

lismus. Interpretativní sociologie a teorie symbolické interakce. Obor moderní sociologie byl rozdělen na řadu odborů, z nichž nejpronikavější byla diferenciace na jednotlivé obory sociologie jako takové. Vzniklé hranice mezi mikro- a makrosociologií jsou tak výhraněny, že vzniká dojem, jako by vzájemně nesouvisely. Je třeba vyvinout nové, velmi podrobné sociologické teorie, jež by byly vhodné jak pro mikro-, tak i pro makrofemény, a jež by byly dostatečně empiricky ověřeny.

10 bibl.

Copp J. H.: Perceptual Influences on Loyalty in Farmer Cooperative

Rural Sociology 29, 1964, č. 2: 169–180

(Vliv lojality ve farmářském družstvu.) Socio-psychologické aspekty lojality v organizova-

ných seskupeních a sociokulturní aspekt lojality jejich členů. Předpokladem zdánlivé existence družstva je zájem a účast členů na činnosti družstva, dále faktické znalosti, zkušenosti a aktivní zařazení do pracovního oboru družstva a nakonec vzájemný vztah družstevníků a vzájemný postoj družstevníků a funkcionářů, to je vědomí sounáležitosti všech. Metodika zkoumá především indikátory věrnosti družstevníka, jež jsou odstupňovány takto: 1. Nikdy neopustím družstvo, i kdyby se naskytla příležitost. 2. Nemyslím, že bych chtěl opustit družstvo, kdyby se naskytla příležitost. 3. Vím, co chci dělat, kdyby se naskytla příležitost. 4. Nevadilo by mi opustit družstvo, kdyby se naskytla příležitost. 5. Jsem definitivně rozhodnut opustit družstvo.

7 Tab., 12 lit.

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Radovan Richta, Considerations on the Future of the Division of Labour

(From the results of sociological research carried out in an engineering works in Prague)

The division of labour, a millenia old elementary category of human production activity and social life, has become also the normal and evermore necessary methodological support of sociological research. It has developed as a certain social production force given by the simultaneity of various working activities, but simultaneously always constitutes a certain production relation, acting as an intermediator between both spheres. Thus it represents an elemental power above the heads of people divided into certain "economic species" and simultaneously also certain limits in the development of production processes and social life. Far-reaching changes in the division of labour together with the scientific and technical revolution in the period of the building-up of communism have necessarily provoked discussions about the future of the division of labour also among Marxist theoreticians. Such considerations require the application of the principle of historicism not only to the facts which we actually encounter, but also to the ideas and criteria with which we approach these facts. Formerly the viewpoint was applied which stresses the "eternity" of the social division of labour, which limited the future motion only to some sort of modification of the division of labour while maintaining the boundaries of the individual callings even under deep communism. The detailed analysis of Marx', Engels' and Lenin's ideas on the subject which had to be carried out has proved that the endeavours to base this limited approach on the au-

thority of Marxism were completely unjustified. Actually just the opposite is the case: the limiting of tasks of the communist revolution in the field of changes in labour and in the division of labour is the consequence of the narrowed model of communism created in the period of the personality cult, of the ideas on the possibility of communism without a scientific and technical revolution.

The social division of labour (both general and specific) has struck firm roots particularly in the conditions of commodity production. It specifies the individual types of labour and creates the system of callings. Proceeding together with the development of capitalist mechanical production there is the formation of a unique division of labour within one workshop based on an analysis of the working procedure into the individual abstract elements (mechanization). The generalization of the principle of the division of labour is finally manifested in an opposing negative tendency: disintegration of callings into tens of thousands of items in the codices of work at the beginning of the 20th century, connected with the progressive elimination of differences among workers, ranging from the craftsman and the partial worker and worker-operator to the setter and abstract worker at a conveyor belt. On the contrary, the scientific and technical revolution, continuing the complete division of labour in a workshop, eliminates man from the production process itself by means of a technical synthesis of the whole process (automation): by positively developing a contrary ten-

dency it tends to change the basic mass of work into a general creative activity. A basically new element, which exceeds the boundaries of the division of labour, is the change of relation between the subject and the object: the subjugation of simultaneity of various activities to the laws of development of human forces instead of the subjugation of man to the given exterior relation of division of labour (determined by the structure of the means of production as juxtaposed to the worker) into which people enter and in which they live independently of their own will.

