

Jerzy Modrzewski

Adam Mickiewicz University in Poznań

(Des)integrated societies – essence of a phenomenon and a problem in the context of the structural and functional theoretical concept

ABSTRACT: The question of integration, and thereby the functionality of such a large social structure as state societies, has caught the attention and thought of philosophers already in Ancient Greece, Rome or in Ancient China. It was resolved unequivocally and fatalistically by such religious myths as, for example, Confucianism, Judaism, Christianity or Mohammedanism. Reflection and the concept of a “fair and efficient apparatus of state society” appeared repeatedly in the Middle Ages and Renaissance in the form of utopian ideas, and their subsequent emanations were heading to construction of a number of practically negatively-verified system ideologies in the nineteenth and twentieth centuries. In the competition for this ideological organization of state society (with the exception of anarchist ideology) since the end of the nineteenth century, attempts have been made to rationalize this issue in the form of theoretical conception of social order and empirical verification of its functional conditions. This article attempts to review these conditions as they appear in the contexts and inspirations of sociological structural-functional theory, taking into account examples of their political ignorance, competent indolence, or interesting omission.

KEYWORDS: Society, social order, social system integration, conditions – functional requirements of state society.

The question of **ontological status** of a society as an autonomous being, a whole governed by its own laws:

- of a specific **history** and dynamics of its development;
- **creating a structure** making it more similar to other beings of this category;
- and also generating an “ocean” of symbols (meanings) that identifies it, called **culture**;

- and successfully solving the challenges posed by its existence through generations – referred to as **civilization** – is a still alive theoretical dilemma recurring in its subsequent adjudications. There they take labels of a specific: organism, system, organizational form, macro theatrical scene, fight arena of its large components called classes, space accommodating sets and associations of individuals, their categories and created by them more or less permanent group components of the whole (networks, groups, communities, institutions), and so on.¹

Societies as a certain kind of whole are perceived in their theoretical view primarily as products, functions – consequences of the historical process of activation, integration and reintegration of their parts, and also that they themselves, by their very nature, shape these parts in a mutual – dialectic relationship with them. Societies, as a whole with features of a functional structure, have gained the status of a Creator – Deity – in the classic Durkheim vision of their theoretical identification and the socializing and controlling functions they perform towards their entities, and thus, in a way, the status of a special **value**, an essential cause shaping the **social persons** and situational images of their entities – their existential condition and its perspective (opportunity) (Durkheim 1999; Archer 2013).

Shortly before that, in another ideological vision, they had earned a reputation of a dynamic, **historical process** of becoming a relatively permanent form of their structure, activating themselves under the influence of the permanent struggle of their macro-components, known as **classes** antagonistic to each other, and this antagonism was seen as an important cause of fundamental changes in its structural image, the culture characteristic to it and the perspective of the civilizations created by them – such changes that guarantee for societies that the features of their formative identification are preserved, and that at the same time alleviate the causes and thus the sharpness of this conflict – at least in a given phase of the historical process they experience and produce, called socio-economic formation (Marx 1966; Dahrendorf 2008).

Thus, we are dealing here with adjudications, in a theoretical- hypothetical, relatively ideological view of these wholes, indicating their particular importance in creating and guaranteeing or depreciating the existential condition

¹ The complexity of the essence of the phenomenon, referred to as a society, is attested to by the fact that it has been omitted in *Encyklopedia socjologii* (Boksański et al. 2002, Vol. 4), which can signal the specific “fatigue of this material” of the creators of sociological theory and its contemporary reconstructors. See e.g.: (Touraine 2010).

of their entities, i.e. both the social persons that co-create them, their various categories and especially the groups or sets they create, as well as the hallmarks of the historical time of their mutual and co-created existence. Therefore, it is, or should be, in the interest of the entities of the society as a whole that this whole remains in good shape, function on such a **level of integration** of its essential components, that each of them contribute to the success of the whole, assuming that all or a vast majority of its components actually reveal their intended functionality to the whole; or that in its historical process, this whole is aimed at a state that overturns these antagonisms, making the condition of the structures co-creating them and the relations that bind them largely accepted: if not by all of its (their) entities, then at least by a clear majority of them. At the same time, the alleviating of the antagonisms experienced in it has so far mostly taken a very radical, less cautious form, therefore only partly alleviating it, thus contributing to the creation of unexpected and thus essentially unwanted states (Boudon 2008; Bauman 2012).

