ANNA GIZA-POLESZCZUK, MIROSŁAWA MARODY

W uwięzi więzi (społecznych)

In the Bondage of the (Social) Bond

This article proposes a new understanding of the concept of social bonds, which should help to overcome the opposition between macrostructure and microstructure approach. The authors suggest that social bonds are a dynamic mechanism, involving the reproduction of social structures through activating specifically oriented interactions of individuals. At the individual level, social bonds manifest themselves in specific motivational structures, at the macrostructural level they are reproduced by means of specifically shaped environment. The authors argue that although social bonds are usually interpreted as typical of "natural" pre-modern communities, they underlie also other types od social relationships that are characteristic of contemporary society. The historical transformations of societies are not therefore related to the atrophy of the social bond, but to the emergence of additional, new forms of communities, drawing upon social bonding.

KRZYSZTOF KICIŃSKI

Moralność a więź społeczna (część I*)

Moralisty and the Social Bond

Moral standards are an element of culture of fundamental significance for the social bond of groups in the process of integration. However, since social groups assume very heterogeneous forms, especially in relation to the social bonds which "glue" them together, some types of morality serve as more adequate bonding factors than others. Morality as an adhesive is particularly appropriate in communities where the reciprocity principle is of central importance. This can be demonstrated by studying e.g. the moral consciousness of the population of traditional Polish villages. The pivotal question of this article can be expressed as follows: how does group morality change, when the group changes its form in the process of historical development, and when the "mechanical solidarity" type of bond evolves into "organic solidarity"? The author refers to the Old Testament to demonstrate that the changes affecting morality may involve the search for legitimisation within religious doctrine-legitimisation, which so far was sufficiently provided by the apparent obviousness of the standards ensuing from tradition. This process leads to the development of a great religious narrative and the close integration of religion and morality; also, integration rooted in such a foundation increases the chances of the group's survival in the face of cultural or physical threat.

JACEK KURCZEWSKI

Nexus iuris: więzi społeczne i trójkąt etyczny

Nexus iuris: Social Band and the Ethical Triangle

This article reintroduces the normative concept of social bond and its central feature, the correlated expectations of the rights of one partner and the responsibilities of the other partner. This concept was initially developed by Leon Petrażycki who saw it as the foundation of nexus iuris and later developed by Pitirim Sorokin in his theory of crystallised groups. The author presents three types of bonds, familial, contractual and coercive, as relating to three different ethics, which establish the love-reciprocity-exploitation triangle. He then goes on to consider the applicability of this normative concept in present times. Personal relations are not reproduced, they are continually created anew and their regulation is contextual. Nowadays we no longer arbitrarily assume that social position is related to some specific rights and responsibilities. Also, status is not given, and mutual competencies and responsibilities are continually formulated anew and distributed among individuals who enter and exit personal relationships.

ANDRZEJ MOŚCISKIER

Więź społeczna i stosowanie przemocy a natura ludzka

Social Band, Violence and Human Nature

In specific social situations coercion and violence are not only a sign of social bond between people, but also the most powerful adhesive attaching the individual to society. The functionalists (Emile Dürkheim) as well as adherents of conflict theory (Ralf Dahrendorf) addressed this issue with special concern. It would be a truism to say that violence is rooted in both culture and biology; however, research in many areas of behavioural biology (e.g., evolutionary psychology and ethology) has clearly demonstrated that predisposition to violence is largely biologically determined and constitutes one of the major elements of the so-called "human nature". Speaking of human nature and its effects on behaviour we immediately think of genetic determinism and heredity of specific proclivities to certain social behaviours. However, the latest advancements in neurobiology clearly suggest that the human brain, not the gene, is the decisive factor in human behaviour. This demonstration of the primacy of the brain over genes opens the way to new interpretations of the effects of culture and learning on violence. Still, we must remember that human nature has been evolving for eons and, according to Edward Wilson's famous metaphor, "the genes hold culture on a leash".