The empiric projection of the changes in the division of labour as expressed by the present assortment of callings suggests this reversal; however, it cannot prove it directly as it aggregates both contradictory movements: mechanization, which still prevails, and automation. In addition, it is refracted by the prism of contemporary proprietary and political conditions. An analysis will, however, show that the future of the division of labour is determined to an ever greater extent by the scientific and technical revolution (automation) forming an integral part of the communist revolution. If we follow its logic, we come to the conclusion that the future will bring about the overcoming of the division of labour and boundaries of the individual calling based, however, not on their elimination, but on a transition (on the basis of a complete division of labour) to a higher principle of purposeful organization of human creative cooperation

whose axis will be formed by the general social development of man (as a far more intensive source of the

growth of production forces than the division of labour); the same results are also suggested by the coming

changes in the character of creative work, only this motion being adequate to the conditions of the communist

Dragoslav Slepška, Labour and Management

The article presents the results of research of the activity of workers in their participation in the management of a medium-sized industrial works in Prague which produces electric meters and automation equipment. Wide professional categories of workers, differentiated according to the character of their work and the degree of their technical equipment, were correlated with the following five degrees of activity: a) passive, b) freeing themselves from passivity, c) active in minor problems of their own place of work, d) active in basic problems of the workshop, e) active in problems of the whole works.

According to the formula giving the activity index

$$I_a = \frac{a + 2b + 3c + 4d + 5e}{a + b + c + d + e}$$

the following values of **Ia** were determined for the individual categories:

Conveyor belt workers:	1.68
Mechanized operations:	1.99
Manual work:	2.16
Fine assembly operations:	2.63
Automatic machines and control panels:	3.12
Technical servicing:	3.29

The overall value of **Ia** of the whole set of investigated workers was 2.43.

The main causes of the ascertained differences must be sought in the different prerequisites for creative works and qualification requirements imposed on the workers of the individual categories. No linear dependence of **Ia** on the standard of technical equipment was revealed. Due to the monotonous character of work as compared with manual work, standard mechanization, particularly the conveyor belt, rather reduces activity in the participation in management. The highest values of the activity index were ascertained in the case of workers connected in a creative manner with the technical progress, namely either those working with automatic machines or servicing or controlling standard techniques. In all categories the values of **Ia** of communists are always higher than those of non-party members. However, in communists of a higher standard there are bigger differences, the process of differentiation consequently not being eliminated. A solution is brought about only by a scientific and technical revolution in

which political activity helps, but cannot substitute it.

A more detailed analysis of the attitudes and activities of workers has shown that the connection of participation in management with working activity is a complicated process due both to tradition and to social discrepancies, the creation of relations between superiors and inferiors, and finally also to psychological factors (the need of more complex thinking, the necessity of continuously increasing knowledge, etc.). The mutual connection between the problems of executive work and management arises only gradually. In categories with a lower **Ia** this relation is ensured particularly by the interest shown in securing continuous work by continuous supplies.

The servicing of automatic machines is constantly approaching closer to the general principles of the management of production. Only in a world of automatic machines, under communist economic and social relations, will the immediate producer become also the controller of the technique and the collective managing factor of the production process.

Bedřich Weiner, Some Problems of Information and Feedback in Production Collectives

The article forms part of a bigger work dealing with the stability of collectives, the principles of self-management and the problems of control and management. At the beginning the information is characterized as the affirmation of a state, intentions, etc. and as the determination of an aim, means and activities. People can weaken, strengthen, distort,

etc. this information. The fundamental problem is to ensure that the transmitted information and its recipient (realizer) are of the same standard, in the same qualitative-qualificatory zone. The creation of prerequisites for the creative application of the activities of recipients and their qualificatory growth is the basis for a high standard of realization

of the received information. The article deals further with discrepancies arising in the transmission of incorrect and contradictory information and the manner of defence of recipients – production collectives or individuals.

