

INTERNATIONAL SOCIOLOGICAL ASSOCIATION

World Congress of Sociologists

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4-9 September, 1950

Abstracts of papers received for the discussion meetings.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

A. General and Methodological Problems

Monday 4 September, 5.00-7.00 and Tuesday 5 September, 10.00-12.00.

Opening addresses by Professors
Louis WIRTH and Georges DAVY.Rapporteur: Professor Arthur Hillman.

(The listing of papers in this document supercedes that of document ISA/Z/2).

Papers submitted:Professor Rudolf Blühdorn, Austria

"L'aspect psychologique de l'enseignement universitaire des relations internationales"

Mr. Thomas B. Bottomore, United Kingdom

"Sociology and international relations - a methodological note"

Dr. Vladimir Cervinka, Switzerland

"A scheme for analysis of international relations"

Professor Florestan Fernandes, Brazil

"Considerações sobre a aplicação dos conhecimentos sociológicos as relações internacionais"

Professor Jacques Leclercq, Belgium

"L'esprit international et l'intégration sociale"

Professor Mario Lins, Brazil

"Possibilidades da Superação das Tensões Sociais"

Dr. Hanna Meuter, Germany

"Notes on general and methodological problems"

Dr. Kewal Motwani, India

"Need for reorientation for sociological research"

Professor Radhakamal Mukerjee, India

"The sociology of group extension: from crowd to commonalty of mankind"

Dr. Jozef Obrebski, Poland

"Sociology of rising nations"

Dr. Chr. Petersen, Denmark

"The bearing of social research on international relations"

Professor Juan Pichon-Rivière, Argentina

"L'entente internationale et la sociologie"

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Professor Alfredo Povina, Argentina
"The sociological subject in international relations"

Dr. Edmond Rogivue, Switzerland
"Comment neutraliser l'arme sociologique?"

Professor Rodolfo Tecera del Franco, Argentina
"Teoria Culto-Political: las posibilidades de un orden politica mundial"

Professor Hans Thirring, Austria
"Das Problem einer internationalen Unterrichtsreform".

N.B. The papers of Drs. Claude C. Bowman, Maria Ossowska, and Miguel Figueroa Roman, previously listed under this section will now be found in Section D.

A B S T R A C T S

"L'aspect psychologique de l'enseignement universitaire des relations internationales"

by

Rudolph Bluedorn, Professeur du Droit International Publique, Université de Vienne.

Reports and discussion-questions from present-day university students reveal that clear, concise, logical lectures alone will not overcome widespread, dangerous ignorance and bigotry in foreign affairs even among informed and cultivated people. Social psychological insights and human values must be learned through vivid factual experiences which broaden the background and open the mind to see new relations and grasp the significance of principles. Otherwise instincts, sentiments, prejudices, self-interest, provincial and doctrinal and personal conditioning maintain psychic resistances to scientific method or unfamiliar ideas: the will not to believe is strong. Nations and university-students can both be influenced by vicarious recognition of their preformed attitudes, myths and interests and of the biologic source of their motives, needs and fears; so that those which conduce war may be reduced.

The modest discipline of tested facts and retested theories should replace the effort to impose ideas by prestige or authority.

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"Sociology and International Relations, A Methodological Note"

by

T. Bottomore, University of London.

The study of international relations raises the problem of value judgements, or of achieving impartiality. Suggested means of avoiding partiality in description

and analysis - through elimination of value considerations or through reaching agreement on values - are discussed critically. The implications of those suggested solutions for the study of international relations are considered, leading to a recognition of sociology as representative of a supra-political (supra-national) system of values and a unified universe of discourse.

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A SCHEME FOR ANALYSIS OF INTERNATIONAL RELATIONS

by

Dr. Vladimir Cervinka, Lausanne

A theory of group relations is advanced, to apply at the international level to all kinds of groups and institutions. All groupforming relations are generated by attraction or repulsion toward common values. These values may be direct - internal to the group - or derived - external to the subjects. The latter are more transitory and less binding as social forces. Most international relations are of the derived type.

An analytical scheme is proposed for use in describing relations involving the direct as well as derived values. Problems of measuring the intensity of relations are noted. The compatibility of values for a subject is significant in estimating the net attachment of a subject to a given value. To obtain the collective attachment of a set of subjects to a value, the individual attachments must be weighted for eventual cooperativeness - competitiveness with respect to it.

From the standpoint of group relations analysis, special importance accrues to patterns of positive interrelations derived from a value common to two or more subjects which the writer calls groupoids. He is working on a research problem which involves evaluation of the intensity of relations in groupoids and weightings of compatibility and cooperativeness. Results of such research might have a practical application in promoting understanding between nations.

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"Considerations on the applicability of sociological
knowledge to international relations"

by

Professor Florestan Fernandes,
University of Sao Paulo, Brasil.

In this paper I tried to analyze if sociologists can contribute to the study and the solution of the tensions and conflicts existing in the world of to day. Recent developments in the field of sociology permit active collaboration, but only under two conditions:

a) a transformation of the current conception of applied sociology,

b) an adjustment of the mentality of sociologists to the conditions created by the change of the social status and roles awarded to the scientists in general. One of the effects of the enhanced social roles of sociologist is their participation in the constitution of social channels through which scientific knowledge is practically utilized and transformed into social forces: "not pretending to change sociologists into diplomats or diplomats into sociologists", sociology could contribute effectively to diplomatic policy. It could serve diplomacy with its scientific knowledge and operative techniques in handling "social problems", thus reducing international tensions and conflicts.

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"L'esprit international et l'integration sociale"

by

Professeur Jaques Leclercq, Université de Louvain.

Group solidarities arise from and depend upon human and personal relations and sentiments than upon economic contacts. Every functional group is maintained by a minority of members whose special role and status involve contacts, interests and functions in which the configuration of the group as a whole is sensed and identified with. Other members play passive roles or identify themselves exclusively with smaller subgroups. Their behaviour as member of the larger unities may be induced by temporarily propaganda or self interest. One could attempt to discover, as agents of international solidarity, those classes of persons whose experience leads them to think and feel in terms of areas and unities larger than those of national boundaries. The persons most effective for supra national loyalties will be those who share sentiments of interpersonal rapport based on transnational group activities.

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"Possibilidades da Superacao das Tensoes Sociais"

by

Mario Lins, Sociedade Brasileira de Sociologia, and
International Society for General Semantics, Brasil.

We are now on a phase of acute tension, which is producing conflicts and maladjustments on the field of social systems. These tensions, both by their intensity and their nature, are causing a crisis on sociological systematics, revealed by the fact that sociology is being impotent to overcome them technically.

The great part of conflicts reflecting the social crisis of today derive from maladjustment between (I) our logical-conceptual structure and (II) the existential reality (socio-cultural) it endeavours to apprehend. This structure is based on a static logic (the Aristotelian one), which is impotent to explain the relation originated from the complexity of the modern world.

So, to develop a proper logical-conceptual structuralization, that will render possible a better adequacy between theory and praxis, from which shall derive an

operational technique giving us the possibility of a more perfect control, besides a more efficient determination of factors in action in situational fields, represents the main line of research work to be done if we really want to overcome the crisis now prevailing over the systematics of sociology.

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"Notes on general and methodological problems"

by

Dr. Hanna Meuter, Lobberich/Niederrhein. Germany.

The lack of diffusion of national peculiarities can be profitably understood by looking at it as a problem of social secularization. The theoretically schooled researcher must be in close contact with social and pedagogical practical problems. He will make efforts so that his fellow-men will come to an understanding of the problem of international tensions. The researcher's understanding of the group passions should be coupled at social education. This will give freedom from these passions. Personal experience of the researcher with other national groups is valuable. An outstanding example of the above-made points is given by Howard Becker's work on the history of the nazi youth movement, the main finding of which was that those who knew least about another group were most disdainful of it.

Successful means of communicating scientific results seem to lie in the field of narrative writing. The daily and weekly press, as well as novels and fiction could be put to the use of the diffusion of sociological knowledge.

The writings of Sheila Kaye-Smith and the circle influenced by Leopold von Wiese's seminars (Stephan and Arnold Zweig) show that artists can deal with international question in a scientifically strict fashion and achieve surprising results, convincing and positive.

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"Need for Reorientation for Sociological Research"

by

Kewal Motwani, A.M., Ph.D., India.

Man has always sought to establish a principle of unity within the universe. The scientific method has been used and found wanting. Science is associated with a culture of machines and of social conflicts and disorganization: nationalism, capitalism and democracy at home and imperialism and racialism abroad. Against the pervasive philosophy of secularism, the sociologist is exhorted to seek unified truths, to become a religious man receptive to divine insights. This spirit is essential to effective sociological research.

A b s t r a c t

"The Sociology of Group Extension"

by

Professor Radhakamal Mukerjee, University of Lucknow.

Here are four basic categories of social groups, viz. Crowd, Interest-association, Community and (abstract) Commonalty that are met with in all cultures and exhaust all possible human relations. The depth of personality, the con of values, the degree of group inclusion and attachment and the unity and stability of the group as an autonomous system of morality are enhanced as we start with Interest-groups (e.g. Class) and rise to Community (e.g. Nation) and thence to Commonalty (e.g. the UNO). As we ascend from a Crowd through an Interest-group to Community and abstract Commonalty, not fluctuating fragments of the self but his total self is more deeply involved in group life and activity. The most intense and deepest self is the largest social community - the Commonalty of Mankind.

