too much drinking”. But in the last 25 years of the 18th century a decline was seen in excessive and habitual drinking, owing a lot to the personal example of king Stanislaus Augustus who was simply disgusted with alcoholic intoxication. Moderation and restraint were particularly strictly observed by women taking part in feasts. The old feasting culture which reduced heavy drinking among the guests demanded eloquency and

artistic talents (singing, dancing, playing music, table decoration) from them. Also today flower decorations may be found at feasts in various environments and social strata alongside coloured candles in candle sticks, special holiday dishes put on a clean, white or coloured table cloth and coloured napkins. The socio-economic levelling up led to eliminating the contrast between the look of the table on every-day and special occasions among inhabitants of a big city, including white and blue collar workers.

Lavishness and size of a feast depend on many factors which are mainly accounted for by the income of a family and the feasting habits it follows.

Alcohol has, in most cases, lost its nourishing and therapeutic functions and is now considered, first of all, as a stimulating beverage that reduces tenseness and loosens the tongue. However, it is increasingly frequent that champagne that is put on the table on various occasions plays, in some families, the role of an indicator of prestige, a symbol of well being, that was once accessible only to the very wealthy people (the stereotype of „champaigne life“).

Former Bacchanal customs have been reduced to raising relict, unoratory though at times witty toasts which, however, prove awkward in most cases. People do not dance much nowadays. The sitting for hours at a loaded table is the most frequent physical position of a guest. Live music may be heard only at wedding parties arranged in the suburbs. It is most often that „mechanical“ music is played at feasts. Playing musical instruments and reciting poems at a table is a rarity at present. What remained was the core of an old feast itself (and it keeps gaining popularity): taking places at a social gathering, talking at a table loaded with food and drink. The role that was once played by story-telling, singing and dancing has been taken over by mass media, and by television, gramophone records and tape recordings above all.

Choir singing is almost nonexistent and it is particularly rare for young people to sing.

The participation of a child in a feast is more ordinary than it was previously, at the time of their parents' youth for instance. This observation corresponds to the results of studies conducted by Andrzej Świącicki who pointed to a dangerous phenomenon of young people's and children's drinking at an early age.

The shortage of active and morally worthy forms of playing alongside the lack of „higher cultural aspirations“ are some of the most significant factors influencing the excessive drinking at family feasts at some homes in a big city.

IRENA GUDOWSKA

GARDEN ART OF JAPAN

The article deals with the Japanese garden art and its development through the ages, as well as its highest values, with particular reference to the role of symbolism in the shaping of space. Symbolism can be observed in almost all spatial elements of gardens, starting with natural relief, through water, vegetation, rocks and stones, to small pieces of garden architecture, such as lanterns, stone vases, wells, bridges, water pools, paths, etc. All these elements have been discussed in the article.

In the previous historical periods, symbolism entirely conditioned the place of the location of the garden and the features of its equipment (material, shape, colour and others). In the gardens that are being established today, due to lack of some materials, limited space or other obstacles, certain stylization is made, and often the so-called „borrowed scenery” is created which makes use of heads of trees in the adjacent gardens as a background.

All the rules of designing gardens in Japan, which developed throughout centuries from the time of the rise of the shinto religion (3rd century B.C. — 3rd century A.D.) to the times of Muromachia (1338—1573) and which were applied in the subsequent historical periods, have remained in force until today. They are, in a way, an archetype of the establishment of today's smaller and larger — or sometimes even miniature — garden designs in this country.

Japanese gardens always accompany architecture: residences of great noblemen and of emperors, monasteries and small houses. Japanese architecture and garden art have succeeded in excellent combination of architectonic complex and its interior with landscape. Thanks to the mobile walls, the garden forms an inseparable entity with the house. This 14th-century invention is now being frequently applied by Western architects.

In recent years, Japanese garden art has inspired a number of architects of landscape in the world. Previously, in the 18th—19th centuries, European landscape parks had some elements of Oriental gardens. These were almost exclusively Chinese elements (for example, Chinese summer-houses in Puławy and Wilanów). At present, small gardens around houses, designed after Japanese pattern, are fashionable in Western countries. The most famous gardens in Poland established today include the Japanese garden in the City Park in Wrocław, which is a miniature of the garden of the Green Pavilion around Kyoto, as well as a modernized Japanese garden in the Park of Culture and Leisure at Chorzów, designed by Edward Bartman.

Gardens discussed in this article are in the neighbourhood of the former Japanese capital, Kyoto, once the country's political and cultural centre. Other monuments of Japanese garden art are to be found in other regions of Japan, among other towns, in Nara, Kamakura, and Tokyo.

The article includes the chronology of the periods of the development of art (including garden art) in Japan.

KRYSTYNA FISZER

JAPANESE THEATRE

In the article „Japanese Theatre” the authoress takes up the problématique of the complex ties existing between the Japanese cultural tradition and modern theatre emerging in the Far East. Analyzing the contemporary modes of existence of various types of performances rooted in the ancient tradition of the country of the Blossoming Cherry the authoress polemizes with the theory propounded by Gunawardana, which distinguishes three permanent types of theatre in Asia and Africa: traditional, transitional and modern. She presents the first two types in their historical changeability, and defines the third one in the context of dynamics

of the power of tradition and modernity, both native and imported, stressing the traditional nature of many „European” performances and the novel ideas in the turn towards native genres like No or Kabuki. She divides these attempts into creative and non-creative, adopting as the criterion of her appraisal the theatre's contribution into the shaping of Japan's cultural contemporaneity.

The authoress combines the comparison between the dynamic development of new genres in the Japanese theatre and the static way of viewing the Japanese art propagated at various festivals (in Nancy, Edinburgh, The Theatre of Nations) with the analysis of the role played by Poles in the popularization of Asian and African theatre. Stressing the great difficulty in understanding what constitutes in Japan an avant-garde and what is a non-creative imitation of the own past or foreign modernity, the authoress describes the reception of different theatres of the East in Poland and the reaction to that reception in Japan. She puts forth the thesis about the existence of a close relation between the subject matter of Japanese plays and the sociology problématique of the developing countries. Artist's intuition sometimes formulates replies to questions that have not been posed by science yet.

STANISŁAW TOKARSKI

ZEN AND PSYCHEDELICS

The article is composed of three sections.

In the first one, the author dwells upon Zen Buddhism's origins, functions, and routes along which it had been spreading in the Far East, as well as discusses categories and forms of existence with particular emphasis on the concept of lay illumination or satori.

The second section deals with the ways of arriving at the state of „awakening” (Buddha-mind), both in the cultures of India, China and Japan (the area of the first expansion) and in the culture of the contemporary West (the area of second expansion). With the former, the author links the career of the psychedelic ideology (advocating the „biochemical satori”) and opposes it to the forms of Zen practised by the contesting groups of Diggers.

The third section makes an attempt at the critique — and understanding — of the counter culture. The author proceeds from John Pirsig's poetic narration about satori during a motorbike trip over the pathless tracts of Montana. This work of the Zen master makes a daring attempt to settle accounts with the whole history of Western philosophy, which leads — through its dualism — to a civil war between the concepts of technocracy and the counter-culture. Pirsig considers both technocracy and its contestation as premature revolts against the inability of dualism, and he sees the true survival in applying Zen, the way of combining the counter-culture with technology.

Pointing to the important role played by Zen Buddhism in both forming the cultural traditions of the Far East and shaping the Western contemporaneity, the author is of the opinion that studies into that „religion-nonreligion” are very much instrumental in analysing the routes along which the ideas providing the synthesis of Oriental and Occidental ways of thinking spread.