Such a state of affairs, imagined and postulated in theoretical and hypothetical proposals, related to these peculiar wholes is, as we know, defined as the ideal or utopian image of a society organized in the form of a state institution, i.e. one in which there is a centralized decision-making center, using procedures of exercising power and instruments for the enforcement of its decisions, which are more or less accepted by its subjects (constituents of the society).

The centers of power in state societies have (should have) at their disposal generally unrestricted access to a variety of assets that enable their entities (the centers) to effectively meet the existential needs of its citizens, establishing the principles and practice of disposing of them during a given period of its history, whether or not considered fair and therefore worthy of continuing, preserving and enforcing or requiring a more or less radical change.²

There is no doubt that this ideationally constructed image of a (state) society as a functional whole, to a more or less complete degree finds its exemplifications also in the real world (Dziubka et al. 2008). These wholes are characterized by the dominations of internal order (internal balance), established and enforced in them in one way or another, in view of the permanently endangering traits of social chaos – with various sources, manifestations and consequences, but effectively, in the long periods of their historical

² We are dealing here with the extremely controversial issue of justice, its social presence, meaning and presentation. See e.g.: (Bourdieu 2005; Mandle 2009; Rawls 2009).

existence, controlled by state institutions until a threefold kind of events occurs in their history:

- 1) the internal revolt, a revolution aimed at a rapid (most often bloody) change in the social and economic order that has been practiced so far and perpetuated, and gaining it;
- 2) external – explicit or hidden³ – military interference, spying (secret games of spy services or mafia interference), effectively abolishing its hitherto existing state autonomy, and sometimes destroying also the society as an entity so far identified as sovereign in its history;
- 3) a natural disaster that makes it impossible to continue social life in the territory occupied by the society so far, or possible to continue on fundamentally changed economic and political bases with intensive external aid and support.

A social change with an evolutionary course but total effects may also have a civilizational – diffusional character, and with the kind of changes that societies experience as a specific functional whole, we are dealing with all their documented history, which in its more or less violent course (aggregation) can and do contribute to the successive and relatively radical reconstruction of the image of social life, thus generating, in principle at the scale of most of their entities, the need of permanent reading of its values as a whole that is worthy not only acceptance, but also – which applies to all kinds of values – its active protection, preservation and petrification (Wallerstein 2007, 2008; Gorlach and Mooney 2008).

Societies – no matter how they have been and are reconstructed in theorizing concepts – and thus symbolically identified⁴ – are always perceived in a certain way by the entities that co-create them as **really existing wholes**, given to social persons in their daily experiencing, and whose borders and state of integration, are defined by:

- consistent vs. divergent images of their historical anchoring in the social memory of the co-creating persons;
- relatively common vs. segmentation identification with the territory occupied by a community;

³ For example, using Internet technology “throwing” false information into the web that destabilizes the political and military situation of a given country or region.

⁴ These identifications can be found in almost all sociology textbooks that discuss sociological theories of society as its subject, although it is not always the same as the society (social structure) they conceive in one way or another. See e.g.: (Rybicki 1979; Jasińska-Kania et al. 2006; Manterys and Mucha 2009; Giddens 2012).

- shared vs. differentiated “collective perceptions” of social awareness;
- cherished vs. radically modified moral culture;
- subjectively and collectively concealed vs. jointly implemented interests;
- shared vs. confronted desires, aspirations and pursuits;
- taken up and continued competently vs. seemingly – hypocritically – taken over subjective and community forms of social participation (particularly roles and occupying the respective positions, status);
- and, above all, in the variously advanced and manifested axiological identification, to a fundamental extent or to the extent determined by the state of satisfaction of various needs by the co-creating social persons and their structures.

Societies revealing one or another level of integration of their macro entities, regional, ethnic, local and religious communities are saturated in everyday life with a **significant or moderate** dose of acceptance of the discrepancy manifested in it – successfully or with difficulty coping with confrontational situations appearing in it, various kinds of tensions in relations or inter-group and interpersonal relations. Undoubtedly, the decisive panacea in this respect for the various threats that appear in it, which destabilize the identification of its structure and thus its functionality, is the preservation and prospect of continuation of the existential safety of its personal entities, as well as the clarity of its achievements and historical perspective for future generations that co-create them. The fulfillment of this requirement of social stability is reflected in the fulfillment by the state and its entities of a number of conditions, which in sociology of social systems are defined as system requirements whose fulfillment by a social organization called the state determines the state of **(des) integration** of the whole that is created by an organized society.