Man's moral insight and autonomy are nowhere greater than in the symbolic, enlarged Commonalty group, unplying his unique role in remaking his groups and institutions and their values and norms. Yet he has consistently failed to extend his conscience and faith to humanity and international relations.

The different types of social relationships comprise the frame-work of man's value meaning and moral experience. Reciprocity in the Interest-group, Equity and Justice in Community and Love and sharing in Commonalty emerge as imperatives of the different group patterns or "fields" among which man's social selves are distributed. Love and sharing are the highest and most universal ethical principles. The principles of Reciprocity, Justice and Equity by themselves cannot achieve the unity of mankind that rests on the extension and elevation of the spirit of mutuality in international relations. Modern man has new to moralize the nation and state by his passions of Love and Equality.

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"Sociology of Rising Nations"

by

Dr. Jozef Obrebski, University of Warsaw, Poland.

The scope of anthropology is changing; the study by anthropologists of modern societies present methodological problems. Adaptations in research method must be made for the differences between literate and non-literate societies. Sociology and anthropology have common interest in the study of "rising nations".

The cultural revolution of our times is the rise of new nations, particularly growing out of the co-existence over the greater part of the world of two types of civilization: the national civilization of literate societies or educated classes, superimposed over various folk societies or non-literate and semi-literate social strata.

Autonomous non-literate societies are practically non-existent. The transformation of folk societies takes various forms but the process of absorption of the non-literate societies by the national civilizations in many places has given rise to structural similarities. The absorption is not the occasion for the transfer of individuals from one society to another; it operates through the existing class and culture dichotomy. Marginal groups are created, and these detached members of the folk society may be the nucleus of social movements which help create the new nations.

Current anthropological studies have not dealt adequately with the creation of the new social realities, which are related both to folk and national societies but differ from either. This is partly because of the ahistorical character of anthropology and partly because it views society and culture as an integrated whole, which can be studied within a local area.

"Methodological concretism" and cross-sectional "temporocentrism" are characteristic of anthropological research. The use of methods is related to theories held, and a comprehensive view of the social changes that occur will require more dynamic methods in the study of rising nations. The growth of new personality types, as a counterpart of new social structures, is a fruitful object of research attention, which requires extensive use of the autobiographical method.

The study of rising nations does not promise practical results, but it may lead to self-knowledge and help in the development of leadership within the new national societies.

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"The Bearing of Social Research on International Relations"

by

Dr. Chr. Petersen, Copenhagen.

The stated purpose of the Sociological Congress suggests reflections on the ways sociology can affect international relations. Indirectly this may be through social philosophy and the writing of history, and more directly, sociology can relate to law, administration and the study of specific problems. Its general effects can be through democratic education, and the aid it can give in ethical analyses.

The United Nations Charter and the Declaration of Human Rights include terms and ideas which should be subjected to sociological analyses. Reference is also made to the priority of peace or justice in the international covenants, as well as to the conditions of equality between nations.

The creation of a world moral community is widely held as a goal, and there are some indications that national sovereignty may become limited in the interests of human rights. Basically the strongest support of peace and justice can come through the development of an effective, detailed system of international law.

With the contemporary emphasis on education for international understanding and despite certain historical opposition of sociology in Europe to the optimism of 18th century rationalism, sociology can today help lay a basis for world order and international understanding.

"L'entente internationale et la sociologie"

by

Jean Pichon-Rivière, J.D., Professeur de Sociologie,

Université de Buenos Ayres.

The methods of physico-mathematical science have their usefulness in exploratory studies of men, but are partly inapplicable, always inadequate for full understanding of human situations, or even distorting when depended upon exclusively. Science is incomplete without the appropriate content and methods of the sciences of human nature, in which strict objectivity and accuracy are also retained in respect to empirical actualities. Personality tends to be depersonalized by modern mass techniques of production and communication. If science and international policy do not recognize a world of specific persons, they ignore essential facts. Happiness based on morals is a goal superior to welfare based on merely material needs.

Thus far, today's science has proved conducive to cosmopolitanism (superficial conformity and specialization), rather than to universality of evaluative outlook and synthetic insights which incorporate and integrate differences. Communications have reduced physical more than psychic and social distances. Family and community as means of communicating shared values have been threatened by the technology of person-to-person and mass communication. An order based on persons as group-members is basic to international order and therefore to international policy. Personal and cultural differences are indispensable demands in the enrichment of the world community. Psychological analysis of the causes of intercultural tensions should show how to prevent differences from becoming causes of conflict. UNESCO researches in this field should lead to measures for reduction of such tensions.

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"The Sociological Subject in International Relations"

by

Professor Alfredo Povina, Universities of
Buenos Aires and Cordoba, Argentina.

Social interaction in human groups is described to provide a theoretical basis for the major distinction between nation and state. The Nation "is a human society - with all its sociological characteristics - that consciously possesses a collective life". "The State is the superstructure of the society which, by virtue of the legal order inspired by power, satisfies the socio-political functions of the life of the group".

International relations should involve more than an association of states; the sociological subject in this field is the nation as well. This includes attention to many forces and sectors of the nation such as trade unions and industries. Representation of all activities and forms of social life will lead to stronger bonds between peoples.

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"World Understanding and World Integration"

by

Dr. Edmond Regivue, Zurich.

Some sociology is, in the name of "realism", socially sterile because it refuses to go beyond the minutiae of empirical research. There is however, difficulty in

determining at just what point and under what circumstances a sociologist is justified in going beyond the empirical facts and generalizing upon current affairs. The intensive study of small groups will shed light on major enterprises. Too easily such generalization becomes special, pleading and partisan propaganda irresponsible to factual or ethical control. Unscrupulous politicians have exploited cynically the findings of psychosociology. Sociologists have no hippocratic oath to hold them responsible to the welfare of the societies they study. Like the atomic bomb, sociology is a two-edged sword, when it takes sides. The success of "Marxism" shows the power of "sociology" conceived and utilized as a dogmatic ideology. It may also be used to reduce such internal national tensions as emerge into international tensions. It can also unmasque propaganda and bigotry. Sociology deserves as much support as nuclear physics, but should be protected from regimentation by the State. Private businesses should recognize the possible values of a free and disinterested sociology, which has too long played the role of a "poor relation" in many a university.

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"Theoria Culto-Politica" (Sociological essay on the possibilities
of achieving a Political World Order)"

by

Prof. Dr. R. Tecera del Franco, University of Buenos Aires

Any political, universal world order must have its roots in the social reality of the world.

Many of the political-social maladjustments of past and present days can be traced to political institutions based on insufficient and mistaken knowledge of the social order of which they ought to have been authentic reflection. Stable, authentic political institutions and international relations mirror a groups cultural-social level. When a group is made to fit a set of institutions which reflect not the group as a whole but a minority only, caos and crisis will ensue. For this reason the various "determinisms" (geographical, racial-biological etc.) were doomed to failure.

The theory of "culture-politics" is flexible, recognizing as its basis the existing cultural-social order. Thus the heterogeneity of groups and peoples alone suffices to explain why their political institutions must vary (an example is oriental and occidental culture and subdivisions within each).

It seems evident, then, that democracy, historical offspring of a very specific occidental culture, cannot be integrating force of a social order as heterogeneous as that of the world today. Democracy must remain a future ideal, recognized by certain visionary elites, but it is sterile and utopian to try to impose it on people outside the alluded cultural level.

For the reasons exposed, political ideologies cannot be universal.

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"The Problem of an international Education Reform"

by

Prof. Hans Thirring, Vienna.

The main sources of danger of our time are not real, material clashes of opposed interests, but are ideological tensions, conflicts between statesmen, not between

the people themselves. Because the situation is defined in this way, the schools and media of mass communication have great possibilities for relieving the situation and exerting a positive influence. All educational reforms must aim at understanding also the enemy and must be beyond the sphere of the national, the denominational or the political, at the same time as a fanatical indoctrination of the opposite kind (non-communistic) must also be avoided. The principle: "Learn to fight for your rights and your freedom without hating, and apply your psychological knowledge", must be put to use.

The author quotes the Austrian delegation's memorandum to UNESCO's 4th General Assembly, regarding educational reforms. New educational principles must be found which help overcome the infantile attitudes we have to social problems.

Psychology must be included in all curricula-but while psychology in the US has developed tests, and a test psychology, European psychology has remained, up to now, academic and unapplicable to concrete problems of everyday life. This must be remedied. Man must approach himself and his fellows just as any worker is taught to approach his machine when it goes wrong-namely by going to the cause of the problem.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

B. Problems of National Characteristics and Attitudes

Tuesday 5 September 5.00-7.00 and Wednesday 6 September, 10.00-12.00.

Opening address by Professor
Morris GINSBERG.

Rapporteur: Professor Stanislaw
Ossowski or Professor Arvid Bro-
dersen.