MARIOLA BIEŃKO

Nieznośna lekkość więzi w sferze bliskich kontaktów międzyludzkich
The Unbearable Lightness of Bonding In Intimate

This article argues that the evolution of bonds in the contemporary world does not amount to replacing ascribed affiliation with individuals' freedom of choice, or to the transition from communities of origin to communities of consensus, but involves the basic redefinition of both these categories. Bond analysis always refers to a private and often very intimate part of individual experience. It is also deeply rooted in the structure of both ideational reality and the reality of events. Structural-functional bonds as well as emotional, cognitive and aspiration-based bonds are played out in the theatre of everyday life, enabling long-term and positive interaction, and forming a timeless and supra-cultural foundation of interpersonal relations. Profound changes of values, norms, attitudes and behaviours within post-industrial societies have changed the nature of bonding in the familial, marital and sexual community. Broadly conceived socio--economic change, modified structure and organisation of the state, resulting in the development of democracy, egalitarianism, increased autonomy and individualism, have all led to the replacement of traditional relationships with a network of global relations which is often a flat, ill-defined flow network. Stable relations are falling apart into series of episodic, minute interactions, while "virtual communities" give the illusion of intimacy.

HANNA ŚWIDA-ZIEMBA

Indywidualizm młodych a więź społeczna
Young People's Individualism and social Bond

This article analyses the attitudes of Polish youth towards two axiological orientations, individualism and communitarianism. It is based on research data and demonstrates that contemporary Polish youth (senior high school and college students) have internalised the western model of individualism. It also shows that the individualistic orientation is in opposition to communitarian values. The presented research findings suggest that the accepted contemporary model of individualism makes it harder for young people to fulfil their psychological need of bonding, hence this need becoms a conscious and powerful nostalgia, revealed through various utterances, or expressions of satisfaction on those occasions, when-owing to external contingencies- it can be realized, genuinely, artificially (incidental group chemical substance use) or by means of a small group 's deliberate quest for ways of fulfilment. Contemporary young people appear to be torn apart, as there exists no socio-cultural model to help them integrate their individualist attitudes with the ability to realise the need of bonding freely and completely, although this need continues to persist in young men and women.

PAWEŁ MOŻDŻYŃSKI

Energetyczna więź Wodnika*

The Energy Bond of Aquarius

The author addresses the question of social bond within the New Age and Reiki Movement, presenting theses based on his own qualitative research. New Agers have a profound need to rebuild social bonds and integrate the world in all its aspects. Instrumental to this integration are all kinds of haphazardly combined spiritual-body practices (energotherapy, meditation, magic etc.). It is an integration rooted in the image of a vital energy connecting all people - an image which provides the foundation for a holistic vision of the "network of life". The author refers to Durkheim in stating that "New Age society worships itself in the form of an energy cult". The paper reveals the close correspondence between this phenomenon and the dynamics of postmodernity:. the energy-related vision of reality transcends the divisions of modernity, and combine fragments of the world into a collage-like global network to become part of the phenomenon of glocalisation.

BARBARA LEWENSTEIN

Społeczeństwo rodzin czy obywateli -kapitał społeczny Polaków okresu transformacji

A Society of Families or a Society of Citizens: Poles' Social Capital in the transformation Period.

This is an attempt to show how social capital has been evolving in Poland during the transformation period. Theoretical considerations presented in the first part of the text aim to distinguish two forms of capital: "familial", where the intrinsic trust and social networks are limited to family and friends, and "associative", rooted in the network of non-government organisations and "generalised" trust. The crucial question is as follows: what forms of social capital, indicated and discussed in the theoretical section, are emerging at the time of systemic transformation? In the analysis of the changes taking place in Polish society in this respect, the following indicators of social capital are considered: type and intensity of family contacts, association activity, the level of trust granted to various public institutions as compared with trust granted to family and friends. The analysis is based on the results of Polish national surveys and qualitative studies of local communities, investigating the presented aspects of social life.

MAREK RYMSZA

Polityka społeczna a więzi społeczne. Przypadek III Rzeczypospolitej
Social Policy and the Social Bond. The Case of the Third Republic.