The very issue of (des)integration of natural or institutionalized social structures – starting from their collective representation and ending with humanity in general – began to draw attention and philosophical thoughts already in antiquity, to become the subject of theological deliberations in the middle ages. From the second half of the nineteenth century onwards (unless we forget about Thomas Hobbes’ concept of social contract), it appears to be a fascination and anxiety mainly of sociologists, inspired by Comte’s suggestion that social life is ruled by some kind of objective regularity, which can and should be identified through empirical research rather than theological or, more broadly, philosophical considerations.

Thanks to this courageous, as for the time, indication of the existence of this natural in its essence objective regularity, and thus negating the existence and especially interference in the human world of the divine factor,

which later was called, amongst others, the **order**, it was noticed that unquestionably:

- social life reveals a specific and identifying regularity;
- periodic stability of the structural form and the features of its identification through historical time, and thereby;
- considerable self-sufficiency, constituting a good and accepted foundation of existential support for the currently experiencing and co-creating generation – but also for the foreseeing of effective design of the existential perspective of the successor generations.

The classic of sociological discipline, H. Spencer, saw this society-integrating regularity in its natural origins, while E. Durkheim – succumbing to the suggestion of evolutionary emergence and shaping of the image of social life – saw in it elements connected functionally with other – existing – because they are needed, necessary – cooperating for the well-being of society as a whole, associated with the idea of transcendental existence (Szacki 2007, p. 389).

This Durkheim suggestion, based on an authority recognized by European and American sociologists, gave life, as we know, to one of the most representative theoretical and methodological orientations for sociological science in sociology, called the systemic or structural-functional approach (Merton 1982; Luhmann 2007; Parsons 2009).

The concept of a systemic approach to the description of social reality manifesting itself in the form of a state society is not only a certain fragment of the history of sociological and anthropological sciences – it is also a currently used source of inspiration and a frequent point of reference for contemporary theoretical concepts, attempting to deal with the description and explanation of all that is happening in societies of late modernity or early post-modernism and which is characterized by:

- a world perceived as deregulated, functioning on the basis of often mutually exclusive and therefore defective rules and principles, escaping the control that would satisfy the society and state;
- a world devoid of a uniform center, some fixed point of support, the final decision making instance and considered (or simulated) to be still largely fatalistic – in transcendence, embraced by wars: economic and cultural (including religious), concealed and dishonorably achieved interests of entities that are difficult to identify, and therefore
- a world saturated with multiplying conspiracy theories, mutual distrust, filled with fear and doubt, so what world? – is it a world that in its frenzied and destructive tendency deprives itself of the form identified by the classics of sociological science and the feature recognized by their successors – the form so differently identified and defined by them:

- **state systems** – e.g. centralized vs. decentralized ones – democratic, liberal, anarchist, etc.;
- **social bond** – e.g. community bond: ethnic, religious, regional, local; institutionalized, etc.;
- **class interests** – e.g. classes of capitalists, middle class, proletariat, peasantry, etc.;
- **organization of social life** – e.g. hierarchical, horizontal structures, ad-hoc networks, “new tribes”, etc. (Beck 2002, 2012; Bauman 2006; Maffesoli 2008; Urry 2015).

These terms accompany or oust the notion of social order and, by ousting it, they create a situation of doubt in the existence of the general regularity governing the social life in all its dimensions – macro-, meso- and micro-structural (to refer only to the publications by A. Giddens, Z. Bauman, U. Beck or I. Wallerstein).

The issue is also complicated by the fact that the concept of order is very imprecise and stretchy.

In its various interpretations, even the states of extreme chaos that manifest themselves during wars and revolutions can be considered as a certain display of order, or possibly the states of **liquid** modernity, **risky** states of contemporary societies, or as the endists want it – states that **finalize** all that the societies, their structures and the categories of groups and units co-creating them have so far experienced.

Generally speaking, the analysis of the **concept of order** draws attention to its **multi-aspect** character, which is reflected in the phenomenon of mixing and overlapping of its various dimensions of economic, political, legal, cultural and social nature (Sakson 2005).

In the history of social idea, two opposing standpoints can be found on the issue of creating the order, namely:

- 1) order is/may be a product of intentional human actions; it is therefore assumed that social order can be consciously created, improved, adapted to the characteristics of human nature, using the human intellect and will;
- 2) order is something that evolves spontaneously and independently of human will or intellectual competence.