- Papers submitted:
- Professors T.W. Adorno and Max Horkheimer, United States
"Prejudice and personality"
 - Professor Howard Becker, United States
"What the Hitler Youth inherited"
 - Professor E. Chalupy, Czechoslovakia
"Le caractère national au point de vue
sociologique et sociale-psychologique"
 - Professor A.N.J. den Hollander, Netherlands
"As others see us"
 - Professor Stanislaw Ossowski, Poland
"Changing patterns in modern national ideology"
 - Dr. Chr. Petersen, Denmark
"Rational and irrational motives behind
national sovereignty"
 - M. Dinko Stambak, France
"De quelques erreurs de jugement des
Occidentaux sur l'inconnu slave"
 - Professor Leopold von Wiese, Germany
"The influence of nationalism on international
tensions"
 - Messrs. Chr. Bay, I. Gullvaag, H. Ofstad and
H. Tønnessen, Norway
"Nationalism. A study of identifications with
people and power".

N.B. The paper of Professor Roger Bastide previously listed under this section will now be found in Section C.II.

A B S T R A C T S

"Prejudice and Personality"

by

Theodor W. Adorno and Max Horkheimer,
American Jewish Committee.

Two volumes of the series "Studies in Prejudice":
Prophets of Deceit and The Authoritarian Personality are described and summarized.

The "Delusions" of the followers of all the racisms, nationalisms, and totalitarisms are found to rest upon identical devices of propaganda, with identical appeals to an identifiable type of "personality structure" and habitual attitudes, the latter emerging wholesale from causes other than the propaganda itself and creating a mass receptivity for such propaganda. The method of the inductive study (questionnaires and correlations) represents an effort to prove this hypothesis independently of the researchers predilections. The typical syndrome of character traits of bigotry are further attributed to a typical etiology of early disciplines or rejections and resultant emotional insecurities. The "tricks" of mass demagoguery are listed.

The developments of impersonal mass organization, technology and communications are also recognized as conducive conditions.

Popular counterpropaganda of exposure is considered a chief remedy.

Objectivity of attitudes research and findings will ipso facto strengthen the prophylactic acceptance of the counter propaganda.

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"What the Hitler Youth inherited: A Methodological Note"

by

Howard Becker, University of Wisconsin.

Methodologically, the use of "culture case studies" in building "constructive types" is described with emphasis on the goal of prediction as the scientific test. The method is used in the study of youth in the stable German society prior to the Franco-Prussian war compared with the rapidly changing society of the late nineteenth and early twentieth centuries. Whereas there was no organized youth movement in the earlier period, one appeared in the later, as a protest against secularization and the hypocritical standards of adults. The youth movement took the form of roaming (Wandervögel) and responding to charismatic leaders in goalless nonrational fashion. Social objects expected responses, and reflected selves were closely intermingled. A society sacred to youth as youth was created.

"What are the connections, if any, between the older German youth movements and the Hitler Youth?" In the period between the world wars the older youth movements had largely lost vitality and "youth tutelage" and political youth auxiliaries were formed, with definite goals manipulated by adults. The older motivation of protest and a small but intense nationalism found charismatic leadership in Hitler. Before membership in official youth movements became compulsory, many youngsters followed Hitler willingly and gladly. A new fusion of social objects, responses and selves was evident.

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"Le Caractère national au point de vue sociologique et social-psychologique"

by

Emanuel Chalupny, Université de Brno,
1933/35 Vicepresident de l'Institut International de Sociologie.

Interest in personality has extended to the attribution of "personality" to groups and especially to nations because of their extent and continuity. Such is not real personality but a methodological fiction consisting of

1. traits common to the members, or
2. typical of the population; or
3. a resultant of offsetting forces, or algebraic sum of diverse "traits"; or
4. a composite of national heroes; or
5. an interacting configuration of related traits in a culture.

A number of attempted portrayals of "national character" are appraised. Descriptions by strangers and by ethnocentric natives are alike weak. One recognizes terrain, the international division of labor, language structure, culture history, literature, art, education as variously effective factors: Statistical observation of modal traits would be costly and laborious.

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Group Images

by

Professor A.N.J. den Hollander, University of Amsterdam.

Belonging to a group tends to increase the personal feeling of self-esteem into a feeling of superiority towards the members of other groups of the same category. Group antagonism gives rise to the notion of group characteristics; at the other hand already existing images contribute to the development of tensions. One should distinguish between "image" and "opinion". In group-judgment, "opinion" is rarely founded on a rational basis, it is rather emotionally motivated. Such a judgment influences the formation of the image by a selective process. A study of the formative influences of group-images explains why these so often are nothing but illusions, projections of feelings, crystallizations of group-passions, mistaken for knowledge and insight. A close investigation will probably disclose the great im-

portance of childhood-impressions. Forming a nation of another group requires interest. The motives of this interest are, again, rooted in the in-group and its nature strongly decides the image. Consideration of another people forms a type. It seems acceptable to ascribe the apparently irresistible charm of the notion of a "national character" to the tendency towards incarnation of a group in the image of a person. Fastening down life in an image amounts to the fixation of a dynamic form in a static one. "Conceptional lag" is evident when we cannot harmonise recent information about another people with the existing image which has lagged. On the whole the image seems to be less changeable than the opinion. A concrete example is given: the image and the appreciation of the Hungarians in Europe.

Different groups within one nation need not entirely have the same nation and certainly not the same appreciation of another people and the most articulated of these groups can therefore influence the formation of the most generally shared "basic pattern" of the variants of the image. Example: the America-image in England during the first half of the 19th century. Several instances are given of image-formation by "endogenous" factors, i.e. factors operative in the observing group. Increasing mental and personal contact between members of different peoples may lead to a decrease of traditional notions and to a correction of persisting images. At the same time other contemporary tendencies counteract these corrective influences. Thought is never autonomous. A common opinion about any people has never yet been attained, however thoroughly it was studied. A "speculum mundi" does not exist. There is only a number of mirrors discernible, as numerous as there are peoples and groups within the peoples. The nature of their reflecting surface, of the magnetic field established before it, both constantly changing, determine the images more than do the objects. When the existence of a group-image is accepted as a fact, it is necessary to acknowledge a factor in this, too. It forms a real danger to social harmony.

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"Changing patterns of modern national ideology"

by

Stanislaw Ossowski

(Institutional connection not given).

(Based on author's outline).

A "Sociological" theory of modern nations, nationalism, and international representation is set up in relation to other conceptions based upon territory, race, language, history and social myth. The role of the type of groups called "nation" has been historically standardized, accepted, and new nations play up to it. A definable group with a consensus based upon a territorial focus if not habitat, conceived by its members as an end in itself, but existing nowadays in relation to other nations. There is cleavage on the question as to whether membership is essentially voluntary. Irregularities may be found based on grounds either of territory or of

spontaneous allegiance. Nationalisms of 1848 were based on independence and popular sovereignty. Those of Fascisms and proto-Fascism on ethnocentric bigotry and aggression. The former operate on a premise of international peace; the latter imply international conflict, and are political and capitalism rather than popular. People are tools of the national state, are not themselves the nation. Imperialistic nationalism manipulates the older popular nationalism for its purposes as well as primitive tribalism. Independence becomes chauvinistic sovereignty.

Association with territory in language and thought makes territory seem to nations an essential symbol of their other values. Local territorial units may be deliberately broken into arbitrary districts to destroy their divisive effects upon a national solidarity in a larger area. Territorial nationalism of imperialistic pattern (whether urban or capitalistic) is based on subordination rather than on homogeneity. Territorial Nationalism of the federal type provides decentralized political or cultural autonomies within a higher order. Combinations, metamorphoses and nationalized interferences of these patterns are noted as typological varieties. Nationalism is espoused and exploited by each class as it comes to power as spokesman for the whole "nation". Marxism, at first identified nationalism with the interest of the "bourgeois-class".

National patriotism was enemy of class consciousness, though congenial to the international brotherhood ("fraternity") preached by early national revolutionaries.

Many socialist groups resisted World War I, but popular education is probably accountable for the preponderance of nationalism. In a later phase, the left wing Marxists consider the working class as standing for the nation as a whole and acting for it without reference to dispossessed classes. War strengthened this ideology. "Capitalism" is now considered more cosmopolitan or non-rational than "communism". The capitalist rather than the proletarian is the man without a country. Exploited colonials are using popular nationalisms against imperial and international capitalisms, as the 48'ers did against dynastic exploiters. Class and national loyalties are thus permitted to reinforce each other. National cultures are utilized to consolidate power blocks.

Areas for sociological research in the field of nationalistic re-orientations are suggested in view of actual worldwide events, with the possibility that, if objectively done by non-partisan scientists, the findings given unbiased publicity and universal access might reduce international tensions. But these tensions themselves now render such studies impossible.

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"Rational and irrational motives behind national Sovereignty"

by
Chr. Petersen, Denmark.

Petersen points to historical instances where peoples have taken to collective action regarding their stately or national belonging-

ness: the coming into being of new nations (Switzerland, Netherland), revolutions (French), the migratory movements (to America, Iceland), the joining of border regions of one state and another (South Slesvig-Alsace).

The motives behind such actions can be fruitfully subsumed under the categories: rational and irrational.

Rational motives include motives in which political, social, and or economic freedom play a part. Irrational motives include those where cultural or national characteristics, history, tradition, language and religion play a part.

The two kinds of motives under certain conditions (not specified but exemplified) motivate the same actions, under other conditions the opposite alternatives for execution of the groups' sovereignty.

Petersen presents a more detailed analysis of South Slesvig's and Alsace' history in the light of the two analytical concepts.

Where there is a choice between a politically free cantry and a less free, the political motive may bring decision to choose the freer country, in spite of an otherwise traditional attitude. This is so because in the politically free country, the population is free also to follow its cultural tradition. Such choice is usually followed by assimilation process.