In the formation of information two alternatives are dealt with, the first being an order given by a super-

ior without any preliminary consultation of his inferiors, the other an order arising on the basis of a preliminary agreement of a superior and his inferiors. The necessity and correctness of both methods are justified, it being necessary, however, to select one of them according to the actual conditions of every case.

The article contains a formula of information in the course of realization $I = P + V + Z$ in which I = information, P = order, V =

= explanation, Z = acquisition of a collective for fulfilment. The article further states when it is possible to use the formula in the abridged form $I = P$ and when it must be applied in full. Simultaneously the criteria of correctness for P and of success for $V+Z$ are specified.

The feedback which usually has the form of a report to the superior, forms the basis of analytical and decision activities. The article describes various stages of feedback and control, specifying

the requirement of verifying, in the control phase, not only the wording of the order, but also its correctness as well as the discovery and development of the *new* arising in the course of the fulfilment of the given task. Direct personal contact means the temporary direct unity of management and of the managed collective, which should contribute to the creation of confidence and correct relations in the working process.

Erika Kadlecová, From the Results of the Research of the Religiosity of Adults in the North-Moravian Region

In the introduction the place of religion in a socialist society and the "justification" of its existence is discussed. In the author's view the common characteristic of religion as being a relic in the people's mind is insufficient because not all prerequisites for its ultimate liquidation have so far been materialised. One cannot interfere arbitrarily with the process of religion's decay if this process is not to be disturbed. It can equally not be accelerated by exercising pressure on that sphere of life in which the process takes place but only by a systematic development of all aspects of social life.

The article then analyses some results of a sociological investigation conducted on religiosity in the North Moravian region. (The technique of the investigation was described in the Sociological Review No. 1). Among the adult population 30% were atheists (denoted in the Table as A), 30% were believers (B) and 40% had an indifferent attitude to religion (C).

Among the believers (B) 29% were non-conformist to any existing religious doctrine (denoted in the Table "alpha"), 48 percent adhered to the fundamental principles of the Christian faith and fulfilled the basic duties of their Church ("beta") and to 23 percent of

believing Christians, religion implied the basis of their credo ("gama").

44 percent of the population at present are members of the Roman Catholic Church, 9 percent are Protestants, 4 percent members of the Czechoslovak Church, 1 percent belongs to some other Christian denomination and 42 percent do not belong to any Church or Sect.

The extent and type of religiosity in various social groups has been analysed according to: 1. age group, 2. sex, 3. family status, 4. number of children, 5. degree of urbanisation, 6. movement of population, 7. social standing, 8. education, 9. nationality.

The trend of religiosity was studied by a comparison of the investigations conducted in 1946 and 1963. The criterions were: withdrawal from Church, the extent of atheism among people ostensibly still members of a Church, the extent of atheism among people whose parents belonged to an identical Church, and finally the questioned citizen's subjective estimation of his own attitude to religion compared to that of his parents.

Fundamentally these are the conclusions:

1. religion still holds sufficiently firm ground, its importance, however, has considerably shifted to the edge

of social activity. It primarily keeps its position in those groups of the population in which the character of work or living conditions are not in line with the present needs of society. These groups face radical changes without which society cannot advance (oldest age categories, women, small villagers, agricultural workers, people with little education and little skill).

2. According to all the symptoms investigated, including religious consciousness as religious attitude, there has been a sharp decline in religiosity ranging from almost one half with respect to belief in God to one quarter with respect to belief in Christ. Simultaneously there has been an increase in absolute atheism.

3. Both investigations reveal a considerable drift among believers from ecclesiastical Christianity. Already in 1946 only one half of those who believed in God believed in Christ as the embodiment of God (i.e. the fundamental Christian doctrine). That means that from the point of view of catholicism and protestantism one half of believers and two thirds of the population ceased to be Christians. An interesting result of the present investigation is the fact that "conformist" belief is more firmly established than "non-con-

formism". It appears that the solid core of believers is more resistant.

4. A comparison of the answers given with respect to Church membership of parents and that of the questioned permits some con-

clusions relative to a larger or lesser stability of the Church. The decomposition of the Roman Catholic Church community progresses faster and more systematically. In the Protestant community the process is

slower and within that community a certain differentiation takes place; many people, although their attitude to religion has been badly shaken, still think of themselves as a Church member.

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