In the former adjudication, the basic condition of its creation and continuation in such social structures, which we call state societies, is the permanent and prudent functionality of particular sub-systems of this structure and their permanent and competent care for fulfillment of the conditions of its functionality. Here are these sub-systems:

- 1) **political** – with the following functions: activating and continuing the decision-making mechanism, developing a vision of solving current and expected social problems and creating conditions for their implementation, e.g. included in the programs of political parties, electoral commitments, legislation, etc.;
- 2) **economic and service** – with the following functions: solving the problem of survival, satisfying existential needs of society, solving social issues, production and distribution of goods, demographic issues (ecology, vital and therapeutic care);
- 3) **military and order** – with the following functions: guaranteeing external and internal security, protecting people and goods, exercising control over compliance with the norms established by law and revealing an effective response to all kinds of threats to respecting the norms established by law and decisions of legislative bodies;
- 4) **cultural** – with the following functions: preserving the cultural identity of society, creating social persons, cultivating historical memory, shaping the content of ontological competence necessary to take up and perform social roles and expressing concern for coherent content of social awareness (socialization, education, communication) formed from various kinds of knowledge, as well as interpreting and corresponding to reality (Znaniński 1971).

These conditions of state organization functionality can be indicated and enumerated variously, and without entering into the question of the procedures of their selection we will only generally state that they include everything that **should be done** in a state, and in every state-organized society if it is to last for generations – create its history – as a functional and thus integrated whole for the well-being of its citizens.⁵

Thus, we will only list them with the hope that a reflection on the state, the possibility and the willingness of the intended state society(ies) to fulfill them will arise in the reader's mind.

These are the conditions – in sociological structural and functional theory they are called requirements of the social system⁶.

⁵ Paraphrase of a quotation from the work by P. Sztompka (Sztompka 1971). Sztompka recalls in it the settlement of the definition of these functional imperatives of the social system proposed by D.F. Aberle et al. in the monograph: *The Functional Prerequisites of a Society*. 1993, no place.

⁶ In the native literature they were first formulated and enumerated by P. Sztompka (Sztompka 1971, p. 94).

CONDITION NO. 1. THE ECONOMIC BASIS is essentially the concern about providing or failing to provide a sufficient pool of raw materials, materials and natural means of consumption (plants, animals) for the economy, namely: minerals, wood, water, sand, air, arable land, sites and equipment for horticulture, fruit-growing, breeding, production of other means of consumption, disposition of safe energy sources or resources, economical and ecological technologies, equipment – means of production and production forces, etc.

E.g. the thesis that mankind consumes far more resources than the Earth is able to produce is now more and more aggressively promoted. Attention is drawn to the fact that in order to maintain the level of consumption that characterizes e.g. societies which are quite developing in civilizational terms (e.g. Poland or the Czech Republic), humanity would need additionally a half of the globe, and the accomplishing by the entire humanity the level of consumption of the society of the United States of America and Canada would require four more globes similar to Earth.

In order for the Earth to be able to support us all, it would be necessary to come to terms with such a standard of living that is currently experienced by the societies of Azerbaijan or Ecuador. It also means resignation from, for example, airplane flights, air-conditioning, cheap chickens and exotic fruits in supermarkets, car transport in its current form, etc.⁷ It is worthwhile to realize that it will be getting more and more crowded on Earth – there are already over 7 billion of us and it is predicted that by the middle of the 21st century there will be already 8 billion. Hunger and rapid climate changes can and already do lead to serious war conflicts called climate wars and mass migratory flows (e.g: Furdal and Wysoczański 2006; Kaczmarczyk 2006; Przybycień 2007; Zięba 2008; Grzymała-Moszczyńska et al. 2010; Welzer 2010; Zamojski 2012).

CONDITION NO. 2. ECOLOGY – it stands for care for the preservation and/or disrespect – devastation of ecological values of the territories and areas occupied by state societies, as well as of the uninhabited spaces of

⁷ The so-called ecological debt day from which humanity begins to live at the expense of our planet falls sooner every year since 1970. In 2017, for example, as soon as August 2. Since that day we live on nature's credit this year. According to the findings made each year by the Global Footprint Network in Oakland, California – working in cooperation with the United Nations – we have already used everything that the Earth is capable of producing and absorbing throughout the year. In the following months, therefore, we begin to irrecoverably encroach its forest, sea, water and climate reserves ("Polityka" 2017, No. 32, p. 11).

the globe, including: inland, sea and oceanic waters; safe energy facilities (e.g. nuclear, wind, solar power plants), production and municipal facilities and their non-toxic equipment, non-invasive technologies of food production, care for biodiversity, etc. – signaled with a slogan and hope for the so-called sustainability. Its essence can be described as an attempt to rationalize (?) exploitation and management of the Earth's natural resources, halting the greenhouse effect (according to daily press reports in 2015 – 36 billion tons of CO₂ were emitted; in order to stop this process it would be necessary to block all sources of emissions of this compound over the coming years) but also other municipal, technological and transport related pollutions (plastic soup in the Pacific Ocean, lead and mercury in the oceans, smog in cities, etc.);