Petersen poses the problem of how an international power should decide on questions of the belongingness of populations. Democratic values imply that people should choose their state belongingness freely. It is desirable to begin research about existing tensions in border regions and other places presenting international problems. This should be accompanied by spreading information about the results and viewpoints of the research to the population concerned. The research should be undertaken by international team. This might contribute to mutual respect between the parts engaged in the tension.

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"L'inconnue Slave"

by

Dinko Stambak,

Centre National de la Recherche Scientifique, Paris.

Slavic peoples have long suffered from ignorantly conceived stereotypes based upon superficial observations and prejudices. "Slavs" are neither savages, clods, nor mystics, any more than are other peoples.

Many "slavs" have similarly prejudiced stereotypes about out groups. No peoples should be judged on the basis of their most disadvantaged members. The Slavophiles have not helped the situation by setting up ethnocentric stereotypes of their own, unconfirmed by factual research.

The contradictory elements in the overt life of Slavic peoples have produced reciprocal misunderstandings between themselves and between them and west Europeans. Words, formulae, and ignorance have separated them.

To learn the actual character of a people, objective and thorough sociological fact-finding must include many subtle aspects of its culture unknown to outsiders.

A thorough historical and ethnographic study, including objects and practices and their meanings as well as verbalized and written materials, is necessary.

Still better would be an understanding of the "Slavs" themselves as human beings sharing a common "Slavic" heritage.

The intelligenzia are responsible for public ignorance. Sociologists, by joining with other social scientists in overcoming this ignorance about the "Slav" could improve international relations.

*

"L'Influence du Nationalisme aux Tensions Internationales"

by

Professor Leopold von Wiese, University of Cologne.

Pour développer une méthode scientifique apte à examiner les possibilités d'avancer d'un nationalisme agressif et destructif au cosmopolitisme, il y a deux tâches, dont l'une est le complément de l'autre: conclure d'abord par analogie de l'attitude de l'individu dans les petits groupes à l'attitude collective. Puis il faut montrer - en raison inverse - l'état limité de cette analogie et la différence entre égoïsme individuel et collectif. A certains égards une parallélité existe, à d'autres une divergence entre la sphère individuelle (personnelle) et la région collective, entre le microcosme et le macrocosme de la vie sociale. Des tensions internationales ne peuvent être expliquées qu'à un certain degré d'inopportunités et d'imperfections des formes de rapport; il faut les déduire avant tout des instincts de la nature humaine. Il s'agit aussi d'utiliser dans une thérapie réalistement anthropologique les instincts exploités jusqu'à présent exclusivement aux services du nationalisme.

*

"Nationalism. A Study of identification with people and power!"

by

Messrs. Chr. Bay, I. Gullvaag, H. Ofstad
and H. Tønnessen, Norway.

The purpose of the study is to discover some of the determining factors of nationalist attitudes and some of the symptoms of such attitudes. The term "nationalist attitude" is used to refer to identifications with other nations in so far as at least one nation is excluded. The authors distinguish between such nationalist attitudes which - at least primarily - consist in identifications with symbols representing power and authority. The guiding assumption is that differences will be found in the determining factors of these two types of nationalist attitudes. A number of hypotheses to this effect is proposed. Notice is taken of such determining factors as for instance the ability to restructure a psychological field and the environmental influence on one child. Since these determining variables supposedly have other effects than the development of nationalist attitudes, such attitudes will probably be found to be connected with different personality-correlates which may be used as diagnostic symptoms of nationalist attitude. A number of hypotheses of this latter type is proposed. So far the study is only a theoretical outline for empirical research to be done.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

G. Sociological Aspects of Relations between Nations

Thursday 7 September, 5.00-7.00 and Wednesday 8 September 10.00-12.00 and 2.30-4.30.

Opening address by Professor
Th. GEIGER.

Subgroup I: general

Papers submitted:

Dr. Alfred Bonné, Israel

"The problem of incentives for economic progress in Underdeveloped Countries"

Professor S.D. Clark, Canada

"American expansionism and the Canadian Reform Movement"

Professor Thomas D. Eliot, United States

"Implications of the analogies between international wars and crimes"

Professor J. Haesaert, Belgium

"Obstacles à la cohésion de l'Europe:
Essai de sociologie des relations internationales"

Dr. Emile Sicard, France

"De la concordance des principaux points de friction internationale et des grandes "inconnues" de la Sociologie"

Dr. A. Tartakower, Israel

"Problems of continental solidarity in the Near East"

Professor H.Z. Ulken, Turkey

"Les tensions sociales et les relations interculturelles".

This Section is divided into four subgroups: general, minorities, migration and refugees, displaced persons etc.

A B S T R A C T S

"The Problem of Incentives for Economic Progress in Underdeveloped countries"

by

Alfred Bonné, the Hebrew University, Jerusalem.

Schumpeter conceived the role of entrepreneur as initiator of new economic combinations (rather than mere profiteer). Entrepreneurs thrive in cultures open to innovation and change, such as those of Europe since the Reformation. Post War I societal changes toward state planning agencies reduce or take over the role of enterprisers.

Populations in underdeveloped areas have been exploited by colonial imperialism but crave a direct share in modern planes of living. Resentment results in native nationalistic revolts. But there are not enough effective native entrepreneurs to replace the colonials. Employment of destitute populations requires state-created incentives, together with wide spread new social conscience and economic morale. As an alternate to dictatorship, we find certain Islamic sovereigns attempting to serve as developmental entrepreneurs for their backward nations. They have been hindered by traditional vested-interest groups, and by a shortage of loyal and experienced subordinates. In Russia, Turkey and Israel, incentives adequate for a disciplined cadre of administrators equivalent to those of typical entrepreneurs. In Russia a zeal as well as threat and status have been incentives. There, and in Turkey a quasi-war tension and morale were incited by high-pressure propaganda. Israel's incentives were those of the Zionist traditions. "Joint enterprise" with foreign and native capital, and talent invested for natives' welfare is another possible pattern, exemplified by I.B.E.C. in South America.

"American Expansionism and the Canadian Reform Movement"

by

Professor Debert Clark, University of Toronto, Canada.

The traditional trend of U.S.A. policy, through the centuries, was breaking away from the old-world order. American society was revolutionary and separatistic. Within it, the frontier was defiant of the central political authority which, on the other hand, was highly tolerant of this localism.

The continental claims of revolutionary U.S.A. appear as an attempt at the liberation of colonial settlers from the tyranny of old-world governments. In the U.S.A.-Canadian border-districts, such American aggressions were encouraged and supported by dissatisfied Canadian elements. While such movements of protest weakened the ruling authority of the overseas Empires, they strengthened the position of American political society.

Until 1900, American expansion and reformism were closely linked together. Weakness of central control in U.S.A. meant encouragement to its expansive frontier-energies. In Canada, local emancipation meant the exposition of the frontier to U.S.A.-expansionism. By their growing independence, Canadian frontier settlers were drawn closer to expansive American continentalism.

Therefore, Canada defended itself against U.S.A. expansion by emphasizing central control, and by maintaining the ties which bound Canada to the Empire. Canadian reform tendencies were a ramification of the great English reforms during the 19th century. They were less uncompromising, and aimed at the re-building rather than the overthrow of the old-world order. After World War II the positions are, in a certain sense, reversed. Canadian reformism has become bolder, whereas the U.S.A. are now somewhat intolerant of radicalism, owing to the change of their historical condition. During the 19th century, U.S.A.'s national existence was unchallenged, therefore the government could be tolerant of nonconformism. Today, its existence being threatened by another continental power, the national turns its back on its revolutionary tradition.

*

"Implications of the analogies between international wars and crimes"

by

Thomas D. Eliot, Professor of Sociology,
Northwestern University.

To dramatize law enforcement, the situation has been defined in terms of "war" against "public enemies", in a way which rouses traditional attitudes of vengeance, denies all claims of criminals

to human consideration, and relies on retaliatory penalties as a solution. This approach is sentimental in that it primarily satisfies the felt need for a scapegoat, rather than protects the public. It has perennially failed to prevent or stop criminality. Modern criminology.

As long as wars are pursued with hate, by an aggrieved party, a primitive feud or outlawing against criminals, wars will result as the "war" against criminals result -- in a cumulative heritage of hate. Only when wars can be waged without hate, by a third party representing collective judgment and for collective protection (and as in modern criminology, followed up by therapeutic rehabilitation) -- may the vicious circle of international feuding become self-limited.

The treatment of Japan, and the recent raising of the U.N. flag in Korea, are the nearest approach to this goal so far.

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"Obstacles a la cohesion de l'Europe: essai de
Sociologie des relations internationales"

by

J. Haesaert, professeur a l'Université de Gand,
membre de l'Academie royale des Sciences.

Relations between states are hitherto, at their best, peaceful contacts, concerning special matters of common interest, but not "a society of nations". So far, all attempts at the establishment of a commonwealth of nations have failed. The (1) Briand-Stresemann plan, and (2) the workermovement's "Internationale" are discussed in detail.

Obstacles to European integration are pointed out. (1) Difference of language; (2) difference in size of the European states, and lack of power-balance among them; (3) variety of economic structures and interests; (4) difference of political ideologies and traditions; (5) the political ambitions and constructive concepts of single leaders; (6) certain groupinterests which favour hostility, viz. armament industry, military circles, journalism; (7) differences in the psychological set-up of nations ("national character"); (8) protective trade-policy - a result of the industrial emancipation of former colonial countries.