The author discusses the bonding aspects of social policy, arguing that the strengthening (and, less frequently, the weakening) of social bonds may be both the basic goal of social policy and a side effect of implementing social programs focused on other goals. Social bonds are used to legitimise social policy; selective programs implemented within one general policy relate to vertical bonds (social welfare for the weakest), whereas universal programs, particularly social insurance, refer to horizontal bonds (the reciprocity principle). The search for ways to reinforce social bonds is a characteristic feature of European tradition in the sphere of social policy and is present in both the conservative model and the social democratic model. The present analysis addresses the following question; to what extent is the social policy in post-1989 Poland oriented towards the development of social bonds? The author suggests that, on the one hand, the experience of the "First Solidarity" movement (1980-1981) should facilitate this policy's bonding orientation, while the "Second Solidarity" (the nineteen-nineties) concentrated primarily on the development of the institutions of market economy, promotion of competitive attitudes and individual success. Hence the evident inconsistency in state social policy with respect to its function of constructing social order, which the author illustrates with four examples: organisation of the social welfare system, institutionalisation of social dialogue, old age pension reform, and introduction of the so-called "one percent mechanism " whereby citizens may donate 1% of their income tax to selected non-government organisations.

MAGDALENA ŁUKASIUK-GMURCZYK

Współczesne stowarzyszenia migracyjne w Warszawie
Contemporary Migration Societies in Warsaw

This article describes the associations and clubs recently established in Warsaw by migrants from other Polish cities. Membership is usually dependent on the candidate's coming from a specific town or region, although some clubs and lodges have developed more complicated admission procedures. Other informal but generally accepted criteria of membership include higher education, good professional standing and social prestige. While social background is a major determinant of social bond, feeling of community, and perceiving a fellow member as "one of us", migrant associations are not sentimental and they are usually present- and future-oriented. As active organisations they offer their members various forms of assistance and support in their present life in Warsaw, hi their inchoate phase, they usually take the form of a

social and beer-drinking club, eventually evolving - or not- into other types of organisation. Depending on the preferences of members and their practical capabilities, they may develop into business clubs, or civic lobbying groups governed by a general principle of networking in order to provide mutual aid and support. The beneficiaries, at the micro level, are often young people from the member's own region, freshly arrived in the capital, or, on the macro scale, small local communities, which the migrants are trying to support from Warsaw.

ALBERT JAWŁOWSKI

Gra obok gry - widowisko piłkarskie jako zjawisko generujące wspólnotę ludyczną

The Game beside the Game: the Football Spectacle as a Generator of Ludic Community.

The football hooligan subculture is analysed as a ludic community, i.e. a group of people who participate in a specific type of play and game. When the participants achieve a bond transcending the here and now, also the permanency of the group transcends the mundane. And when participation in a certain game becomes the identifier for a group whose members practice the game in their everyday life, then the group becomes a subculture. The competition between rival football fan groups takes the form of a ludic ritual, while the behaviour of these groups can be viewed as a unique social play. In his approach to this phenomenon the author refers to the meaning given it by Johan Huizinga and Roger Caillois. Incidents such as yob brawls, i.e., prearranged battles between two groups of hooligans, or more vicarious signs of rivalry, are viewed as manifestations of the world of social play. Suspended between "paidia" and "Indus", the two extremes indicated by Caillois, they demonstrate the abundance of ludic forms observed in the practices offootball hooligans. The football clubs around which such groups rally assume the role of a sui generis *community idea; what counts most is spontaneity of the group, identified by the club name, rather than the results achieved by the actual football team. The football spectacle therefore becomes a mere catalyst for creating fan clubs, which, as far as the hooligans are concerned, are perfectly able to realise their goals while dispensing with this spectacle altogether.*

ELŻBIETA ZAKRZEWSKA

Życiowe tsunami: obligatoryjność refleksyjności

The Tsunami of Life: the Obligatory Nature of Reflectiveness

This text draws upon Giddens' concept of "reflective identity" to show how profoundly contemporary society depends on scientific expertise, which teaches it how to name its experiences. One specific form of experience is the experience of intellectual disability. The disabled person is unable to create "reflective identity projects" which leads to social dissonance and alienation. However, this alienation must sometimes be overcome. This happens when we must take disabled people "into account", e.g. when we are their parents. The text presents several strategies of coping with such an "existential crisis", i.e. the mechanisms of coming to terms with the fact that one's child is disabled.