- preventing the lowering of subsurface water levels due to open-cast mines (ground holes – open-cast mines, e.g. gold mines) and development of urban architecture and infrastructure; in addition, the level of groundwaters in underground reservoirs is also falling sharply;⁸ the issue also includes extermination of Amazonia, and in Poland the Białowieża Forest, overfishing, demolished and abandoned towns, devastated territories – radioactively contaminated zones;
- there is also a need to radically reduce the use of insecticides and household chemicals in daily hygiene and house care (daily contact with about 20 chemicals such as toothpaste, shower gel, cosmetics, etc., not mentioning chemicals contained in building ceramics, household equipment, clothes, equipment and devices (e.g. vehicles, telephones, etc.).

The most dangerous, and present in food products and their packaging, as well as in cosmetics, plastics, bank cards, etc., include: DDT, biphenyls, bisphenol, polybrominated diphenyl ethers, phthalates, radioactive agents and thereby radioactive contaminations, benzopyrene, etc., causing thyroid diseases, disturbing metabolism, decreasing fertility, causing brain changes (behavioral problems – aggression), cancer (Baturó 2008).

CONDITION NO. 3. EXTERNAL AND INTERNAL SECURITY consists primarily in providing or failure to provide the state society with (non) secure relations with both neighboring and non-neighboring countries through the creation or failure to create (isolation, conflict, threatening, invasion, terrorism) of alliances, unions, federations, pacts, but also in the absolute concern for the state of internal services guaranteeing the ontological safety of society, etc.

⁸ T. Ulanowski, *Already today a fifth of humanity has no access to clean drinking water*, "Gazeta Wyborcza" 29-30 July 2017, p. 36 et seq.

It is primarily a question of safe borders, their protection and preservation or their adjustment, recovery, extension and canceling. For example, Poland bordering currently on six neighboring countries, has formally regulated borders with them, but in each case they are questioned both by Polish social and even political and neighboring entities. For example, by browsing the daily press we read that: „Lithuania is over ten times smaller than Poland. It restored independence 22 years ago. The Lithuanians were afraid of us. They were not sure whether, by considering the Ribbentrop-Molotov Pact as non-binding, we would not question the current borders or demand that Vilnius and its surroundings be returned. They were afraid that we would support the aspirations of some Polish activists to build Polish autonomy which would break down the unitary character of the small Lithuanian state; and that by using our population, cultural and economic advantage, we would begin to polonize Lithuania. They looked suspiciously at all the actions that saved our relics and memorial sites in Lithuania”⁹.

And another example – the Polish Parliament’s adoption of the Act on the Polish Card in 2009 was interpreted in Belarus as an introduction to activities aimed at expanding the eastern border of Poland to the state as before 1939.¹⁰

It is also a problem of shaping internal relations that are safe for the state society and democratic system (which are threatened by politicization and disarmament of the army, deprivation of the state’s intelligence services, politicization (party-wise) of the judicial power, censorship of media contents, surveillance of citizens – inter alia: Bauman and Lyon 2013 – disregard for constitutional provisions, etc.) but also bilateral ones – maintaining and/or neglecting the military balance, economic exchange that would be satisfying for both sides, useful cultural exchange, maintaining or failing to maintain partnership in solving social problems such as e.g: reducing and eliminating crime, effects of environmental disasters, opening or closing the mutually accessible labor market, mutual taxation; international scientific cooperation, access to cultural assets, tourist attractions, etc., and thus shaping or failure to shape safe and valuable internal living conditions for the citizens (Madej 2007; Szewior 2016).

⁹ Interview with J. Widacki, former Polish Ambassador to Lithuania in May 2012.

¹⁰ An interesting cognitively and noteworthy information on Poland’s “border situation” can be found in an article by A. Krzemiński entitled “Granie granicami”, „Polityka” 2015, No. 48, p. 56 et seq.

Solving such problems is always temporary and, unfortunately, is subordinated mainly to the political interests of a party (group) holding executive power, but also legislative power, and the stronger (in economic and military terms) side of the state – unfortunately rarely to both sides.