The outlook on a United Europe is by no means promising. Probably it will have to be enforced from outside, or made imperative by circumstances which make solidarity a matter of life and death.

"De la concordance des principaux points de friction internationale et des grandes "inconnues" de la Sociologie"

by

Emile Sicard, ès lettres, Professeur Chargé de Recherches au Centre National de la Recherche scientifique, Membre de l'Institut Français de Sociologie, Lauréat de l'Institut de France.

With regard to certain regional or ethnic societies, we have a knowledge only of isolated phenomena, but no insight into the whole fabric of their social existence. Among those "unknowns" of sociology, the Slavic world is singled out as one example. The causes of our ignorance, in this case, are shown,

The areas of sociological ignorance coincide with the areas of friction. Ignorance breeds disdain and distrust.

Proposals are made for the furthering of mutual understanding and the removal of disdain and distrust. Possibilities and value of exchange (persons, documents and literature) with sovjet-countries are discussed.

The last part of the paper recommends the transition of modern sociology to a stage of all-encompassing description and comparative analysis of geographical "sectors" and historical "phases" of society. The sponsorship of UNESCO is invited to an organized investigation of the sociologically "unknown" areas (Slavic, African, Islamic, Southern-American).

*

"Problems of Continental Solidarity in the Near East"

by

Arieh Tartakower -- The Hebrew University, Jerusalem.

Continental solidarity would be a stage halfway between the competition of unrelated nations and a sovereign continental super-state. Continental solidarity will not be brought about by sentiments alone, but by real common interests. Such an interest may be (1) the desire to keep foreign influence out of the continent; (2) the idea of continental security; (3) the idea of mutual assistance.

This last motive prevails on continents where part of the countries are underdeveloped. They are in need of assistance, while the higher developed countries cannot prosper as long as they are surrounded by poverty and wretchedness.

Examples are given: Latin America, the Far and Middle East, the Near East. In the Near East, the Arabian countries have formed an

Arab League (1946) but none of these countries will be able to assist others. Turkey is as yet not sufficiently established in itself. In Israel, the necessary spirit of enterprise is present, but economic resources are lacking, and collaboration with the Arab countries would be impossible for the time being since relations are emotionally strained.

"The Social Tension and the Intercultural Relations"

by

Professor H.Z. Ulken, University of Istanbul and President
of the Turkish Sociological Society.

Social tensions may 1) be described and accepted as facts (fatalism) or 2) considered to be surmountable by analysis (activism).

Cultural tensions arise from the tendency towards cultural expansion, and the obstacles with which this expansion is met. The process of cultural expansion is exemplified by the broad outlines of mediterranean cultural history. In this process, the original centre of a culture represents tradition, whereas the outposts represent progress.

One of the obstacles to cultural expansion lies in the ever-increasing burden of heritage, multiplying the importance of education. Culture proceeds from nature to artificialness.

But neither is man an entirely rational being, nor is society a rational system. Earlier stages of culture are still at work within us, as undercurrents. Every analytical concept of mankind only gives us one single aspect, and thus mutilates rather than explains the totality of man. Neither individualism nor collectivism, but personalism alone can give us a perfect perspective on mankind.

The means and possibilities of cultural expansion are discussed, viz. geographical conditions, migrations and wars, the impact of religions, ideologies and technical achievements. In modern times, cultural expansion is facilitated by the high development of technique and industry - removing natural hindrances, and by the existence of politically organised nations. The main obstacles to-day are: prejudices of race and class, excessive intellectualism, machinism and individualism.

The culture of the Islam is analysed and the causes of its rapid expansion are laid bare. Those are the absence of racial discriminations and class-distinctions, and its ability to channelize nationalism.

Modern civilisation has much to learn from Islamism. In order to survive, it must fight the spirit of race and cast; it has to reconcile individualism and collectivism by personalism; it has to maintain liberty in the realm of the higher values (truth, morality,

beauty), but to exert pressure in the realm of auxiliary values (economy, politics, law); it has to check the excess of intellectualism and individualism; it has to appease class-struggle and strengthen the position of its middle-classes.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

C. Sociological Aspects of Relations between Nations

Rapporteur: Professor Thomas
D. ELIOT.

Subgroup II: minorities

Papers submitted:

- Dr. Max K. Adler, United Kingdom
"Ethnic groups and foreign policy"
- Professor Roger Bastide, Brazil*
"Assimilation culturelle et nationalisme"
- Professor Ernest Beaglehole, New Zealand
"Some sociological aspects of race relations in New Zealand"
- Professor Luis Bossano, Ecuador
"Sobre el Problema Indigena en Amerika"
- Miss Sara Hurwic, Poland
"Social conditions of disappearance of isolation of an ethnic group: the Jewish group in post-war Poland"
- Dr. Henrik F. Infield, United States
"The State of Israel and cultural autonomy of Jewish minorities"
- Dr. Angel Modesto Paredes, Ecuador
"Estudio sobre las clases sociales"
- Dr. P. Skov, Denmark
"Some remarks on national minorities and their protection".

*Previously listed under Section B.

N.B. Professor Carolyn S. Cambell's paper has not been received.

A B S T R A C T S

"Ethnic groups and foreign policy"

by
Max K. Adler, London.

An attempt is made to define "ethnic group", and "nation" in terms of "common history" and the difficulties are shown. "Ethnic"

is defined in terms of feelings of minority in-group insecurity, from which spring some other patterns commonly observed in minority groups, such as political organization, exclusiveness, defensiveness, passive accommodation or aggressiveness, compensatory pride of achievement, effort to retain or even to enlarge their membership.

Alternative reactions of such groups depend on their size, origin, outside support, geographic distribution, and treatment by the dominant group. Commonly found attitudes of members of dominant groups toward minorities are also analysed in part.

The problems of minorities are associated with the rise of nationalisms: Minorities which existed in the absence of nationalism have often been comfortably accommodated or assimilated.

The relation of ethnic groups to political events, especially in Europe, is traced. Since political and territorial independence for all ethnic minorities is impossible, equal rights with reciprocal respect and tolerance are the only effective solution.

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"Assimilation Culturelle et Nationalisme"

by

Roger Bastide, Faculté de Philosophie, Science, et
Lettres, Sociologie I, Université de Sao Paulo.

Cultural assimilation does not necessarily or automatically reduce internal tensions, if a dominant group, e.g. of earlier-integrated immigrant stock, refuses to accept the out-group in an open-class structure. Cultural differences can co-exist (accommodate) without tension or friction where race or cultural traits do not limit status, Brazil and U.S.A. are contrasted in this respect. Cultural minorities may share ardent nationalism with the dominant group if socially accepted. But culturally assimilated immigrants may continue to identify with their alien nationalism. They may have dual national loyalty, which is threatened only by refusal of acceptance by the host nation or by war between the two nations. The wish to share and belong is the crux.

Modern communications, by maintaining contacts of immigrants with the homeland, can retard their assimilation. Assimilation is determined by social cultural laws, while nationalization depends upon voluntary acceptances.

Previously or partly acculturated immigrants or their offspring may overcompensate for their own still insecure status by becoming xenophobes toward newcomers. They hate the lurking alien within themselves, and displace their patriotic guilt as hate for the foreigner.

For the decrease of ethnic group tensions, the use of group analyses of ethnic tensions, with international control of divisive nationalistic propaganda, are proposed.

*

"Some Sociological Aspects of Race Relations in New Zealand"

by

Professor Ernest Beaglehole, University of New Zealand.

The analysis of situations of inter ethnic accommodation is as valuable for international relations as that of race conflicts. The Maori-European situation has passed through several phases of dominance, conflict and accommodation, emerging in a (possibly stable) reciprocal respect, equality of rights, and increasing cultural independence in the Maori group, with a high vitality rate despite low economic status and considerable intermarriage. The Maori culture has both persistence of values and structure, and flexibility in technology and religion. Accommodation seems to have been fostered by recognition of Maori excellences, by a balanced man-landstandard-of-living ratio, by an adjustment of the land problem without segregated "reservations", by Maori pride, selfrespect and honor, by reduction of the momentum of group-contacts, by fortunate types of contact and equality of treatment, and by cultural borrowing and adaptability.

*

"The Native Problem in America"

by

Dr. Luis Bossano, Universidad Central,
Quito, Ecuador.

This is an attempt at presenting the native-indian element present in many indo-American countries, as an integrating part of the population.

The significance of the problem at hand is pointed out, seen from the demographic, the purely human, as well as cultural and economic points of view. The author underlines the importance of investigating this question sociologically. Contemporary culture must then shoulder the responsibility of an adequate rehabilitation of the native element.

The author refers to his own efforts in this direction and, admitting that his data have not as yet been systematized and integrated, suggests that this be done so that the information can be made available for the ends in view.

Such systematized investigation must, in the first place, account for each and every of the aspects touching on the situation of

the indian today -- their present reality and the causes, influences and precedents which have shaped this reality. Then a complete study of the bio-psychical characteristics of the indian should be undertaken and lastly, on a normative level, the solutions should be considered which will lead to the incorporation of the native nucleus into the framework of modern civilization.

Some concrete proposals on the subject of solving the problem are then mentioned.

