Summary

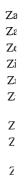
RELIGION — CIVILIZATION — DEVELOPMENT. ON THE THOUGHT OF JAN STACHNIUK

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The book presents the ideas and concepts of Jan Stachniuk concerning the relations between various religions and civilization as well as the level of economic development achieved in various historical periods. Jan Stachniuk was the founder and creator of the ZADRUGA movement which appeared in Poland at the end of the thirties of the 20th century. The above-mentioned movement was cultural in character, although it was not devoid of considerable political ambitions. As Stachniuk himself admitted in his books and articles, his main intention was to bring about a cultural revolution in Poland, as well as among all of the Slavonic peoples, whose aim would be to create suitable psychological foundations for a rapid economic growth.

Undoubtedly, among the factor which inspired his thought, an important place was occupied by a German sociologist Max Weber, the author of a book entitled "Etyka protestancka a duch kapitalizmu" (Protestant Ethics and the Spirit of Capitalism) which has not lost any of its validity until the present day. Among other important influences, one should also mention scholars who dealt with the impact of religion on economic life, among others, a Polish philosopher Stanisław Brzozowski who dealt, among others with the problem of Poland's economic underdevelopment; one should also mention, the early Narodowa Demokracja (National Democratic move-

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ment) which was colored by the spirit of the Positivist philosophy, the economic and social policy of the Soviet Union (classless society, planned and collectivist economy), as well as neo-pagan ideas which proclaimed the need to reject Christianity and look for inspiration in the cultural legacy of the pre-Christian era.

Jan Stachniuk's doctrine which is contained in a dozen or so books and numerous articles has the character of the theory of culture, philosophy of history, or even sociology of religion. The author is particularly strongly opposed to Catholicism which in his opinion, contrary to Protestantism, was not propitious towards growth in the countries where it had reigned supreme.

Jan Stachniuk had created a coherent system which in the opinion of his supporters, exerted a crucial impact on the history of thought. Within his own circle, the author was regarded as a thinker of a great format. Among his main publications one finds: "Dzieje bez dziejów — teorie rozwoju wewnętrznego Polski" (History without History — theories concerning Poland's internal growth) Warsaw 1939, Wrocław 1993 and "Człowieczeństwo i kultura" (Humanity and Culture) — Poznań 1946, Wrocław 1996. In the former, the author expresses his views concerning the cultural and economic function of Catholicism in Poland's modern history. The latter constitutes a kind of universal theory of culture as a derivative of the impact of various types of religion.

Stachniuk's doctrine was also to serve as an instrument of indoctrinating the society and of "building a wide social movement which would eventually lead to a cultural revolution that ZADRUGA was planning to implement after taking over power". As a formation which displayed certain political ambitions. ZADRUGA could be placed in between the left and right. That is why, it may be defined as a "national bolshevism" (collectivism, classless society, planned economy) or "nationalism of the proletariat". It also had a neo-pagan character.

By describing the history of a certain movement and doctrine, the present book also touches upon some important problems of a more universal nature. It also contributes to the issue of the Polish national character as well as the mechanisms which rule the history of Poland as well as all the Slavic nations. As an academic publication, it belongs both to the sphere of religious studies, as well as political sciences and history.