This gives rise to – adequate to the scale of the problem – tensions, conflicts, protests and terrorist actions, destructive spy interference, territorial annexations connected with the appropriation of territories belonging to other countries, and their overcoming or strengthening is a consequence of the state of substantive competence of politicians of a given country but also the so-called political will and power (that is the interest of a party, clan, clique, mafia, etc.), both (several) sides or dominating position of one of the sides. These relations, e.g. from the experience of the Polish state and society in recent times, are subject to considerable destruction in the form of e.g. dismantling the constitutional legal order, destruction of the state's defense capabilities, the farce connected with the election of the President of the European Council, progressive destruction of the social security system, health care and therapy, abolishing the autonomy of the institution of media information transfer, dismantling the educational system, conducting a policy of discrediting the principles and obligations that integrate the Polish state with the European Union.

CONDITION NO. 4: SOCIAL AND MATERIAL SECURITY stands for provision or failure to provide social and material security to citizens, mainly due to earning one's livelihood and obtaining resources from the provision of work, and also a concern for their adequate social protection, the assistance, care and support required for those who are weaker and unable to cope with their own existence.

First of all, a labor market that is relevant to the social need to provide work; qualified and specialized management and manufacturing staff; care for the high quality of the work performed (its productivity); production of consumer products that meets the existential needs of the society, effective control of their quality and rational distribution.

It is also safe for the state and society to obtain legal tenders necessary for securing current and expected needs (problem of loans or so-called "safe" debts), accumulation of stocks and material resources, preventative thesaurization of capital, e.g. in gold, etc.).¹¹

¹¹ If only one should consider the condition of financial resources management by the Polish governments succeeding W. Gomułka, all of them until now, do not contribute to limiting but rather to the worrying increase of both internal and external debt, which is clearly

It is also an effective control of the “gray market” (i.a. Łapiński et al. 2014), effective tax system, effective overcoming of pathologies in the economy – problems of incompetence, corruption, organized crime, unauthorized enrichment, predatory privatization – taking over the common good, deceitful actions to the detriment of the state and society, etc. (Hankiss 1986 – especially chapter 2; Dobrowolski 2001; Kojder and Sadowski 2001; Galor 2006; Jaro-sz 2007; Sojek 2007; Tittenbrun 2007; Makowski 2008; Koryś and Tymińska 2010; Chodziński 2012; Piątek 2017).

These are also social issues, including: pension, annuity, disability, main-tenance, scholarship, protection of the weakest and disabled (children, young people studying), elderly people and the often mentioned problem of poverty, homelessness and unemployment experienced by significant representations of societies – also Polish one (Durka 2010; Anioł 2011; Miś 2011; Standing 2014; Adamczyk 2015 and 2016).

CONDITION NO. 5 – BIOLOGY – DEMOGRAPHY and, above all, provision or failure to provide society with biological security, thus vitality, de-mographic, migration, pro or anti-family policies.

It is a strategy of current and forward-looking demographic policy (pro-moting safe prenatal behaviors – maintaining and provoking demographic dynamics necessary for the society (Okólski and Fihel 2012), including pro-family stimulations, incentives, protections: (e.g. paid parental leaves); immi-gration and emigration policy (Lalak 2007; Dopierała and Sudoł 2008; Marek 2008; Kawczyńska-Butrym 2009 (bibliography of the issue available there); Kindler and Napierała 2010). It is a real concern for safe, vital environments of life, work, relaxation, including personal safety, social security, effective health prophylaxis; unrestrained access to general and specialist treatment, appropriate therapies, medicines and advice offered e.g. by institutions of the so-called Polish “health care”, compensation of vital losses (e.g. disability) (Seredyńska 2009).

ignored in communication with the society as if subsequent government teams “push” this problem onto the shoulders of their successors, leaving the issue of its solving to the entire society in a closer or further historical perspective. In the middle of 2017, the level of internal and external debt per one inhabitant of Poland amounted to PLN 60 thousand. In the second half of 2017, the debt of the Polish state treasury amounted to PLN 945.6 billion. Press release in “Angora” (“Angora” No. 31 (14–15) of 30 July 2017 and “Gazeta Wyborcza” of 22 August 2017, p. 10).

It is also effective counteraction of biological and psychological degradation of the population (problem of addictions,¹² scaring of society – stress,¹³ depriving creative motivation, discouraging tolerance and promotion of “mediocrity” – prevention of professional burnout, triggering suicide thoughts, trials and acts, acts of self-isolation – laziness – vagrancy, escape into the virtual world and social passivity, etc.) (Kiplinger 2008; Szczegóła 2013).