*

"Social conditions of disappearance of isolation of
an ethnic group: the Jewish group in post - war Poland"

by

Sara Hurwic, Social Research Centre, Warsaw.

Of 3,000,000 pre-war Polish jews, not over 100,000 remain in Poland. They are a disrupted and heterogeneous group with still emerging from the abnormal roles assumed for survival during the wars. Some continue to conceal their jewish identity, others have reassembled in ghettos.

Previously assimilated jews have separated themselves, and vice versa. (The emergence of Israel as a refuge tested the loyalties of some.) Anonymous and searching questionnaires were circulated in three cities. 817 out of 13000 were returned. Educated jews are disproportionately represented. The data were supplemented by field studies.

Definitions of jewish status by different groups at different times and places are presented. Currently, culture rather than ancestry is increasingly the criterion of group classification. There are great opportunities for their integration in occupational areas from which they were formerly excluded or which they no longer are ashamed to accept: industry, agriculture, government. With all other bourgeois they are excluded from private enterprise.

Prewar institutionalized segregation as a second-class community under capitalist anti-semitism gave a superficial effect of solidarity and homogeneity. At present, specifically, jewish organisations are limited largely to the cultural rather than economic level.

Religious customs and endogamy, maintained by segregation, now tend to relax. The ghetto class structure, and the jewish classification of non-believers, is breaking down. Worship is atrophying, associated with the older generation. Endogamy, religious marriage, circumcision are seldom enforced. Yiddish now tends to be domestic rather than public, and is less strong as a bond, especially for the young, now that Polish contacts are general.

Multilinguality is frequent, with consequent assimilation of ideas; Yiddish accents persist.

Acceptance of communist ideology (identified with Polish nationalism) accelerates the foregoing trends. Anti-semitism is associated with capitalism. There is also an active propaganda of assimilation; and acceptance by gentile Poles is reducing the subjective sense of difference and of out-group we-feeling, despite the nazi memories. Minority cultures when tolerated tend to assimilate.

"The State of Israel and Cultural Autonomy
of Jewish Minorities"

by

Henrik F. Infield, Group Farming Research
Institute (Poughkeepsie, N.Y.).

Orthodox Jews are exceptional among ethnic groups in the severity of disgrace attached to defection of members. In diaspora this type of social control was intensified for group survival, while acculturation was simultaneously a means of individual survival.

Scattered Jews resemble their host cultures more than each other. An inductive study of Jewish subculture might reveal whatever common elements remain.

Paradoxically Israel accentuates the dilemma: Zionism introduced a political common denominator. Many Jews, both orthodox and culturally assimilated preferred religions to political identification. Others argue that nobody need now be called Jewish except Israelis. Acceptance of this doctrine would accelerate world wide assimilation -- the very result feared by Zionism. New divided loyalties are introduced.

"Assimilation" as loosely defined by Park is partly broken down into group acculturation and personal conversion: opposite processes. Israel as group has taken over modern political culture, and (except for Hebrew revival) is secular and eclectic. Except for the farm cooperative it has not yet shown any creativeness, characteristically Jewish.

Objective studies of in-group and out-group attitudes and of group dynamics are needed and being undertaken by Jewish groups in the U.S.A. to help answer the critical questions of current ethnic processes. Some of the uses and limitations of the Lewin methodology are pointed out. The evaluative, creative spontaneity of human action must be allowed for.

"Study of the Social Classes"

by

Angel Modesto Paredes-Ecuador

The customary classification of human social classes into upper, middle and lower is insufficient as an explanatory scheme. Then follow a more detailed discussion of why this classification is insufficient, on mobility of social classes, of horizontal and vertical social classes. It is a historical fact that only politically influential groups are taken into account when determining social class. Then follow examples and a more detailed discussion of this.

The other chapters are devoted to a careful description of the three main classes existing in Ecuador; the upper class consisting of the descendants of spaniards and mestizos who were absorbed completely into the ranks of the whites, the mestizos (offspring of white and indian) which can again be divided into an upper and a lower mestizo class, and at the bottom of the social ladder the desperately poor, illiterate pure indians.

The author believes that the real creative force lies in the mestizos who will become the dominant class once the two streams of their heredity has become stable and harmonious. This mestizo group may then originate new cultural forms. But presently one can not yet speak of a definite mestizo psychology.

Since the middle class is at present the centre of stimulation, agitation and political activity, searching for new forms of existence and better living conditions, more mestizos must be absorbed into the middle class. This can partly be achieved by syndicalism.

*

"Some Remarks on National Minorities and their Protection"

by

P. Skov, former director of the League of Nations'
Minorities Section.

Minorities are religious or ethnic, racial or national. The paper concentrates on national Minorities.

The first half deals with the definition of the terms "nation" and "national minority". Isolated minorities (which are not supported by a "mother-Nation") are comparatively unproblematic. The paper therefore deals only with irredentist minorities, describing the well-known minority and majority attitudes.

The second half discusses methods of dealing with minority complaints, used by the former League of Nations, and the principles

laid down in UN's Declaration of Human Rights. Certain practical proposals are put forward:

- 1) international authorities must be entitled to independent investigation on the spot,
- 2) all states and nations should be subject to exactly the same obligations.
- 3) a permanent authority should be established for the treatment of minority complaints.
- 4) not (only) states, but the minorities themselves ought to be entitled to submit complaints.
- 5) the plaintiff ought to be informed about steps taken by UN, and assurances given by the majority government.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

C. Sociological Aspects of Relations between Nations

Subgroup III: migration

Papers submitted:

Dr. S.N. Aizenstadt, Israel

"Research on the cultural and social adaptation of immigrants"

Mr. Bryan Anstey, United Kingdom

"Land valuation, land hunger and international tensions"

Professor Sei-Ichi Izumi, Japan

"Acculturation of the Japanese emigrants in Hokkaido"

Dr. Jean-Marcel Lechner, Switzerland

"L'Action des migrations sur les différences de cultures morales"

Professor Rose Hum Lee, United States

"Immigrants and their adaptation: with special reference to the Chinese"

Professor P. McKevitt, Eiro

"The sociological significance of Irish emigration"

Professor Francesco Vito, Italy

"A suggestion for sociological researches in the field of migration policy".

A B S T R A C T S

"Research on the Cultural and Social Adaptation of Immigrants"

by

Dr. S.N. Aizenstadt, the Hebrew University, Jerusalem.

On the basis of observations of immigrants in modern Israel and subject to verification by inductive research, a series of detailed hypotheses are presented, regarding variables affecting positively or negatively the "adaptation" or adaptability of immigrants in a new culture. Criteria, indices, and methods of testing the hypotheses are presented.

Types of observed situations in terms of social relations and roles (economic, political, cultural) are classified, and probable factors are analyzed, including conditions in the old country and the new, and habits and attitudes of participation of the persons involved.

*

"Land Valuation, Land Hunger and International Tension"

by

Bryan Anstey, London.

Land-hunger is not the only, though one of the most important causes of war. In earlier times, it furthered cultural expansion and development. Today, it endangers the existence of both fighting parties, and civilisation as such.

In many cases, the desire for lebensraum could be satisfied without external conquest. The key to the problem is the right evaluation of land. If the community value of land is estimated aright, it will be used aright, there will then be no land-hunger, and in consequence less international tension. The community value of land has to be assessed by the sociologist.

Five land tenure stages are correlated with C.B. Blacker's five population stages.

Population cycle	Land tenure cycle
1) high stationary	1) primitive communal
2) early expanding	2) feudal manorial
3) late expanding	3) individual capitalist
4) low stationary	4) bureaucratic
5) diminishing	5) advanced communal

In England, and other highly civilized countries, the 4th stage has been reached. - The population stages of the great national bodies of the world are shown, and correlated with known international tensions.

"Acculturation of the Japanese emigrants in Hokkaido"

by

Professor Sei-Ichu Izumi, Tokyo Institute of Social Science.

As an outlet for over-population, Southern Hokkaido was unsuccessfully used in the 18th Century, and more successfully after 1880. In 1925 there were 2.437.110 Japanese there. The war stopped plans for doubling this number. How it is Japan's only outlet.

The history of one colony, originating from a single village in Southern Japan, shows heavy depletion through failures of agricultural economic adaptation, more recent accretions from many other local areas, heavy increase of intermarriages between these emigrant groups, emergence of redistributed power, new status structure, and a new community organization increasingly independent of identifications with places of origin. High birth rate continues to be a problem.

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"L'action des migrations sur les differences de cultures
morales: l'experience de la Suisse"

by

Jean-Marcel Lechner, Université de Genève,
Hospice Général de Genève.

Switzerland, often imagined by outsiders as a miraculous example of inter-cultural nationalism, is full of local tensions. There is much internal migration, but while united in patriotism and on rational grounds the cantons retain strong local solidarity and are jealous of this governmental economic and cultural autonomy. Registrations made necessary by laws of settlement and relief make it possible to trace internal migration. Switzerland also received protestant refugees during the 30 years war. But it also had at one time a frontier police against indigent refugees.

The germanic cantons were long a part of Germany, dominated by city aristocracies. The French and Italian cantons were subject territories whose emigrants retained their inferior status if they came to Germanic cantons. The period of the French revolution left Switzerland with fewer inequalities. In 1948 immigration became free, and increasingly significant with increasing industrialization in French and Italian Switzerland. The mixture of language and culture groups produces unusual problems, but the children are educated in the local romance language, and the Swiss-German dialect yields to the efforts of the local educators. Prolific rural migrant families usually persist in fertility, except in Geneva. The relief laws for migrants are outmoded and abused. Heterogeneous migrant are affecting morality and politics. Family disintegration is strong in Geneva. Geneva is reluctant to naturalize immigrants from other cantons. Switzerland has seized the

idea of separate cultures coexisting, each with territorial integrity, but without enmity. It is not a single synthetic Swiss culture, but a union based on utilitarian reason, of which all Swiss are devoted and proud citizens.

Analogies and differences between the Swiss international and the European inter-national situation are pointed out: as yet Europe is not ready for any such union.

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"Immigrants and their Adaptation" with special Reference
to the Chinese"

by

Dr. Rose Hum Lee, Roosevelt College, Chicago.

The adaptation of Chinese immigrants in various places of migration in the world are described as special cases of the adjustment of immigrants to the institutions of the receiving country. Factors explaining the social mobility of immigrants are indicated, abstractly and by illustration.

The cultural background of racial and national tensions affecting the Chinese are summarized with broad historical and geographic reference. Suggests for further research are included.

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"The Sociological significance of Irish Emigration"

by

Dr. Peter McKeivitt, St. Patrick's College, Maynooth, Eire.

Ever since the famine of 1846-47 Ireland's population has been continuously lowered by emigration. In 1926, 30% of native born Irish were living abroad.

Since the turn of the century towns have grown and industry (encouraged by tariff) is absorbing an increasing share of potential emigrants from the overpopulated rural areas. The effects of ecological and family policies upon the economic roles of family members are traced. Sentiment for the continuity of the homestead slows down mobility and absentees will contribute to prevent its incorporation in larger farm units.

Seasonal emigration for jobs supplements subsistence farming. Elder emigrants send back money and help younger children emigrate, thus localizing the emigrants from specific areas to specific areas. Most emigrants go into industry as a line of least resistance. Irish industry has failed to establish itself in the overcrowded western seaboard. Tariffs run counter to a European economy, but industrialization is the only offset to large birthrate and large emigration.

"A Suggestion for Sociological Researches in the field
of Migration Policy"

by

Professor Francesco Vito, Editor of the Revista Internazionale
di Scienze Sociali, Milan.

From a liberalistic viewpoint, the usual arguments in favour of immigration control, are of no consequence. Immigration (1) doesn't necessarily increase unemployment, and (2) immigration barriers for the protection of the wages level only favour the wage-earners at the expense of society as a whole, in that they are apt to impeach productivity. - If this attitude is accepted, the sociologist has little to contribute to the solution of the immigration problem.

The liberal attitude may, on the other hand, be related to certain socio-historical conditions. The sociologist, then might find that these conditions are changed, and that this may account for the shrinkage of migration.

Immigration control is only one fact of economic and social control in general. The main factors, motivating immigration control are (1) safeguarding the existing cultural and social structure of the country, (2) maintaining an equilibrium between age-groups within the population, (3) trade union policy along national lines is opposed to increased labour supply, (4) immigration may increase the burden of the social welfare and security budget.

Inequality of economic opportunities still prevails among different countries. Exchange of capital and man power has to be regulated by international agreement.

The task of the sociologist in this field is (1) studying the process of assimilation of immigrants, (2) ascertaining the long run of effects of the immigration of people belonging to certain age groups, (3) studying the effects of immigration on the labour market, (4) studying the motivations and ideological undercurrents of trade union opposition against immigration.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

C. Sociological Aspects of Relations between Nations

Subgroup IV: refugees, displaced persons etc.

Papers submitted:

Dr. S. Nowakowski, Poland

"Social attitudes and social accommodation
of Polish remigrants"

Dr. H. Schelsky, Germany

"Die deutsche Flüchtlingsfamilie"

Professor Heikki Waris and Dr. Vieno Jyrkilä,
Finland

"The social adjustment of displaced people in
Finland."

A B S T R A C T S

"Social Attitudes and Social Accomodation of Polish Remigrants"

- Based on Field-work among Silesian Workers. -

by

Professor Stefan Nowakowski - Social Research Centre, University
of Warsaw.

Polish remigration to Poland is described, focusing on one Lower-Selisian tower as field of observation. Among the remigrants from different countries, those from France are singled out (600 out of a local population, numbering 8500).

The remigrants are, more or less influenced by the different nations, smong which they have lived. The remigrants from France, mostly miners, emigrated from 1918 orwards. Of these 600,000, ca. 150,000 remigrated. Among the grown-ups, only few were naturalized in France. The main incentives to remigration are: sympathy with the "people's democracy", and national alligiance.

The remigrants are exceedingly sypicious of bourgeois and intelligentsia sabotage against the proletarian class regime.

Many remigrants from France return to agriculture. Among their children, the desire to attain advanced social positions by higher learning is very frequent. Remigrants from different countries are often identified with these respective nations, and their alleged weaknesses, whole the remigrants blame the settlers from former Polish provinces for the shortcomings, usually ascribed to the Poles by the remigrant's former host-nation.

Between the Polish settlers (from White Russia) and other remigrant groups, those from France are a connecting link, facilitating the readaptation owing to the fact, that they have not been absent from Poland as long as other groups.

Close relations exist between the autochthenoushower Silesians and the remigrants from Westphalia. Both having suffered from German oppression, they feel united by a special bond. This does not mean that isolationist tendencies keep other groups apart. All groups mix easely, the main uniting force being everybody's eagerness to build up the socialist state.

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"Die deutsche Flüchtlingsfamilie"

by

Professor H. Schelsky, The University of Hamburg.

German refugee families were found to have undergone certain changes not found in other war victims and independent of their social and class status; for example higher solidarity, decreased outside

social contacts and desire for participation in larger social unities, intense concern with restoration of status, for which every other social value was being temporarily sacrificed, evidence of strained family relations and personal neuroses, levelling of status of members within the family, reduction of romantic-erotic interests. It is assumed that these changes are characteristic of a third of all West German families, and are indicative of the future of the German family.

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"The social adjustment of displaced people in Finland"

by

Heikki Waris and Vieno Jyrkilä,
Social Science Research Bureau, Helsinki.

Displaced Persons are distinguished from refugees and emigrants. World War II displaced 11% of Finnish population: a laboratory of accommodation and assimilation. The evacuees were compensated by the State.

A study of rural and urban D.P.s attitudes and living conditions was made, using official statistics as a basis for area sampling, and the host populations have also been studied. The D.P.s from 3 markedly different cultural-economic areas were compared in respect to attitudes and adjustments in the respective resettlement areas. The difficulties were largely economic but included barriers to assimilation based on differences of folk-ways. The data gathered are still largely unanalyzed.

SOCIOLOGICAL RESEARCH IN ITS BEARING ON INTERNATIONAL RELATIONS:

D. Miscellaneous reports

Saturday 9 September, 10.00-12.00.

Papers submitted:

Professor Francisco Ayala, Argentina
"Liberté, sécurité et technologie moderne"

Professor Claude C. Bowman, United States*
"Conventional thoughtways, counter-tendencies
and the impairment of science"

Professor Jerome Davis, United States
"Proposal for a University of the United
Nations of the World"

Professor Roberto MacLean, Peru
"La Eugensia en América"
"El 'Sirvinacuy' - matrimonio de prueba
entre los aborígenes del Perú"

Dr. Maria Ossowska, Poland*
"Psychological assumptions in the determination
of social conditioning"

Dr. Miguel Figueroa Roman, Argentina*
"La planificacion en el orden internacional".

*The papers of Drs. Bowman, Ossowska and Roman were originally listed under Section A.

A B S T R A C T S

"Liberté, securité et technologie moderne"

by

Francisco Ayala,
University of Sao Paulo, Brasil.

Is it right that the present crisis consists, or is the result of a lag between moral and technological Progress? The moral world obeys laws of its own. Scientific techniques do not create, but only exaggerate the consequences of a choice between good and evil.

Smashing the products of technology is no solution. We must examine the causes of our difficulties. The problem lies here: Technology as now used is a menace to security and individual liberty. The state abuses technological means, depriving the citizens of political and social freedom, favoring privileged groups, controlling the media of communication.

The cause of this situation does not lie in the existence of technology but in that of particular interest groups and nations, as these employ technology on too narrow a basis.

The crisis then should not be defined as lag between morality and technology, but as lag between technology and political organization of a world divided into national states. These political organizations when faced with technology, could not cope with it unless they developed in a totalitarian direction.

When national states came into being, their sovereignty was limited to the political sphere. The state now transgresses this sphere and deprives the individual of liberty, threatens the collective security of its population. National states can not be abandoned immediately, but these outdated institutions must be adapted to our technological situation by taking away from the state the rights which it has transgressively acquired.

"Conventional Thoughtways, Counter-Tendencies, and the
Impairment of Science"

by

Claude C. Bowman, Temple University, Philadelphia, U.S.A.

The sociology of knowledge provides insight into the development of sociology itself. With special reference to the U.S., certain polarities of thought are analyzed wherein ideologies are challenged by counter-ideologies in a spirit of legal contest or debate. While such conflucts may be stimulating, they have often served as hindrances to the development of sociology as a mature science.