Finally, prevention, reduction of pathological and risky lifestyles (Krucina 1977; Czaplicki and Muzyka 1995; Melosik 2010; Daszykowska and Rewera 2012; Muchembled 2013); counteracting – anti-epidemic prophylaxis (the issue of rationality and effectiveness of pro-health policy) (Leowski 2004); shaping and consolidation of health-friendly competences and behaviors; organisation and institutionalization of care for the weak, handicapped, disabled people and the state of exploitation of their autonomous abilities (Sketuska et al. 2002; Frąckiewicz 2008; Kirenko and Sarzyńska 2010; Gajdzica 2013).

CONDITION NO. 6 – COMPETENT MANAGEMENT OF SOCIAL ROLES AND THEIR HETEROGENEITY which means Ensuring (taking care) or not the society with the necessary heterogeneity and temporality of

¹² Among many studies (Maisto, Galizo and Connors 2000).

¹³ For example, in the daily press we can read that: “The year 2016 could already be declared the Year of Fear. We are afraid of global catastrophe, a world war, terrorist attacks, reborn fascism, totalitarian rules, natural disasters, economic collapse. Fear is of epidemic nature. It feeds on everything it encounters along the way and tries to confirm itself in every event. Vulnerable to gossip, it multiplies, grabbing subsequent spheres of our lives.

When we are afraid we crawl into our shells, we return to proven behavioral patterns. We turn away from what is new, because the old promises to us as a certain feeling of security. We do not make plans, worrying about today. We breathe shallowly, we do not take deep breaths. We look close, under our feet.

Fear separates people from each other, tells them to be suspicious and distrustful. It divides people into “ours” and “strangers” and can be played out by different isms. Therefore, societies that are afraid become an easy loot for haunted leaders, clumsy dictators, populist manipulators who set people against each other, creating a spiral of hatred.

Fear must be contrasted with what makes us truly human beings. And it is not reckless courage or great intelligence, not even amazing inventiveness, but a simple ability to feel compassion, deep solidarity with the other person which comes from the fact that we are able to recognize ourselves in other person and that person in ourselves. (Tokarczuk 2016).

And a month later we can read that the fear does not leave also those who threaten.

“PIS is afraid of Muslims, homosexuals, Europe, Russia, women, marijuana, agents, sexuality, emergency contraception, divorce, Jedwabne, their eternal life, bicycles, the Internet, opposition, vegetarians, Germans, yoga, their own shadow.” (Skarzyński 2016). See also: (Kępiński 2015).

social roles, institutions, qualifications – competence. Overcoming the competence lie as tactics and strategies for taking up and exercising social roles.

It is a matter of dynamics and identity of development and reconstruction of educational institutions appropriate for the state of real needs and the problem of educational dummies and their commerciality, (pathology of education, fictitious character of qualifications and their certificates, often as a result of selection of a procedure for achieving them in accordance with the letter of law, however abusing academic promotion standards adopted in this respect,¹⁴ and availability of false diplomas)(Gromkowska-Melosik 2007); appropriate diagnosis, selection and distribution of roles in the process and the need for generational substitutability (institutionally controlled procedures of social allocation and corruption- competence lie (e.g. Ariely 2017), self-interest, cronyism, nepotism, mafia, criminality – the problem of priorities: social or party, group or individual interests or category interest (e.g. related to the age or gender of citizens), etc.)? (Ekman 1997; Koszowy 2006; Chudy 2007, 2008); rational and possibly early design of educational pathways – in connection with current and anticipated directions of development and state of the society's needs as a responsible and substantively justified response to the challenges of modern times.

It is also: rationalization of control, appropriate to current and planned needs, labor market dynamics, the process of disappearance of old professions and the emergence of new ones, it is prudent management of qualifications appropriate to the civilization challenges of contemporary societies of the network (Castells 2007) and the anticipated directions of their further development; successive diagnosing and designing of rotation, promotion and degradation in the system of roles and professional positions (e.g. the current problem of devaluation of authority of professions of a teacher, physician, officer and priest), procedures of entering the profession but also retirement – when, in what conditions, and due to what?¹⁵

¹⁴ I have in mind here, among other things, the practice of promotion in the hierarchy of academic degrees by circumventing the promotion procedures applicable in Poland, for example, and using less restrictive opportunities offered by neighboring countries (e.g. Ukraine and Slovakia). A preposterous example of such practices carried out in Poland, among others, may be the casus of a person who has made an effort to prove their professional competence necessary to obtain a post-doctoral degree in court.

¹⁵ E.g. in Poland the decision-maker in setting this age limit entitling the working citizens to retire took into account mainly the criteria of party interest omitting or neglecting the biological (demographic) and especially economic criteria.

CONDITION NO. 7. COMMUNICATION – which means ensuring or not and maintaining or neglecting efficient railway transport communication for the society and blocking, ideologizing, politicization of informational ones.