The polarities described are: practicality versus scholarly detachment; ethnocentrism and anti-conventionalism; the mores of prejudice, and humanitarianism as a counter tendency; religion and irreligion. When sociologists take a counter position they may regard themselves as objective, whereas they are often merely entertaining a new set of prejudices. Some negatively critical attitudes of sociologists can be understood as part of the total unfavorable position of intellectuals.

The conscious use of value premises in research can enhance rather than detract from objectivity, as Gunnar Myrdal has been helpful in pointing out, and there are signs that the gap between social research and policy-making is being reduced in American sociology.

A suggestion is made that the I.S.A. promote international research in the relations between social environment and sociological thought.

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"Proposal for a University of the United Nations of the World"

by

Jerome Davis, Visiting Professor of Sociology,
University of Colorado.

Rapid teansportation, the dislocations of wars, and modern weapons have created pressures for mutual understanding as a preventive of wars. A.U.N. University might thrive in some small free sountry unlikely to be dominated by a power bloc or by local politics.

Objectives would be: pooling of the best scholarship of all nations; breaking down provincialism and isolation so conspicuous now between the scholarly traditions of separate nations; the stimulation of scholarship on a universal base, with increase of mutual respect and aid, and healthy competition; cross-fertilization of cultures, with correction of dogmas and ethnocentive biases or synthesis of differences or enrichment of heritages;

increase of personal bonds and communication between leaders of the nations; offset the increase of social distance and misunderstandings due to propaganda, press, radio and cinema; establish the greatest Library yet known. Procedures for foundation, organization, admissions, faculty, and finance are suggested.

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"La Eugenesia en America"

Sintesis de la Ponencia presentada por el Dr. Roberto Mac-Lean, Catedratico Vitalicio de Sociologia, en la Universidad Nacional Mayor de San Marcos de Lima. - Peru. - Sud América.

El autor de la Ponencia inicia su estudio con una referencia historica contemplando los antecedentes eugenésicos en la Antigüedad, su eclipse posterior en la Edad Media y su lenta constitucion como ciencia en los siglos ulteriores, asi como el desarrollo que la Eugenesia viene adquiriendo en América.

Analiza luego el proceso de la Eugenesia en el Peru, su patria, remontandose, para ello, a la época incaica y dentro de ella, a determinadas practicas de calidad evidentemente eugenésica. Ya en la época republicana examina el Ponente los diversos momentos de este proceso: 1) el doctrinario, caracterizado por el debate de los problemas eugenésicos en tesis universitarias u obras académicas cuyo contenido resena; 2) el legal guando parte de esos principios, principalmente los relacionados con la salud prematrimonial y la defensa de la maternidad, se incorporar al texto escrito de la Constitucion y de los Codigos Civil y Penal; y 3) las realizaciones practicas de tales doctrinas y principios legales.

La tercera parte de la ponencia analiza detalladamente cada una de las cuatro plataformas de la Eugenesia: 1) el certificado médico de salud prenupcial; 2) el control científico de la natalidad; 3) la legislacion del aborto eugenésico; y 4) la esterilizacion de los tarados.

Impugna el Ponente las objeciones normuladas al certificado de salud prenupcial, afirmando, con acopio de argumentos y citas, que no estimula las uniones ilegales, ni la prostitucion; que descuida a los hijos ilegítimos; y que afecta, por el examen médico, el pudor de las mujeres. Reconoce ciertos inconvenientes de orden practico, vinculados a la calidad del propio certificado; pero agrega que el remedio no esta en suprimirlo sino antes bien perfeccionarlo, rodeandolo de todas las garantias que lo hagan valioso y eficaz.

Estudia luego las distintas aristas del problema del control científico anticoncepcional: la legislativa, la religiosa, la economica y la étnica. Su conclusion es favorable a dicho control, con la atingencia que le opone la realidad aborigen de su propia patria.

El aborto lo analiza el Ponente, con valiente sinceridad, a través de su desarrollo historico y de su estado actual. Plantea en

su verdadero terreno la polémica que no puede resolverse, como lo suponen algunos, en la disyuntiva "reglamentarismo-abolicionismo" sino mas bien, en esa otra que surge de la vida real: "reglamentarismo o clandestinaje". Examina las distintas disposiciones legales en diversos países; y concluye opinando por la conveniencia de legitimar el aborto eugenésico de la misma manera que ya se legitima el aborto terapeutico, inspirado en la necesidad de salvar la vida de la madre, sacrificando la del reto, cuando aquella se encuentra en grave peligro durante el proceso gestatorio.

La esterilizacion de los tarados se estudia en la ultima parte de la ponencia, a la luz de la doctrina y de los preceptos legislativos en algunos países que la han implantado.

La Ponencia se orienta categoricamente hacia la conveniencia de cautelar las energias fisicas y la potencialidad mental de los individuos y de las colectividades.

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"El "Sirvinacuy", Matrimonio de Prueba entre los Aborígenes del Peru".

Resumen de la ponencia presentada por el Dr. Roberto Mac-Lean, Catedrático Principal Vitalicio de Sociología, en la Universidad Nacional Mayor de San Marcos de Lima. - Peru. - Sud América.

Mucho mas trascendental que el matrimonio por compra y la "cobada" y representativa, como ellas, de la etapa de transición entre el comunismo sexual primitivo y las uniones monogamicas posteriores, es el "sirvinacuy" o "tinkunacuspa", matrimonio de prueba entre los aborígenes peruanos - que el autor estudia detalladamente en esta Ponencia - institucion prematrimonial cuyos orígenes se remontan a las épocas anteriores al Incanato, tan profundamente arraigada en las costumbres aborígenes que ha logrado sobrevivir al cataclismo de la Conquista y a los tres siglos del Colonizaje, manteniendo y aun robusteciendo sus signos en nuestra vida republicana.

Analiza el Ponente los lineamientos de la vida sexual indigena dentro de los límites de una relativa austeridad, impuesta por el medio bio-geografico y sus caracteres etnológicos; y va siguiendo el rastro del "sirvinacuy" a través de sus huellas documentales en las distintas épocas prehistorica e historica, incluyendo en ella las resenas precisas de los cronistas y los arzobispos de la Colonia.

Estudia luego el estado actual del "sirvinacuy" en las distintas regiones peruanas de densa poblacion aborígen; sus ceremonias ritos y practicas que varían de comunidad a comunidad, tanto en la iniciación como en la realidad y en la terminación de la prueba matrimonial, sin compromiso ni obligacion alguna para las parejas que se separan si dicha experiencia no fué positiva, ni sa-

tisfactoria para alguna de las partes; o, en caso contrario, la terminacion de dicha prueba celebrando el matrimonio estable en la forma prescrita por las leyes civiles.

Muchas de las observaciones que esta Ponencia contiene son tomadas de primera mano con las investigaciones que el Ponente y sus discipulos han realizado en la vida de no pocas comunidades aborígenes.

Sostiene el autor que el hogar indigena reposa sobre la base solida del "sirvinacuy", institucion que responde a las modalidades originales de la sociologia aborígen y que cumple importante funcion social, asegurando previamente los fundamentos economicos del matrimonio, impidiendo las uniones permanentes entre tarados fisicos y mentales y recibiendo el vigoroso apoyo moral de las colectividades que lo practican.

Consagrado por la costumbre de muchos siglos y de innumerables generaciones; sobreviviendo a todos los cataclismos de la historia; venciendo, a través de las distintas épocas, a las prohibiciones de virreyes y arzobispos, corregidores y gobernadores, el "sirvinacuy" se mantiene como uno de los simbolos invictos de la raza aborígen. Es que la institucion se identifica con la raza. Abolir el "sirvinacuy" equivaldria a abolir al indio, es decir a cuarenta millones de hombres que viven en las cordilleras andinas. Por eso es que el Ponente opina por la conveniencia de dar a esa institucion carta de ciudadania juridica, incorporandola a la estructura delCodigo Civil, ya que si la ley es la expresion de la costumbre y debe basarse en ella para ser eficaz, pocas instituciones tienen como el "sirvinacuy" perfectamente acreditado su derecho, rubricado por los siglos, para convertirse en ley.

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"Psychological Assumptions in Determination of Social Conditioning"

by

Maria Ossowska, Professor at the University of Warsaw.

In the writer's studies of "bourgeois morality" she has considered the social conditioning of ideas. Human activity and doctrines (ideas; ideologies) can be understood by reference to interests they serve for the person, group or class. Such interests may be economic in character or related to the maintenance of social status and power. Many examples are presented. In the socio-economic interpretation of ideas (social conditioning) certain psychological assumptions are made about personal motives. These assumptions should be more clearly understood and explicitly recognized.

The writer also recognizes that the same doctrine can serve different even contradictory purposes, in different situations.

"La Planificacion en el Orden Internacional"

by

Dr. Miguel Figueroa Roman.

Profesor Extraordinario de Sociologia, Director del Instituto de Sociografia y Planeacion de la Universidad Nacional de Tucuman.

- I The social-economic planning is the principal feature of the solidarity of the people and the best basis for an international order which secures work and prosperity for humanity in general.
 - II In order to facilitate its development, one ought to obtain the study of "Planology" - the science of integral planning - thus providing a disciplinary degree of university training for the provision of capable professional man.
 - III "Planology" should be considered as a branch of Sociology, and that if studied a reasonable law or regulation for a human interaction with an investigation of the motives and foresight results.
-