Means a constant and prudent care:

- of the condition and development of railway devices, construction of communication infrastructure (roads, motorways, railways, airports, metro); telecommunications infrastructure and equipment (e.g. fibre-optic broadband networks – Poland in 2017, ranked 29th in the world);
- of the autonomy and apoliticism of media: of the content of their explicit and hidden functions (the problem of their indoctrination, orthodox and thus manipulative orientation, keeping prudent proportions in the information and commercial message);
- of competence and objectivity of information over the interesting journalism, of maintaining appropriate proportions of the presence in the media message of various and irreducible types of knowledge, revealing their real values (cognitive values and consequences of applying e.g. in the decision-making mechanism (casus of D. Therumpa, the role of ecclesiastical hierarchies in decision-making processes concerning the secular state, unjustified optimism – (wishfulness) vs. pessimism (catastrophism) in political party programs, the presence of so-called post-truths (usual lies) in communication relations between centres of government and citizens, Internet trolling, party censorship of messages, etc.
- of improvement of the state and function of communicative competence in society (Habermas 1999–2002; Castells 2007).

CONDITION NO. 8. CULTURAL-AXIOLOGICAL FOUNDATIONS OF SOCIAL LIFE. Providing or not the society with a relatively homogeneous axio-normative basis for social order in the situation of various sources of its formation and circumventing as well as respecting it (Sztompka 2007; Szymczyk 2016).

In general, it is a problem of standardization and/or individualization of socialization processes, control or not of their course and individual and categorical effects achieved (issue of social boundaries of subjectivity, individualization, identity, response to subjective and group subcultures – difficult problem of their clear qualification and evaluation in the age of globalization of normality and pathology standards (Becker 2009).

It is also a question of forming and enforcing law as well as of citizens' legal awareness:

- the condition and autonomy of the power of judgment – the constitutionality of law-forming and the practice of judging, including in particular the limitation and overcoming of the accompanying pathology, incapacity, persistence in passing judgments, crime-inductiveness, party-targeting, malfunction in administration and enforcement of judgments, etc.);
- state of legal education of citizens and diagnosis of their punitive orientation (Borucka-Arctowa and Kourilsky 1993; Utrat-Milecki 2006).

It is a concern for the preservation of synchrony, or domination or subordination of legal norms with the ones established by custom – tradition – e.g. concerning the actual, not declared or camouflaged, role (participation, meaning) of religious institutions in establishing normative foundations of social order in the state (e.g. clarity and consistent enforcement of the constitutional status of the state – consequences of a merger or separation of the Church and the state) – e.g. Szacki 2004. This matter also includes an issue of the content and forms of generational state and community socialization: the one related with family, neighborhood, religion, local area, ethnic origin, etc.

It is also a matter of mutual relations (acceptance or discreditation), their presence and exposition in the socialization experience of the units of norms constituted by law, customs and fashion (media socialization) – the issue of their commerciality, showing the consumer lifestyle, camouflaging or disclosing and enforcing civil rights and freedoms, exposing or subordinating personal interest to the community interest, state interest to the EU interests, so it is a question of domination vs. submission of whose and which norms, rules, principles constituting real limits of tolerance and or extortion.

Above all, it is about exposing and respecting of what canon of values in society, as well as what kind of their formulation in the context of what kind of knowledge (practical, magical, religious and/or scientific – myths, ideologies, ritualism, liturgization of public life and the state of its rationalization); the issue of their declarativeness and real presence in public activity (especially in the exercise of power), in institutional functioning, in exercising social control, in the genuinely updated process of socialization of subsequent generations; their presence in forming individual and group or general social interests, in the development of the so-called common good, in the design of the social perspective and in their efforts to achieve it (Bogunia-Borowska 2015).

Fulfilling these requirements or of a similar type (and I consider the list of them as an incentive to discover new ones) guarantees, in the opinion of theorists of the statutory social order, the maintenance of its integration function and therefore:

- (un) safe existence of societies organized into states and their (un) threatened perspective;
- (failure in) maintaining by them the elements of their identification (autonomy) towards other societies;
- their (un) favorable adaptation to the changing external conditions;
- meeting or failing to meet the challenges of their internal evolutionary dynamics – maintaining or failing to maintain an adequate level of their integration – for at least several generations, which enables or denies them the creation of their own history and national identity.

The issue of the integration or disintegration of societies and communities appears slightly different in the case of adopting a position (hypothesis) that what we understand by the term of social order is spontaneously shaped, regardless of human will, but the development and presentation of this concept requires a separate elaboration.

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